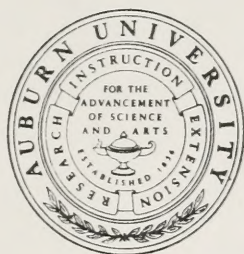




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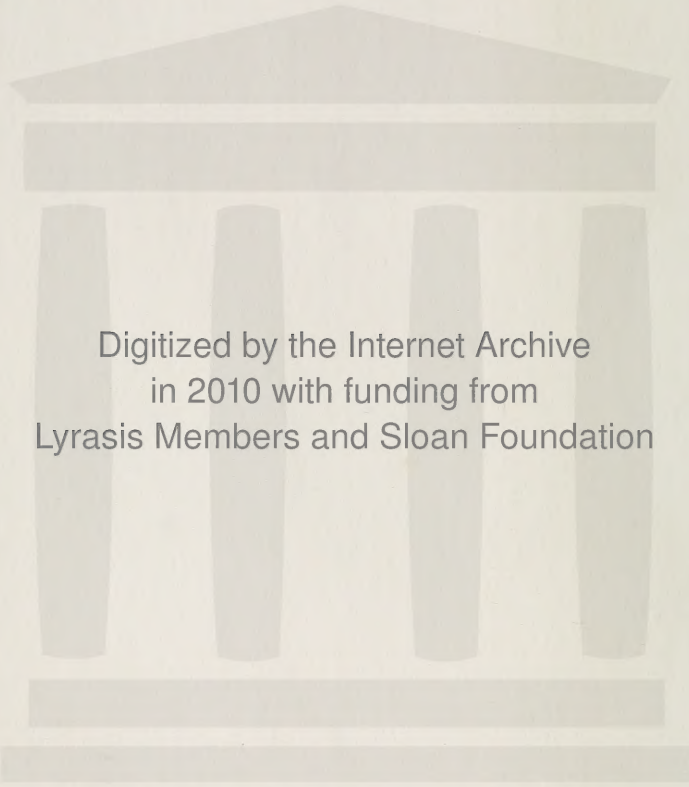


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AN

ELEMENTARY GRAMMAR

OF

THE GREEK LANGUAGE,

CONTAINING A SERIES OF

GREEK AND ENGLISH EXERCISES

FOR TRANSLATION,

WITH THE REQUISITE VOCABULARIES,

AND AN

APPENDIX

ON THE HOMERIC VERSE AND DIALECT.

BY

DR. RAPHAEL KÜHNER,

CONRECTOR OF THE LYCEUM, HANOVER.

FROM THE GERMAN BY

SAMUEL H. TAYLOR,

PRINCIPAL OF PHILLIPS ACADEMY, ANDOVER, MASS

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## PREFACE.

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RAPHAEL KÜHNER, the author of the following Grammar, was born at Gotha, in 1802. Among his early classical teachers were Döring, Rost, and Wüstemann. At the University of Göttingen, he enjoyed the instructions of Mitscherlich, Dissen, and Ottfried Müller, men of great distinction in classical philology. For more than twenty years, he has been a teacher in the Lyceum at Hanover, one of the principal German gymnasia, and has consequently had the most favorable opportunities, as a practical teacher, to understand the wants of students and to be able to meet them.

In addition to several other important works, Dr. Kühner has published three Greek Grammars :

1. A Copious Greek Grammar, containing 1150 octavo pages, which has been translated by W. E. Jelf, M. A., of the University of Oxford.
2. A School Greek Grammar, which has been translated and published in this country.
3. An Elementary Greek Grammar, the original of the present work, from the second edition of which a very faithful translation was made by John H. Millard, St. John's College, Cambridge, the Greek and English exercises and the accompanying Vocabularies, however, having been omitted.

The grammatical principles of the present work, so far as they extend, are the same as those contained in the Larger Grammar already published in this country, the latter being designed to carry forward the student in the same course which he had commenced in the former. The work enjoys the highest reputation among classical scholars both in Europe and America. It is based on a thor-

ough acquaintance with the laws and usages of the language. The author has evidently studied the genius of the Greek, and has thus prepared himself to exhibit its forms and changes, and general phenomena, in an easy and natural manner. His rules and statements are comprehensive, embracing under one general principle a variety of details. The analysis of the forms can hardly be improved. The prefixes and suffixes, the strengthening and euphonic letters, are readily distinguished from the root of the word. The explanation of the Verb in particular, is so clear and satisfactory, that, after a little practice, the student can take the root of any verb, and put it into any given form, or take any given form and resolve it into its elements. The rules of Syntax, too, are illustrated by so full a collection of examples, that the attentive student cannot fail to understand their application.

The work is designed to be sufficiently simple for beginners, and also to embrace all the more general principles of the language. The plan is admirably adapted to carry the student forward understandingly, step by step, in the acquisition of grammatical knowledge. As soon as the letters and a few introductory principles, together with one or two forms of the verb, have been learned (the sections marked with a [†] being omitted), the student begins to translate the simple Greek sentences into English, and the English into Greek. As he advances to new forms or grammatical principles, he finds exercises appropriate to them, so that whatever he commits, whether forms or rules, is put in immediate practice. The advantage of this mode of study is evident. The practical application of what is learned is at once understood; the knowledge acquired is made definite; the forms and rules are permanently fixed in the mind, and there is a facility in the use of them whenever they may be needed. The student, who attempts to commit any considerable portion of the Grammar without illustrative examples, finds it difficult to retain in his memory what he has learned. There is a confusion and indistinctness about it. One form often runs into another, and one rule is confounded with another. But if each successive principle is carefully studied, and then immediately put in

practice, in translating the Greek and English exercises, and is afterwards frequently reviewed, there will, in the end, be an immense saving of time, the student will be prepared to advance with pleasure from the less to the more difficult principles, and in the subsequent part of his course, he will experience no difficulty in regard to grammatical forms and rules. One of the most serious hindrances to the rapid and profitable advancement in the Greek and Latin Languages, is a want of an intimate acquaintance with their elementary principles.

The plan of the author proposes that the vocabularies accompanying the exercises, be committed to memory. In doing this, the student should be made to understand the value of the ear, as well as of the eye, the advantage to be derived from the former being altogether too much neglected in the acquisition of a foreign language. When the student first sees a new word, let him fix the form distinctly in his mind, and associate with it its meaning, so that the meaning may afterwards readily recall the word, or the word the meaning. Then, too, let him pronounce the word, and associate its meaning with its sound, so that when the word is again heard, the meaning may at once suggest itself. The child acquires its knowledge of language almost wholly by the ear; and if the student in his efforts to learn a new language, would imitate the child in this respect, his progress would undoubtedly be much more rapid. This method would require that the words be often pronounced, their definitions being at the same time carefully associated with them. This will in no way be so successfully accomplished as by requiring the vocabularies to be committed to memory. If the student knows that, when the Greek words are pronounced by his teacher, he must give the definition, or that, when the definition is given him, the corresponding Greek will be required, his attention will be more carefully and perseveringly directed to the forms and sounds of the words in his exercises; he will soon have at his command an extensive vocabulary of the words in more common use, and will save much time, which is so often lost in turning again and again to the same word in the lexicon. Such a process,

too, will be of great service in cultivating the habit of fixed and close attention. In addition to the exercises contained in the book, it will awaken new interest in the class, if the teacher give exercises of his own, either in Greek or English, and require these to be translated at once by the members of the class. It will be profitable, also, for any one of the class to propose exercises for the others to translate. On this subject generally, however, the experienced teacher will be able to point out the best course to his pupils.

In preparing the present work, it has been the aim of the translator to adapt it to the wants of students in this country. He has occasionally, therefore, made slight changes in the original, where it seemed desirable. Occasionally, too, he has given explanations of his own in the body of the book, where he supposed the wants of the younger pupils might require them. But all the principles of the Grammar and nearly all the arrangement are retained as they were given by the author. The translator has endeavored to make such a book as the author himself would have done, under similar circumstances.

The English exercises in the Etymological Part of the Grammar, were taken from the Greek Delectus of the late Dr. Alexander Allen, London, as they had been translated by him from the Elementary Grammar of Kühner. The exercises in the Syntax were translated by Mr. John N. Putnam, of the Theological Seminary, Andover.

In conclusion, the translator would acknowledge his special obligations to Mr. R. D. C. Robbins, Librarian, Theological Seminary, Andover, and to Mr. A. J. Phipps, Instructor in Phillips Academy, for the highly valuable assistance they have rendered in correcting the proofs.

ANDOVER, MAY 1, 1846.

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# ELEMENTARY GREEK GRAMMAR.

## ETYMOLOGY.

### CHAPTER I.

#### THE LETTERS AND THEIR SOUNDS.

##### § 1. *Alphabet.*

THE Greek language has twenty-four letters, viz.

FORM.	SOUND.	NAME.
<i>A</i>	<i>α</i>	<i>a</i>
<i>B</i>	<i>β</i>	<i>b</i>
<i>Γ</i>	<i>γ</i>	<i>g</i>
<i>Δ</i>	<i>δ</i>	<i>d</i>
<i>E</i>	<i>ε</i>	<i>e short</i>
<i>Z</i>	<i>ζ</i>	<i>z</i>
<i>H</i>	<i>η</i>	<i>e long</i>
<i>Θ</i>	<i>θ</i>	<i>th</i>
<i>I</i>	<i>ι</i>	<i>i</i>
<i>K</i>	<i>κ</i>	<i>k</i>
<i>Λ</i>	<i>λ</i>	<i>l</i>
<i>M</i>	<i>μ</i>	<i>m</i>
<i>N</i>	<i>ν</i>	<i>n</i>
<i>Ξ</i>	<i>ξ</i>	<i>x</i>
<i>O</i>	<i>ο</i>	<i>o short</i>
<i>Π</i>	<i>π</i>	<i>p</i>
<i>P</i>	<i>ρ</i>	<i>r</i>
<i>Σ</i>	<i>σς</i>	<i>s</i>
<i>T</i>	<i>τ</i>	<i>t</i>
<i>Υ</i>	<i>υ</i>	<i>u</i>
<i>Φ</i>	<i>φ</i>	<i>ph</i>
<i>Χ</i>	<i>χ</i>	<i>ch</i>
<i>Ψ</i>	<i>ψ</i>	<i>ps</i>
<i>Ω</i>	<i>ω</i>	<i>o long</i>

<i>Ἄλφα</i>	Alpha
<i>Βῆτα</i>	Bêta
<i>Γάμμα</i>	Gamma
<i>Δέλτα</i>	Delta
<i>Ἐψιλόν</i>	Epsilon
<i>Ζῆτα</i>	Zêta
<i>Ἡτα</i>	Eta
<i>Θῆτα</i>	Thêta
<i>Ἰώτα</i>	Iôta
<i>Κάππα</i>	Kappa
<i>Λάμβδα</i>	Lambda
<i>Μῦ</i>	Mu
<i>Νῦ</i>	Nu
<i>Ξι</i>	Xi
<i>Ὅ μικρόν</i>	Omîcron
<i>Πι</i>	Pi
<i>Ῥω</i>	Rho
<i>Σίγμα</i>	Sigma
<i>Ταῦ</i>	Tau
<i>Ὑ ψιλόν</i>	Upsilon
<i>Φι</i>	Phi
<i>Χι</i>	Chi
<i>Ψι</i>	Psi
<i>Ὠ μέγα</i>	Omëga.

**REMARK.** Sigma ( $\sigma$ ) takes the form  $\varsigma$  at the end of a word; e. g. σεισμός. This small  $\varsigma$  may be used also in the middle of compound words, when the first part of the compound ends with Sigma; e. g. προσφέρω, δυσγενής.

## § 2. Pronunciation\* of particular Letters.

$\alpha$  has the sound of  $a$  in *fan*, when it is followed by a consonant in the same syllable, e. g. χαλ-κός; the sound of  $a$  in *fate*, when it stands before a single consonant which is followed by two vowels, the first of which is  $\epsilon$  or  $\iota$ , e. g. ἀναστάσεως, στρατιώτης; also when it forms a syllable by itself, or ends a syllable not final, e. g. ἀγ-α-θά, κα-τά; it has the sound of  $a$  in *father*, when it is followed by a single  $\rho$ , if in the same syllable, and also when it ends a word, except when the word is a monosyllable, in which case it has the sound of  $a$  in *fate*, e. g. Βάρ-βα-ρος, γάρ, ἀγαθά, τά.

$\gamma$  before  $\gamma$ ,  $\kappa$ ,  $\chi$  and  $\xi$  has the sound of  $ng$  in *angle*, e. g. ἄγγελος, ang-gelos, Ἀγχίσης, Anchises, συγκόπη, syncope, λάρυγξ, larynx;  $\gamma$  before vowels always has the hard sound, like  $g$  in *get*.

$\epsilon$  has the sound of short  $e$  in *met*, when it is followed by a consonant in the same syllable, e. g. μέγ-ας, μετ-ά; the sound of long  $e$  in *me*, when it ends a word, or a syllable followed by another vowel, or when it forms a syllable by itself, e. g. γε, θέ-ω, προσ-έ-θηκε.

$\eta$  has the sound of  $e$  in *me*, e. g. μονή.

$\iota$  has the sound of  $i$  in *mine*, when it ends a word or syllable, e. g. ἐλπί-σι, ὅτι; the sound of  $i$  in *pin*, when it is followed by a consonant in the same syllable, e. g. πρίν, κίν-δυνος.

$\xi$  in the middle of a word has the sound of  $x$ , e. g. πᾶξις; at the beginning of a word, the sound of  $\zeta$ , e. g. ξένος.

$ο$  has the sound of short  $o$  in *not*, when it is followed by a consonant in the same syllable, e. g. λόγ-ος, κῦ-ρος; the sound of long  $o$  in *go*, when it ends a word, or a syllable followed by another vowel, e. g. τό, ὑπό, θε-ός.

$\sigma$  has the sharp sound of  $s$  in *son*; except it stands before  $\mu$ , in the middle of a word, or at the end of a word after  $\eta$  or  $\omega$ , where it has the sound of  $\zeta$ , e. g. σκηνή, νόμισμα, γῆς, κάλως.

$\tau$  followed by  $\iota$  never has the sound of  $sh$ , as in Latin, e. g. Γαλατία=Galatia, not Galashia.

$\upsilon$  has the sound of  $u$  in *tulip*, e. g. τύχη.

$\chi$  has the hard sound of  $ch$  in *chasm*, e. g. ταχύς.

$\omega$  has the sound of long  $o$  in *note*, e. g. ἄγω.

## § 3. Division of the Vowels.—Diphthongs.

$\epsilon$  and  $ο$  are always short vowels;  $\eta$  and  $\omega$  always long;  $\alpha$ ,  $\iota$  and  $\upsilon$  either long or short.

The short vowels are indicated by ( $\acute{\ } \acute{\ }$ ), the long by ( $\bar{\ } \bar{\ }$ ), e. g. ᾶ, ᾱ. The mark ( $\u0302$ ) shows that the vowel may be either long or short, e. g. ᾑ.

\* For rules on the division of syllables, see § 17.

The diphthongs are :

αι	pronounced like ai	in	aisle,	e. g.	αἵξ
ει	“	“	ei	“	sleight, “ δεινός
οι	“	“	oi	“	oil, “ κοινός
υι	“	“	whi	“	whine, “ νίος
αυ	“	“	au	“	laud, “ ναῦς
ευ and ηυ	“	“	eu	“	feudal, “ ἐπλευσα, ἡῦξον
ου and ωυ	“	“	ou	“	sound,* “ οὐρανός, ὠντός;

also α, η and ω, i. e.  $\bar{\alpha}$ , η and  $\bar{\omega}$  with an Iota subscript. These three diphthongs, which are called *improper* diphthongs, we pronounce like α, η and ω without an Iota subscript.

REM. 1. The following examples will show how the Romans sounded these diphthongs, and how they are represented in English; αι is expressed by the diphthong *ae*, ει by  $\bar{e}$  and  $\bar{\epsilon}$ , υ by *y*, οι by *oe*, ου by *u*, e. g.

Φαῖδρος, Phaedrus,	Εὔρος, Eurus,	Θρᾶκες, Thraces,
Γλαῦκος, Glaucus,	Βοιωτία, Boeotia,	Θρῆσσα, Thressa,
Νεῖλος, Nilus,	Μοῦσα, Mūsa,	τραγῳδός, tragoedus.
Λυκεῖον, Lycēum,	Εὐλείθυια, Ilithyia,	

REM. 2. With the capital letters, the Iota subscript of α, η and ω is placed in a line with the vowel; e. g. Αι=α, Ηι=η, Ωι=ω.

REM. 3. When two vowels, which regularly form a diphthong, are to be pronounced separately, it is indicated by two points called *diaeresis*, placed over the second vowel (ι, υ); e. g. εῖ, οῖ, αῦ.

#### § 4. Division of the Consonants.

1. The consonants are divided, first, according to the organs by which they are formed, into :

Palatals, γ κ χ

Linguals, δ τ θ ν λ ρ σ

Labials, β π φ μ.

*Exercise for Reading.* γε. γη. και. χι. χει.—δε. δαι. δη. τα. τε. το. τω. τφ. του. ταν. τη. θι. θει. λω. γαλα. νυ. νει. νειν. νη. ρω. ρα. ρει. ρειν. σα. σον. σενω.—βον. βουν. βητα. βαλλω. πι. πον. πω. παν. φι. φερω. φεν. φυγη. μυ. μη. μοι.

2. Consonants are divided again, according to the greater or less influence of the organs of speech in their formation, into :

(a) Semi-vowels, viz. λ μ ν ρ, which are called Liquids, and the sibilant σ;

(b) Mutes, viz. β γ δ π κ τ φ χ θ. These nine mutes are divided :

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\* By some, however, pronounced like *ou* in *group*.

- (a) According to the organ of speech, into three Palatals, three Linguals and three Labials ;
- (b) According to their names, into three Kappa-mutes, three Tau-mutes, and three Pi-mutes ;
- (c) According to the stress of articulation, into three smooth Mutes, three medial Mutes, and three rough Mutes.

	SMOOTH.	MEDIAL.	ROUGH.	
Palatals	κ	γ	χ	Kappa-mutes
Linguals	τ	δ	θ	Tau-mutes
Labials	π	β	φ	Pi-mutes.

3. From the coalescence of the Mutes with the sibilant σ, three double consonants originate,—

ψ from πσ βσ φσ

ξ from κσ γσ χσ

ζ from δσ.

*Exercise for Reading.* λαμβδα. λαμβανω. μυ. μελος. μαλα. νυ. νυκτες. νυσσω. ρενσις. ριπτω. σιγμα. σενω. καππα. καινα. κοινον. γαρ. γραν. χθων.—τον. την. τοιν. τεμνω. τραυμα. δελτα. δεινοτης. θεα. θητα. θαυμα. θαυμασια.—παντα. πρωτα. ποιω. πανομεν. βητα. βαινω, βαλλω. βλαπτομεν. φευγω. φονευω. φειδομαι.—ψι. ψανω. ψαλλω. ψαλτηρ. ψυχη. ξι. ξενος. ξανθος. ξαινω. ζητα. ζητησις.

### § 5. *Breathings.*

1. Every vowel is pronounced with a Breathing; this is either a smooth or rough Breathing. The smooth is indicated by the mark ('), the rough by ('). One of these marks is placed over every vowel which begins a word; e. g. ὦν, ἱστορια. The rough breathing corresponds to the English and Latin *h*. The smooth breathing is connected with every vowel, which has not the rough.

2. In diphthongs, the mark of the breathing is placed over the second vowel; e. g. νίος, εὐθυς, ἀντίκα.. But when the improper diphthongs α, η, φ, are capital letters, the breathing is placed over the first vowel; e. g. Αἰδης, pronounced like ἄδης, *Hades*.

3. The liquid ρ is pronounced with the rough breathing, and hence has the mark of the breathing at the beginning of the word; e. g. ῥαβδος. When two ρ's occur in the middle of a word, the first

is pronounced with the smooth breathing, the last with the rough. The first has the mark of the smooth, the last that of the rough  
e. g. Πυρόρος.

*Exercise for Reading.* ἀλφα. αὐξανω. αἶθρη. αἷμα. ἔμον. ἔχω. εἶτα. εἷμα. εὐρει. εὐρισκω. ὀλιγον. οἶνον. οἶον. οἶον. ἦτα. ἠῦξον. ἡχων. ἰωτα. ἰνα. ἱπποι. ὑπο. νιοι. ἰωκη. ἄδω. Ὡδιη.

### § 6. *Mark of Crasis and Elision (Corōnis—Apostrophe.)*

1. The mark of Crasis and Elision is the same as the smooth breathing.

2. When two words come together, the one ending, and the other beginning, with a vowel, these two vowels frequently coalesce and form one long syllable. This coalescence is called *Crasis*, and the mark by which it is indicated, *Corōnis*. The Coronis is placed over the syllable formed by Crasis, and when this syllable is a diphthong, over the second vowel. But the Coronis is omitted, when a word begins with a vowel or diphthong formed by crasis; e. g. τὸ ὄνομα = τοῦνομα, τὸ ἔπος = τουῦπος, τὰ ἀγαθὰ = τὰγαθὰ, ὁ οἶνος = ὠῖνος.

REM. In Crasis the Iota subscript (§ 3) is written only when the *ι* belongs to the last of the coalescing vowels; e. g. καὶ εἶτα = κῆτα; but καὶ ἔπειτα = κᾰπειτα.

3. *Elision* is to be distinguished from Crasis. It consists in the omission of a vowel before a word beginning with a vowel. The mark by which Elision is indicated, is called *Apostrophe*; e. g. ἀπὸ οἴκου = ἀπ' οἴκον. The Apostrophe is omitted in compound words; e. g. ἀπέφερον from ἀπο-έφερον.

### † § 7. *Movable Consonants at the end of a word.*

1. Another means of avoiding the concurrence of two vowels in two successive words, is by appending a *ν* (called *ν ἐφελκυστικόν*, *suffixed*) to certain final syllables, viz.

(α) to the Dat. Pl. in *σι*, to the two adverbs, πέρουσι, *the last year*, παντάτασι, *universally*, and all adverbs of place in *σι*; e. g. πᾶσιν ἔλεξα; ἡ Πλαταιᾶσιν ἡγεμονία;

(β) to the third Pers. Sing. and Pl. in *σι*; e. g. τύπτουσιν ἐμέ, τίθησιν ἐν τῇ τραπέζῃ; so also to ἐστί;

(γ) to the third Pers. Sing. in *ς*; e. g. ἔτυπτεν ἐμέ;

(δ) to the numeral εἴκοσι, although even before vowels the *ν* is often omitted; e. g. εἴκοσιν ἄνδρες and εἴκοσι ἄνδρες;

REM. In Attic prose, *ν ἐφελκυστικόν* regularly stands at the end of complete sections, and sometimes before the longer punctuation-marks, where no vowel follows.

2. The word *οὕτως* (*thus*) always retains its full form before a vowel, but drops its final *σ* before another consonant; e. g. *οὕτως ἐποίησεν*, but *οὕτω ποιῶ*. So also *ἄχρῖς* and *μέχρις*.

3. In like manner the Prep. *ἐξ* (*ex*) retains its full form before vowels and at the end of a sentence, but before consonants takes the form *ἐκ*; e. g. *ἐξ εἰρήνης*, *εἰρήνης ἐξ*, but *ἐκ τῆς εἰρήνης*; so also in composition; e. g. *ἐξελαύνειν*, but *ἐκτελεῖν*.

4. So the negative *οὐκ* (*not*) becomes *οὐ* before a consonant; e. g. *οὐκ αἰσχροῦς*, but *οὐ καλός*; and before a rough breathing it becomes *οὐχ*; e. g. *οὐχ ἡδύς*; yet not before the aspirate *ρ*; e. g. *οὐ ρίπτω*.

### † § 8. Change of Consonants in Inflection and Derivation.

1. A Tau-mute (*τ δ θ*) before another Tau-mute is changed into *σ*; e. g.

<i>ἐπείθ-θην</i>	from	<i>πείθω</i>	becomes	<i>ἐπείσθην</i>
<i>πείθ-τέος</i>	"	<i>πείθω</i>	"	<i>πείστέος</i>
<i>ῥερίδ-θην</i>	"	<i>ῥερίδω</i>	"	<i>ῥερίσθην</i> .

2. A Pi-mute (*π β φ*) before *μ* is changed into *μ*,

a Kappa-mute (*κ γ χ*) " *μ* " " *γ*,

a Tau-mute (*τ δ θ*) " *μ* " " *σ*; e. g.

(a) Pi-mute:	<i>λέλειπ-μαι</i>	from	<i>λείπω</i>	becomes	<i>λέλειμμα</i>
	<i>τέτριβ-μαι</i>	"	<i>τρίβω</i>	"	<i>τέτριμμα</i>
	<i>γέγραφ-μαι</i>	"	<i>γράφω</i>	"	<i>γέγραμμαι</i>
(β) Kappa-mute:	<i>πέπλεκ-μαι</i>	"	<i>πλέκω</i>	"	<i>πέπλεγμαι</i>
	<i>λέλεγ-μαι</i>	"	<i>λέγω</i>	remains	<i>λέλεγμαι</i>
	<i>βέβρεχ-μαι</i>	"	<i>βρέχω</i>	becomes	<i>βέβρεγμα</i>
(γ) Tau-mute:	<i>ἤνυτ-μαι</i>	"	<i>ἀνύτω</i>	"	<i>ἤνυσμαι</i>
	<i>ῥερίδ-μαι</i>	"	<i>ῥερίδω</i>	"	<i>ῥερίσμαι</i>
	<i>πέπειθ-μαι</i>	"	<i>πείθω</i>	"	<i>πέπεισμαι</i>
	<i>κεκόμιδ-μαι</i>	"	<i>κομίζω</i>	"	<i>κεκόμισμαι</i> .

3. A Pi-mute (*π β φ*) with *σ* is changed into *ψ*,

a Kappa-mute (*κ γ χ*) with *σ* is changed into *ξ*,

a Tau-mute (*τ δ θ*) disappears before *σ*; e. g.

(a) Pi-mute:	<i>λείπσω</i>	from	<i>λείπω</i>	becomes	<i>λείψω</i>
	<i>τρίβσω</i>	"	<i>τρίβω</i>	"	<i>τρίψω</i>
	<i>γράφσω</i>	"	<i>γράφω</i>	"	<i>γράψω</i>
(β) Kappa-mute:	<i>πλέκσω</i>	"	<i>πλέκω</i>	"	<i>πλέξω</i>
	<i>λέγσω</i>	"	<i>λέγω</i>	"	<i>λέξω</i>
	<i>βρέχσω</i>	"	<i>βρέχω</i>	"	<i>βρέξω</i>
(γ) Tau-mute:	<i>ἀνύτσω</i>	"	<i>ἀνύτω</i>	"	<i>ἀνύσω</i>
	<i>ῥερίδσω</i>	"	<i>ῥερίδω</i>	"	<i>ῥερίσω</i>
	<i>πείθσω</i>	"	<i>πείθω</i>	"	<i>πείσω</i>
	<i>ἐλπίδσω</i>	"	<i>ἐλπίζω</i>	"	<i>ἐλπῖσω</i> .

REMARK 1. The Prep. *ἐκ* before *σ* is an exception; e. g. *ἐκσώζω*, not *ἐξώζω*.

4. *N* before a Pi-mute (*π β φ ψ*) is changed into *μ*,

*N* before a Kappa-mute (*κ γ χ ξ*) is changed into *γ*,

*N* before a Tau-mute (*τ δ θ*) is not changed; e. g.

<i>ἐν-πειρία</i> becomes	<i>ἐμπειρία</i>	<i>συν-καλέω</i> becomes	<i>συνκαλέω</i>
<i>ἐν-βάλλω</i> “	<i>ἐμβάλλω</i>	<i>συν-γινώσκω</i> “	<i>συγγινώσκω</i>
<i>ἐν-φρων</i> “	<i>ἐμφρων</i>	<i>σύν-χρονος</i> “	<i>σύγχρονος</i>
<i>ἐν-ψυχος</i> “	<i>ἐμψυχος</i>	<i>συν-ξέω</i> “	<i>συνξέω</i> ;

but *συντείνω*, *συνδέω*, *συνθέω*.

REM. 2. The enclitics form an exception; e. g. *ὕπερ*, *τόνγε*, not *δμπερ*, *τόγγε*

5. *N* before a Liquid is changed into the same Liquid; e. g.

<i>συν-λογίζω</i> becomes	<i>συνλλογίζω</i>	<i>συν-μετρία</i> becomes	<i>συνμμετρία</i>
<i>ἐν-μένω</i> “	<i>ἐμμένω</i>	<i>συν-ρίπτω</i> “	<i>συνρρίπτω</i> .

REM. 3. The preposition *ἐν* before *ρ* is an exception; e. g. *ἐνρίπτω*, not *ἐρ-δίπτω*.

6. *N* is dropped before *σ* and *ζ*; the preceding vowel, short by nature, remains short after the omission of *ν* before *σ*; e. g.

*συν-ζυγία* becomes *συζυγία*, *δαίμον-σι* becomes *δαίμοσι*.

REM. 4. Exceptions: *Ἐν*, e. g. *ἐνσπείρω*, *ἐνξεύγνυμι*; *παλιν*, e. g. *παλίν-σκιος*; some forms of inflection and derivation in *-σαι* and *-σις*; e. g. *πέφανσαι* from *φαίνω*, and some few substantives in *-ινς* and *-υνς*. The *ν* of *σύν* in composition, is changed into *σ* before another *σ* followed by a vowel; e. g. *συσσώζω*, instead of *συνσώζω*; but when *σ* is followed by a consonant, *ν* is dropped; e. g. *σύν-στημα* becomes *σύστημα*.

7. But when *ν* is joined with a Tau-mute, both letters disappear before *σ*, and, as a compensation, the short vowel is lengthened before *σ*, namely, *ε* into *ει*, *ο* into *ου*, *ᾱ*, *ι*, *υ* into *ᾱ*, *ι*, *υ*; e. g.

<i>τυφθέντ-σι</i> becomes	<i>τυφθειῖσι</i>	<i>λέοντ-σι</i> becomes	<i>λέουσι</i>
<i>σπένδ-σω</i> “	<i>σπείσω</i>	<i>ἐλμινδ-σί</i> “	<i>ἐλμισι</i>
<i>πάντ-σι</i> “	<i>πᾶσι</i>	<i>δεικνύντ-σι</i> “	<i>δεικνῦσι</i>
<i>τύπαντ-σι</i> “	<i>τύπᾱσι</i>	<i>Ξενοφώντ-σι</i> “	<i>Ξενοφῶσι</i> .

8. A Pi-mute (*π β φ*) or a Kappa-mute (*κ γ χ*) before a Tau-mute, must be of the same order as the Tau-mute, i. e. smooth, middle or rough. Hence only a smooth Mute (*π κ*) can stand before the smooth Mute *τ*; only a medial (*β γ*) before the medial *δ*; only an aspirate (*φ χ*) before the aspirate *θ*; consequently, *πτ* and *κτ*; *βδ* and *γδ*; *φθ* and *χθ*; e. g.

<i>β</i> before <i>τ</i> becomes <i>π</i> as:	from <i>τρίβω</i>	<i>τέτριβ-ται</i>	= <i>τέτριπται</i>
<i>φ</i> “ <i>τ</i> “	<i>π</i> “ “	<i>γράφ-ται</i>	= <i>γέγραπται</i>
<i>γ</i> “ <i>τ</i> “	<i>κ</i> “ “	<i>λέγω</i>	= <i>λέλεκται</i>
<i>χ</i> “ <i>τ</i> “	<i>κ</i> “ “	<i>βρέχω</i>	= <i>βέβρεκται</i>
<i>π</i> “ <i>δ</i> “	<i>β</i> “ “	<i>κύπτω</i>	= <i>κύβδα</i>
<i>φ</i> “ <i>δ</i> “	<i>β</i> “ “	<i>γράφ-δην</i>	= <i>γράβδην</i>
<i>κ</i> “ <i>δ</i> “	<i>γ</i> “ “	<i>πλέκω</i>	= <i>πλέγδην</i>

χ	before δ	becomes γ	as :	from βρέχω	βρέχ-θην	= βρέγδην		
π	“	θ	“	φ	“	πέμπω		
β	“	θ	“	φ	“	ἐπέμπ-θην	= ἐπέμφθην	
β	“	θ	“	φ	“	τρίβω	ἐτρίβ-θην	= ἐτρίφθην
κ	“	θ	“	χ	“	πλέκω	ἐπλέκ-θην	= ἐπλέχθην
γ	“	θ	“	χ	“	λέγω	ἐλέγ-θην	= ἐλέχθην.

REM. 5. The preposition ἐκ does not undergo this change; e. g. ἐκδοῦναι, ἐκ-  
νεῖναι, etc., not ἐγδοῦναι, ἐχθεῖναι.

9. The smooth mutes (π κ τ) before a rough breathing, are changed into the cognate aspirates (φ χ θ), not only in inflection and derivation, but also in two separate words. The medials (β γ δ), however, are thus changed only in the inflection of the verb; in other cases they remain unchanged; hence:

ἀπ' οὗ = ἀφ' οὗ, ἐπήμερος (from ἐπί, ἡμέρα) = ἐφήμερος  
ἐπυφαίνω (from ἐπί, ὑφαίνω) = ἐφυφαίνω, τέτυπ-ά = τέτυφα  
οὐκ ὁσίως = οὐχ ὁσίως, δεκήμερος (from δέκα, ἡμέρα) = δεχήμερος  
ἀντ' ὧν = ἀνθ' ὧν (from ἀντί), ἀντέλκω (from ἀντί, ἔλκω) = ἀνθέλκω  
εἰλογ-ά = εἰλοχα, but λέγ' ἑτέραν, not λέχ' ἑτέραν  
τέτριβ-ά = τέτριφα, but τριβ' οὕτως, not τριφ' οὕτως.

REM. 6. This change also takes place in Crasis; e. g. θᾶτερα from τὰ ἔτερα (§ 6. 2). When two smooth mutes precede an aspirate, they must both be changed into aspirates (No. 8); e. g. ἐφθήμερος, instead of ἐπτήμερος (from ἐπτά, ἡμέρα), νύχθ' ὄλην, instead of νύκτ' ὄλην.

10. If, in the *reduplication* of verbs, whose stem begins with an aspirate, this aspirate is to be repeated, then the first aspirate is changed into the corresponding smooth Mute; thus,

φε-φύληκα	from	φιλέω	is changed into	πεφύληκα
χέ-χῦκα	“	χέω	“	κέχυκα
θέ-θῦκα	“	θύω	“	τέθυκα
θί-θημι	stem	ΘΕ	“	τίθημι.

The two verbs, θύειν, *to sacrifice*, and τιθέναι (stem ΘΕ), *to place*, also follow this rule, in the passive endings which begin with θ; e. g.

ἐτῦ-θην, τυ-θήσομαι, ἐτέ-θην, τε-θήσομαι, instead of ἐθύ-θην, ἐθέ-θην.

11. In words whose stem begins with τ and ends with an aspirate,\* the aspiration is transferred to the smooth τ, when the aspirate before the final syllables beginning with σ, τ and μ, must be changed into an unaspirated consonant (according to No. 3. 8. 2.); by this transfer, τ is changed into the aspirate θ. Thus:

τρέφ-ω is changed into (θρέπ-σω) θρέψω, θρεπ-τήρ, (θρέπμα) θρέμμα  
ταφή, ΤΑΦ-ω into θάψω, θάπ-τω, (τέθαπ-μαι) τέταμμαι  
τρύφω, ΤΡΥΦ-ω into θρύψω, θρύπ-τω (τέθρυπ-μαι) τέθρυμμαι

\* Some other Grammarians regard the words to which this principle applies, as having two aspirates in the root; but as it is not euphonic for two successive syllables to begin with an aspirated letter, the first must be smooth, as long as the second remains, and when the second disappears, the first becomes rough again; hence ἔχω (properly ἐχω), but Fut. ἔξω.—TR.

τρέχ-ω into (τρέχ-σομαι) θρέξομαι;—τριχ-ός into θρίξ, θριξίν.

ταχύς has θάσσων in the Comparative. (But τεύξω from τέυχω, τρύξω from τρύχω, remain unchanged).

REM. 7. Where the passive endings of the above verbs, τρέφω, θάπτω (stem ΤΑΦ), θρύπτω (stem ΤΡΥΦ), begin with θ, the aspiration of the two final consonants φθ, changes τ, the initial consonant of the stem, into θ; e. g.

ἐθρέφ-θην, θρεφ-θῆναι, θρεφ-θήσεσθαι

ἐθύφ-θην, θαφ-θείς, θαφ-θήσομαι, τεθύφ-θαι.

REM. 8. In the imperative-ending of the first Aor. Pass., where both syllables would begin with θ, viz. -θηθι, not the first, but the last aspirate is changed into the corresponding smooth mute, thus: -θητι; e. g. τύφθητι, not τύφθηθι.

12. *P* is doubled,—(a) when the augment is prefixed; e. g. ἔρ-*ρ*εον; (b) in composition, when *ρ* is preceded by a short vowel; e. g. ἄρ-*ρ*ήκτος, βαθ-*ρ*όοος; but εὔ-*ρ*ωστος (from εὔ and ῥώννυμι).

## CHAPTER II.

### SYLLABLES.

#### § 9. *Quantity of Syllables.*

1. A syllable is short by nature, when its vowel is short, viz. ε, ο, ᾱ, ι, υ, and when a vowel or single consonant follows a short vowel; e. g. ἔνϑμισᾶ, ἔνϑετό.

2. A syllable is long by nature, when the vowel is a simple, long vowel, viz. η, ω, ᾱ, ι, υ, or a diphthong; e. g. ἦρως, κρῖνῶ, γέφυρα, ἰσχύρους, παῖδένῃς; hence contracted syllables are always long; e. g. ᾠκων (from ἀέκων), βότρως (from βότρως).

3. A syllable with a short vowel is made long by position, when two or more consonants or a double consonant (ζ ξ ψ) follow the short vowel; e. g. ἔκστέλλω, τύψαντες, κόρᾱξ (κόρᾱκος), τράπέζα.

REMARK. But when a short vowel stands before a mute and liquid, it regularly remains short; e. g. ἄτεκνος, ἀπέπλος, ἄκμή, βότρως, δίδραχμος. In two cases, however, a short vowel before a mute and liquid is made long,—(a) in composition; e. g. ἔκνέμω; (b) when one of the medials (β γ δ) stands before one of the three liquids, λ μ ν; e. g. βίβλος, εὐδδμος, πέπλεγμα.

#### § 10. *Accentuation.*

1. The accentuation of a word of two or more syllables, consists in pronouncing one syllable with a stronger\* or clearer tone than

\* In our pronunciation of the Greek, however, we do not observe the written accent; but the Greeks undoubtedly distinguished the syllable on which the written accent stands, by a greater stress of voice.—TR.

the other ; e. g. *destrúctible, immórtal*. A monosyllabic word also, must be accented, so as to form, in connected discourse, an independent sound. The Greek language has the following marks of accentuation :

- (a) The acute ( ' ), to denote the sharp tone ; e. g. *λόγος* ;
- (b) The circumflex ( ~ ), to denote the protracted tone ; e. g. *σῶμα* ;
- (c) The grave ( ` ), to denote a softened acute on the final syllables of words in connected discourse (§ 12, 1.). The grave is also used instead of the acute to distinguish certain words ; e. g. *τὶς, any one*, and *τίς, who* ?

REM. 1. The accent stands upon the second vowel of diphthongs ; and, at the beginning of words commencing with a vowel, the acute and grave stand after the breathing, but the circumflex over it ; e. g. *ἄπαξ, αὖλειος, ἂν εἴπῃς, εὖρος, αἶμα*. But with capital letters, the accent is placed after the breathing, over the first vowel of the diphthongs *α, η, ω* ; e. g. *Ἀιόης*. With the diaeresis (§ 3. Rem. 3.), the acute stands between, and the circumflex over, the points ; e. g. *ἄϊδης, κληῖδι*.

2. The acute stands on one of the last three syllables, whether this is long or short ; e. g. *καλός, ἀνθρώπου, πόλεμος* ; yet upon the antepenult, only when the last is short, and is not long by position ; e. g. *ἄνθρωπος*, but *ἀνθρώπου*.

3. The circumflex stands only on one of the last two syllables, but that syllable must always be long by nature ; e. g. *τοῦ, σῶμα* ; it stands upon the penult, however, only when the ultimate is short, or long by position only ; e. g. *τεῖχος, χοῦμα, προᾶξις, αὖλαξ* (Gen.-*ἄκος*), *καλαῦρον, κατῆλην, Δημῶναξ*.

REM. 2. According to the accentuation of the last syllable, words have the following names :

- (a) Oxxytones, when the ultimate has the acute ; e. g. *τετυφός, κακός, θήρ* ;
- (b) Paroxytones, when the penult has the acute ; e. g. *τόπτω* ;
- (c) Proparoxytones, when the antepenult has the acute ; e. g. *ἄνθρωπος, τυπτόμενος, ἄνθρωποι, τυπτόμενοι* ;
- (d) Perispomēna, when the ultimate has the circumflex ; e. g. *κακῶς* ;
- (e) Properispomena, when the penult has the circumflex ; e. g. *πρᾶγμα, φιλοῦσα* ;
- (f) Barytones, when the ultimate is unaccented ; e. g. *πράγματα, πρᾶγμα*.

### † § 11. *Change and Removal of the Accent by Inflection and Contraction.*

1. When a word is changed by inflection, either in the quantity of its final syllable or in the number of its syllables, then, according

to the preceding rules, there is generally also a change or removal of the accent.

(a) By lengthening the final syllable,

(α) A Proparoxytone, as *πόλεμος*, becomes a Paroxytone; e. g. *πολέμουν*;

(β) A Properispomenon, as *τεῖχος*, a Paroxytone; e. g. *τείχους*;

(γ) An Oxytone, as *θεός*, a Perispomenon; e. g. *θεοῦ*. Yet this change is limited to particular instances. See § 26, 5, (a).

(b) By shortening the final syllable,

(α) A dissyllabic Paroxytone with long penult, as *φεύγω*, becomes a Properispomenon; e. g. *φεύγε*, but *τᾶττω*, *τᾶττε*;

(β) A polysyllabic Paroxytone, whether the penult is long or short, becomes a Proparoxytone; e. g. *βουλεύω*, *βούλενε*.

(c) By the accession of a syllable or syllables at the beginning of a word, the accent is commonly removed towards the beginning of the word; e. g. *φεύγω*, *ἔφρευγον*. By the accession of syllables at the end of a word, on the contrary, the accent is removed towards the end of the word; e. g. *τύπτω*, *τυπτόμεθα*, *τυφθησόμεθα*.

REM. 1. The particular cases of the change of accent by inflection, and the exceptions to the general rules here stated, will be seen below under the accentuation of the several parts of speech.

2. In respect to contraction, the following principles apply :

(1) When neither of two syllables to be contracted is accented, the contracted syllable also is unaccented, and the syllable which, previous to contraction, had the accent, retains it also after the contraction; e. g. *φίλεε* = *φίλει*, but *φιλέει* = *φιλεῖ*, *γένει* = *γένει*, *γενέων* = *γενῶν*.

(2) But when one of the two syllables to be contracted is accented, the contracted syllable also is accented :

(\*) The contracted syllable when composed of the antepenult and penult, takes the accent which the general rules require; e. g.

*ἀγαπάομαι* = *ἀγαπῶμαι*

*ἑσταότος* = *ἐστῶτος*

*ὑλήεσσα* = *ὕλησσα*

*φιλεόμενος* = *φιλούμενος*

*ὀρθόουνσι* = *ὀρθοῦσι*

*τιμάοντων* = *τιμώντων*;

(b) The contracted syllable, when it is the ultimate, takes :

(α) The acute, when the last of the syllables to be contracted has the acute; e. g. *ἑσταώς* = *ἐστῶς*;

(β) The circumflex, when the first of the syllables to be contracted, is accented; e. g. ῥηοῖ = ῥχοῖ.

REM. 2. The exceptions to the principles stated, will be seen below under the contracted declensions and conjugations.

### † § 12. *Change and Removal of the Accent in connected Discourse.*

1. In connected discourse, the Oxytones receive the mark of the grave, i. e. by the close connection of the words with each other, the sharp tone is weakened or depressed; e. g. Εἰ μὴ μητρὶν περικαλλῆς Ἡερίβοια ἦν. But the acute must stand before every punctuation-mark, by which an actual division is made in the thought; e. g. Ὁ μὲν Κύρος ἐπέρασε τὸν ποταμόν, οἱ δὲ πολέμοι ἀπέφυγον.

*Exceptions.* The interrogatives τίς, τί, *quis? quid?* always remain oxytoned.

2. In Crasis (§ 6. 2), the accent of the first word is omitted, and the word formed from the two, has the accent of the second word; e. g. τὰ ἀγαθὰ = τάγαθὰ, τοῦ οὐρανοῦ = τοῦρανοῦ, τῇ ἡμέρᾳ = θῆμέρᾳ, τὸ ὄνομα = τοῦνομα; yet, according to the general rule (§ 10. 3), the long vowel formed by Crasis takes the circumflex instead of the acute, when the second word was a dissyllabic paroxytone, with a short final syllable; e. g. τὸ ἔπος = τοῦπος, τὰ ἄλλα = τᾶλλα, τὸ ἔργον = τοῦργον, τὰ ὄπλα = θῶπλα.

3. In Elision (§ 6, 3), the accent of the elided vowel goes back as an acute upon the preceding syllable; yet, when the word, from which a vowel has been elided, is a preposition or one of the particles, ἀλλά, οὐδέ, μηδέ, or one of the enclitics, τινά and ποτέ, the accent of the elided vowel wholly disappears, and also when the accented vowel of monosyllabic words is elided; e. g.

πολλὰ ἔπαθον	= πόλλ' ἔπαθον	παρὰ ἐμοῦ	= παρ' ἐμοῦ
δεινὰ ἔρωτᾷς	= δειν' ἔρωτᾷς	ἀπὸ ἐαυτοῦ	= ἀφ' ἐαυτοῦ
φημὶ ἐγώ	= φήμ' ἐγώ	ἀλλὰ ἐγώ	= ἀλλ' ἐγώ
αἰσχροῦ ἔλεξας	= αἰσχρ' ἔλεξας	οὐδὲ ἐγώ	= οὐδ' ἐγώ
ἐπταῖ ἦσαν	= ἐπτ' ἦσαν	τινὰ ἔλεγε	= τιν' ἔλεγε.

### † § 13. *Atonics or Proclitics.*

Some small words are termed Atonics or Proclitics, which, in connected discourse, are so closely united to the following word, that they, as it were, coalesce with it, and lose their accent. They are:

- (a) the forms of the article, ὁ, ἡ, οἱ, αἱ;
- (b) the prepositions, ἐν, *in*, εἰς (ἐς), *into*, ἐκ (ἐξ), *ex*, ὡς, *ad*;
- (c) the conjunctions, ὡς, *as*, *that*, *so that*, *when*, εἰ, *if*;
- (d) οὐ (οὐκ, οὐχ), *not*; but at the end of a sentence and with the meaning *No*, it has the accent; e. g. οὐ' (οὐ'κ).

† § 14. *Enclitics.*

Enclitics are certain words of one or two syllables, which, in connected discourse, are so closely joined, in certain cases, to the preceding word, that they either lose their tone, or throw it back upon the preceding word; e. g. φίλος τις, πόλεμος τις. They are:

(a) The verbs εἰμί, *to be*, and φημί, *to say*, in the Pres. Indic., except the second Pers. Sing. εἶ, *thou art*, and φῆς, *thou sayest*;

(b) The following forms of the three personal pronouns:

I. P. S. μοῦ	II. P. S. σοῦ	III. P. S. οὗ	Dual. σφoῖν	Pl. σφίσι(ν)
μοί	σοί	οἱ		
μέ	σέ	ἐ		

(c) The indefinite pronoun, τις, τὶ, through all the cases and numbers, together with the abridged forms τοῦ and τῷ, and the indefinite adverbs πῶς, πῶ, πῇ, πού, ποθί, ποθέν, ποί, ποτέ; the corresponding interrogative words, on the contrary, are always accented; e. g. τίς, τί, πῶς, etc.;

(d) The particles, τέ, τοί, γέ, νύν, πέρ, θήν, and the inseparable particle, δέ, both when it expresses the direction *whither*; e. g. Ἐρεβόςδε, *to Erebus*, and also when it serves to strengthen a word; e. g. τοσόςδε.

† § 15. *Inclination of the Accent.*

1. An Oxytone so unites with the following enclitic, that the accent, which is commonly grave in the middle of a sentence (§ 12. 1), again becomes acute; e. g.

θῆρ τις	for θῆρ τις	καλός ἐστιν	for καλός ἐστίν
καί τινες	“ καὶ τινές	ποταμός γε	“ ποταμός γε
καλός τε	“ καλός τε	ποταμοί τινες	“ ποταμοί τινές.

2. A Perispomenon unites with the following enclitic without further change of the accent; e. g.

φῶς τι	for φῶς τι	φιλεῖ τις	for φιλεῖ τις
φῶς ἐστιν	“ φῶς ἐστίν	καλοῦ τινος	“ καλοῦ τινός.

REMARK. Long syllables in enclitics are considered in respect to the accentuation as short; hence οἴντινοι, ὄντινων are viewed as separate or compound words, like καλῶν τινων.

3. A Paroxytone unites with the following monosyllabic enclitic without further change of the accent; but there is no inclination when the enclitic is a dissyllable; e. g.

φίλος μου	for φίλος μου, but φίλος ἐστίν, φίλοι φασίν,
ἄλλος πῶς	“ ἄλλος πῶς, “ ἄλλος ποτέ, ἄλλων τινῶν.

4. A Proparoxytone and a Properispomenon unite with the following enclitic, and take an acute accent on the last syllable.

ἄνθρωπός τις	for ἄνθρωπος τις	σῶμά τι	for σῶμα τι
ἄνθρωποί τινες	“ ἄνθρωποι τινές	σῶμά ἐστιν	“ σῶμα ἐστίν.

REMARK. When several enclitics occur together, each throws back its accent on the preceding; e. g. εἰ πέρ τις σέ μοί φησί ποτε.

### † § 16. *Enclitics Accented.*

1. The enclitics at the beginning of a sentence, retain their accent; e. g. Φημὶ ἐγὼ τοῦτο.—Τινὲς λέγουσιν.—Εἰσὶ θεοί.—But instead of ἐστί(ν) at the beginning of a sentence, the form ἔστι(ν) is used; also, if it stands in connection with an Inf. for ἐξεστί(ν), and after the particles ἀλλ, εἰ, οὐκ, μή, ὥς, καί, μέν, ὅτι, ποῦ, also after the pronoun τοῦτ'; e. g. Ἔστι θεός.—Ἔστι σοφὸς ἀνὴρ.—Ἔστιν οὕτως.—Ἔστιν ἰδεῖν, ἰδεῖν ἔστιν, licet videre.—Εἰ ἔστιν, οὐκ ἔστιν, τοῦτ' ἔστιν.

2. Φημί and the other persons of the Ind., retain the accent, if they are separated from the preceding word by a punctuation-mark; e. g. Ἔστιν ἀνὴρ ἀγαθός, φημί.

3. The enclitic personal pronouns, σοῦ, σοί, σέ, οἷ, σφίσι(ν), retain their accent:

(a) When an accented Prep. precedes; e. g. παρὰ σοῦ, μετὰ σέ, πρὸς σοί. In this case, instead of the enclitic forms of the Pron. of the first Pers., the longer, regularly accented forms are chosen; e. g.

παρ' ἐμοῦ not παρά μου,	πρὸς ἐμοί not πρὸς μοι,
κατ' ἐμέ “ κατά με,	περὶ ἐμοῦ “ περί μου.

REMARK. The unaccented prepositions are united to the enclitic forms; e. g. ἐκ μου, ἐν μοι, ἐς σε, ἐς με, ἐκ σου, ἐν σοι.

(b) After copulative or disjunctive conjunctions; e. g. ἐμὲ καὶ σέ, ἐμὲ ἢ σέ, as generally, when the pronouns are emphatic, e. g. in antitheses.

(c) The forms οὔ, οἷ, ἔ, are accented only when they are used as reflexive pronouns.

4. There is no inclination, when the accent of the word on which the enclitic rests, disappears by Elision; e. g. καλὸς δ' ἐστίν, but καλὸς δέ ἐστιν — πολλοὶ δ' εἰσίν, but πολλοὶ δέ εἰσιν.

### † § 17. *Division of Syllables.*

PRELIMINARY REMARK. The division of syllables, according to our mode of pronouncing Greek, depends in part upon the place of the accent.\*

The accent (stress) is on the penult in dissyllables, and on the antepenult in polysyllables, when the penult is short. The accent on the penult or antepenult is called the primary accent. If two syllables precede the primary accent, there is a secondary accent on the first syllable of the word.

1. In dissyllables, a single consonant following α or ι in the penult, is joined to the final syllable; e. g. ἄ-γω, πα-ρά, μά-λα, ἱ-να, ἱ-τός, ἱ-χωρ.

2. In dissyllables, a single consonant following ε or ο, is joined to the first syllable; e. g. λόγ-ος, τέλ-ος.

\* The term *accent* and *accented*, throughout these rules, is used with reference to our pronunciation of the Greek, and not to the written accent on the Greek words.

3. The double consonants ξ and ψ are joined to the vowel preceding them; e. g. τᾶξ-ω, δίψ-ος, πρᾶξ-ις, ἀντιταξ-όμενος. But ζ is joined to the vowel following it, except when it stands after ε or ο, or after an accented vowel in the antepenult,—in which case it is joined with these vowels; e. g. νομί-ζω, νόμι-ζε, ἀρπά-ζω; but τράπεξ-ᾶ, ὄξ-ος, νομίζ-ομεν, ἀρπάζ-ομεν.

4. A single consonant (except in the penult) before or after the vowels α and ι having the accent, and also a single consonant before or after ε and ο having the accent, is joined to these vowels; e. g. ἀγ-αθός, ποτ-αμός, βα-σιλ-έα, ὑ-πολ-αβών, ὀ-πότ-ερος, τίθ-ομεν.

*Exception.* A single consonant after an accented syllable, and followed by two vowels, the first of which is ε or ι, is joined to the vowel after it; e. g. στρα-τιά, ἀναστᾶ-σεως, στρα-τιώτης.

5. A single consonant after a long vowel or υ is joined to the vowel following; e. g. φω-νή, χρή-μα, ἥ-κω, ὄμι-λος, ὀπᾶ-δός; ἄργῡ-ρος, μῦ-ρίας, ᾠθῦ-μία, φῦ-γόντες, φῦ-γομεν.

*Exception.* A single consonant following long α or ι in the antepenult, and having the accent, is joined with the vowel preceding; e. g. ἀποκρίν-ατο, ἐση-μᾶν-αμεν.

6. Two single consonants coming together in the middle of a word, are separated; e. g. πολ-λά, ισ-τάναι, τέθ-νηκα, θαρ-ράλῃως, κλυτοτέχ-νησ.

*Exception.* A mute and liquid are sometimes joined to the following vowel, e. g. ἐτί-τρωσκον.

7. When three consonants come together in the middle of a word, the last two, if a mute and liquid, are joined to the following vowel, if not, the last only; e. g. ἀν-θρῶπος, ἀν-δρία, but ἐτέρφ-θην.

8. Compounds are divided into their constituent parts, when the first part ends with a consonant; but if the first part ends with a vowel followed by a short syllable, the compound is divided, like a simple word; e. g. ἐκ-βαίνω, συν-κ-φώνησις, πρόθ-εσις, ἀνάβ-ασις, but ὑπο-φήςτης, not ὑποφ-ήςτης; so παρα-βαίνω

### † § 18. *Punctuation-marks.*

The colon and semicolon are indicated by a period at the top of the line; e. g. εὖ ἐλεξας· πάντες γὰρ ὁμολόγησαν. The interrogation-point is like our semicolon; e. g. τίς ταῦτα ἐποίησεν; The period, comma and exclamation-point are like ours.

## CHAPTER III.

### § 19. *Some general views of the Verb.*

1. The verb expresses action; e. g. *to bloom, to strike.* In Greek there are three classes of verbs, viz. active, passive and middle. The middle has a *reflexive* signification, i. e. it expresses an action which proceeds from the subject and again returns to it, i. e. an action which the subject performs on itself; e. g. *τύπτομαι, I*

strike myself, *βουλεύομαι*, I advise myself, *ἀμύνομαι*, I defend myself. In most of the tenses, the middle and passive forms are the same; e. g. *τύπτομαι*, I strike myself and I am struck.

2. At present only those forms of the verb are given which are necessary for translating the exercises that occur before the entire verb is presented.

Mode.	Num- ber and Person.	Present Active.	Num- ber and Person.	Present Middle or Passive.
INDICA- TIVE.	S. 1.	<i>βουλεύ-ω</i> , I advise.	S. 1.	<i>βουλεύ-ομαι</i> , I advise my- self, or am advised.
	2.	<i>βουλεύ-εις</i> , thou ad- visest.	2.	<i>βουλεύ-ῃ</i> , thou advisest thy- self, or art advised.
	3.	<i>βουλεύ-ει</i> , he, she, or it advises.	3.	<i>βουλεύ-εται</i> , he advises him- self, or is advised.
	P. 1.	<i>βουλεύ-ομεν</i> , we ad- vise.	P. 1.	<i>βουλευ-όμεθα</i> , we advise ourselves, or are advised.
	2.	<i>βουλεύ-ετε</i> , ye advise.	2.	<i>βουλεύ-εσθε</i> , ye advise your- selves, or are advised.
	3.	<i>βουλεύ-ουσι(ν)</i> , they advise.	3.	<i>βουλεύ-ονται</i> , they advise themselves, or are advised.
IMPERA- TIVE.	S. 2.	<i>βούλευ-ε</i> , advise thou.	S. 2.	<i>βουλεύ-ον</i> , advise thyself, or be advised.
	P. 2.	<i>βουλεύ-ετε</i> , advise ye.	P. 2.	<i>βουλεύ-εσθε</i> , advise your- selves, or be advised.
INFINIT.		<i>βουλεύ-ειν</i> , to advise.		<i>βουλεύ-εσθαι</i> , to advise one- self, or be advised.

REMARK. On the *ν* ἐφεγκυστικόν in *βουλεύουσιν*, see § 7, 1. (b).

3. Also the following forms of the irregular verb *εἶμί*, to be, may be learned :

*ἐστί(ν)*, he, she, or it is

*εἰσί(ν)*, they are

*ἴσθι*, be, *ἔστω*, let him, her, or it be

*ἦν*, he, she, or it was

*ἦσαν*, they were

*ἔστε*, be ye.

### I. Vocabulary\* and Exercises for Translation.

*Ἄεί*, always.

*εἰ*, if.

*καί*, and, even.

*ἀληθεύω*, to speak the  
truth.

*ἔπομαι*, *w. dat.* to follow,  
[ly. accompany.

*κακῶς*, badly, cowardly.  
*καλῶς*, well.

*ἀνδρείως*, manfully, brave-

*ἐσθίω*, *w. gen. and acc.* to

*κολακεύω*, to flatter.

*ἀριστεύω*, to be the best,  
excel.

eat, corrode.

*μάχομαι*, *w. dat.* to fight,

*ἔχει*, it has itself, it is.

contend.

*βιοτεύω*, to live.

*ἡδέως*, pleasantly, cheer-

*μή*, not, always placed be-

*βλακεύω*, to be lazy.

fully, with pleasure.

fore the Imperative and

*γράφω*, to write, enact.

*θαυμάζω*, to wonder, ad-

Subjunctive.

*διώκω*, to pursue, strive af-  
ter.

mire.

*δδύρομαι*, to mourn, la-

*μετρίως*, moderately.

ment.

\* All the vocabularies are designed to be committed to memory before trans-  
lating the exercises.

οὐ (οὐκ, οὐχ), not. [cate. πιστεύομαι, to be believed. χαίρω, w. dat., to rejoice, to  
 παιδεύω, to bring up, edu- σπεύδω, to hasten, exert rejoice at, or over, de-  
 παίζω, to play, joke, play at. oneself. light in.  
 πίνω(i), w. gen. and acc., to φεύγω, to flee, flee from, ψέγω, to blame.  
 drink. shun.

**RULE OF SYNTAX.** The verb agrees with its subject-nominative, in number and person. In Greek, as in Latin, the subject of the first and second person of the verb, need not be expressed except for emphasis, it being sufficiently indicated by the ending of the verb.

Ἄεὶ ἀλήθευε. Χαίρε. Ἐπov. Μὴ ὀδύρεσθε. Ἡδέως βιοτεύω. Καλῶς παιδεύομαι. Καλῶς γράφεις. Εἰ κακῶς γράφεις, ψέγη. Εἰ κολακεύει, οὐκ ἀληθεύει. Εἰ κολακεύει, οὐ πιστεύεται. Φεύγομεν. Εἰ φεύγομεν, διωκόμεθα. Κακῶς φεύγετε. Εἰ βλακεύετε, ψέγεσθε. Εἰ ἀνδρείως μάχεσθε, θανμάζεσθε. Εἰ κολακεύουσιν, οὐκ ἀληθεύουσιν. Οὐ καλῶς ἔχει φεύγειν. Καλῶς ἔχει ἀνδρείως μάχεσθαι. Εἰ διώκη, μὴ φεύγε. Ἀνδρείως μάχου. Εἰ βλακεύουσι, ψέγονται. Εἰ ἀληθεύεις, πιστεύη. Ἄεὶ ἀριστεύετε. Μετρίως ἔσθιε καὶ πίνε καὶ παῖζε.

I speak the truth. If I speak the truth, I am believed. Rejoice (*pl.*). Mourn thou not. Thou livest pleasantly. He writes well. It is (has itself) well, to speak the truth. Always speak (*pl.*) the truth. Follow (*pl.*). He is well brought up. Flatter thou not. If thou flatterest, thou art not believed. To be believed, is (has itself) well. If we are lazy, we are blamed. If ye speak the truth, ye are believed. If they fight bravely, they are admired. If they flee, they are pursued. Be thou always the best.

## CHAPTER IV.

### THE SUBSTANTIVE AND ADJECTIVE.

#### § 20. *Nature and division of the Substantive.*

A substantive is used to express a thing or object. There are two classes of substantives: (a) the names of persons, as *man*, *woman*; (b) the names of things, as *earth*, *garden*.

#### § 21. *Gender of Substantives.*

The gender of substantives, which is three-fold, as in Latin, is determined partly by their *signification*, and partly by their *ending*. The last mode of determining the gender will be treated under the several declensions. With respect to the *signification*, the following general rules apply:

1. Names of males, of nations, winds, months, mountains, and most rivers, are masculine.

2. Names of females, of countries, islands, most cities, most trees, and plants, are feminine.

3. The names of the letters and fruits, infinitives, diminutives in *-ov*, except the proper names of females, e. g. ἡ *Ἀεόντιον*, all indeclinable words, and finally, every word used as the mere symbol of a sound, e. g. τὸ μήτηρ, the word *mother*, are neuter.

4. The names of persons, which have only one form for the Masc. and Fem., are of common gender; e. g. ὁ ἡ θεός, *god* and *goddess*.

### § 22. *Number, Case and Declension.*

1. The Greek has three numbers, the Singular, the Plural, and the Dual, which denotes *two*.

2. It has five Cases, namely:

(1) Nominative, the case of the subject;

(2) Genitive, the whence-case;\*

(3) Dative, the where-case;

(4) Accusative, the whither-case;

(5) Vocative, the case of direct address.

REM. 1. The Nom. and Voc. are called *direct cases*, the others, *oblique cases*. Substantives and adjectives of the Neuter gender have the same form in the Nom., Acc. and Voc. of the three numbers. The Dual has only two forms for cases, one for the Nom., Acc. and Voc., the other for the Gen. and Dat.

3. There are in Greek three different ways of inflecting substantives and adjectives, distinguished as the First, Second and Third Declensions.

REM. 2. In parsing a substantive, the beginner may accustom himself to answer the following questions: *what case? what number? what declension? what gender? from what nominative*, e. g. is ἀνθρώποις?

#### QUESTIONS:

*What case?*

*What number?*

*What declension?*

*What gender?*

*From what nominative?*

#### ANSWERS:

*Dative case;*

*Plural number;*

*Second declension;*

*Masculine gender;*

*From the Nom. ἀνθρώπος;*

e. g. σώματος is the Gen. Sing. of the third declension, neuter gender, from the nominative σῶμα, *body*.

\* See a fuller statement under the Cases in the Syntax, § 156 seq.—Tr.

§ 23. *Nature and Gender of the Adjective.*

1. The adjective expresses a quality, which is considered either as already belonging to an object, e. g. the *red* rose, or one which is merely attributed to an object, e. g. the rose is *red*. In both instances, in Greek, as in Latin, the adjective agrees with its substantive in Gender, Number and Case; e. g. ὁ ἀγαθὸς ἄνθρωπος, *bonus homo*, ὁ ἄνθρωπος ἀγαθός ἐστιν, *homo bonus est*; ἡ καλὴ Μοῦσα, *pulchra Musa*, ἡ Μοῦσα καλὴ ἐστιν, *Musa pulchra est*; τὸ καλὸν ἔαρ, *pulchrum ver*, τὸ ἔαρ καλόν ἐστιν, *ver pulchrum est*.

2. Hence the adjective, like the substantive, has three genders. Yet all adjectives do not have separate forms for the three genders; many have but two separate endings, viz. one for the masculine and feminine gender, the other for the neuter; e. g. ὁ ἥσυχος ἀνὴρ, *a quiet man*, ἡ ἥσυχος γυνή, *a quiet woman*, τὸ ἥσυχον τέκνον, *a quiet child*; several, indeed, have only one ending, which commonly indicates only the masculine and feminine genders, seldom the neuter gender; e. g. ὁ φυγὼς ἀνὴρ, *an exiled man*, ἡ φυγὼς γυνή, *an exiled woman*.

3. The declension of adjectives, with few exceptions, is like that of substantives.

§ 24. *General view of the Prepositions.*

PRELIMINARY REMARK. Before proceeding to the declensions, a general view of the prepositions will be given, as a knowledge of these is indispensable in translating.

I. *Prepositions with one case.*(a) *With the Genitive:*

ἀντί, *ante, before, for, instead of*,

πρό, *pro, before, for*,

ἀπό, *ab, from, by*,

ἐκ (*ἐξ* before a vowel), *ex, out of, from*,

ἐνεκα, *for the sake of, on account of*.

Here belong several adverbs which, like prepositions, govern the Gen., viz.

πρόσθεν and ἔμπροσθεν, *before*,

ὀπίσθεν, *behind*,

ἀνευ and χωρίς, *without*,

πλήν, *except*.

(b) *With the Dative:*

ἐν, *Lat. in with Abl. in, upon*,

σύν, *cum, with*, and the adverb

ἅμα, *together with*.

(c) *With the Accusative:*

ἀνά, *on, upon, up, through*,

εἰς, *Lat. in with Acc., into, to*,

ώς, *to, ad.*

II. *Prepositions with Genitive and Accusative.*

διά, *through, by*; with Acc. often, *on account of*,

κατά, *de, down, with Acc. often, through*,

ὑπέρ, *super, over, above*; with Gen. often, *for*.

- III. *Prepositions with Gen., Dat. and Accusative.*
- ἀμφί* and *περί*, *around, about*; with Gen. often, *for*,  
*ἐπί*, *upon, at*; with Acc. often, *towards, against*,  
*μετά*, *with*; with Acc. often, *after*,
- παρά*, *by, near*; with Gen. *from* (properly from being near some one).  
 with Acc. *to* (properly into the presence of some one),  
*πρός*, *before*; with Acc. often, *to*,  
*ὑπό*, *sub, under*.

### § 25. *First Declension.*

The first declension has four endings, *ᾶ*, *ῆ* (or *ᾱ*), *ᾱς* and *ης*; *α* and *η* are feminine, *ᾱς* and *ης* masculine gender.

#### ENDINGS.

	Singular.				Plural.		Dual.		
Nom.	ᾶ	ᾱ	or	η	ᾱς	or	ης	αι	ᾶ
Gen.	ης	ᾱς		ης		ου		ων	αιν
Dat.	ῆ	ᾱ		η	α		η	αις	αιν
Acc.	ᾶν	ᾱν		ην	ᾶν		ην	ᾱς	ᾶ
Voc.	ᾶ	ᾱ		η.	ᾶ		η, ᾶ.	αι.	ᾶ.

### § 26. I. *Feminine Nouns.*

1. (a) The Nom. ends in *-ᾶ* or *-ᾶ*, and the *α* remains in all the cases, if it is preceded by *ρ*, *ε* or *ι* (*α* pure); e. g. *χώρα*, *land*, *ἰδέα*, *form*, *σοφία*, *wisdom*, *χρεία*, *utility*, *εὖνοια*, *good-will*. These make the Gen. in *-ᾱς*, Dat. in *-ᾱ*. Here belong also some substantives in *-ᾶ*; e. g. *ἀλαλᾶ*, and some proper names; e. g. *Ἀνδρομέδᾶ*, *Ἀθήδᾶ*, *Φιλομήλᾶ*, Gen. *-ᾱς*, Dat. *-ᾱ*.

(b) The Nom. ends in *-ᾶ*, which remains only in the Acc. and Voc.; in the Gen. and Dat., the *-α* is changed into *-η*, if it is preceded by *λ*, *λλ*, *σ*, *σσ* (*ττ*), *ζ*, *ξ*, *ψ*, *ν*.

(c) In other instances, the Nom. ends in *-η*, which remains through all the cases of the Sing.

2. When *-α* is preceded by *ε* or *α*, in some words *-έα* is contracted into *-ῆ*, and *-άα* into *-ᾶ*. Then the final syllable remains circumflexed in all the cases.

## PARADIGMS.

a. *η* through all the cases.

Sing. Nom.	ἡ	Justice. δίκ-η	Honor. τιμή	Opinion. γνώμη	Fig-tree. συκ-(έα)ῆ
Gen.	τῆς	δίκ-ης	τιμῆς	γνώμης	συκ-ῆς
Dat.	τῇ	δίκ-ῃ	τιμῇ	γνώμῃ	συκ-ῇ
Acc.	τὴν	δίκ-ην	τιμὴν	γνώμην	συκ-ὴν
Voc.	ὦ	δίκ-η	τιμή	γνώμη	συκ-ῆ
Plur. Nom.	αἱ	δίκ-αι	τιμαί	γνώμαι	συκ-αἱ
Gen.	τῶν	δίκ-ῶν	τιμῶν	γνώμων	συκ-ῶν
Dat.	ταῖς	δίκ-αις	τιμαῖς	γνώμαις	συκ-αῖς
Acc.	τάς	δίκ-ᾶς	τιμᾶς	γνώμας	συκ-ᾶς
Voc.	ὦ	δίκ-αι	τιμαί	γνώμαι	συκ-αἱ
Dual. N. A. V.	τὰ	δίκ-ᾱ	τιμᾶ	γνώμᾱ	συκ-ᾱ
G. and D.	ταῖν	δίκ-αιν	τιμαῖν	γνώμαιν	συκ-αῖν.

b. *α* through all the cases.c. *ᾱ* G. *ης*.

S. N.	(a) long <i>α</i> .				(b) short <i>α</i> .		
	Shadow.	Country.	Mina.		Hammer.	Muse.	Lioness.
G.	τῆς	σκι-ᾶς	χώρᾱς	μν-(ᾱ)ᾶς	σφύρᾱς	Μοῦσῆς	λεαίνης
D.	τῇ	σκι-ᾷ	χώρῃ	μν-ᾷ	σφύρῃ	Μούσῃ	λεαίνῃ
A.	τὴν	σκι-ᾶν	χώρᾶν	μν-ᾶν	σφύρᾶν	Μοῦσᾶν	λεαίνᾶν
V.	ὦ	σκι-ᾶ	χώρᾱ	μν-ᾶ	σφύρᾱ	Μοῦσᾶ	λεαίνᾱ
P. N.	αἱ	σκι-αἱ	χώραι	μν-αἱ	σφύραι	Μοῦσαι	λεαίναι
G.	τῶν	σκι-ῶν	χωρῶν	μν-ῶν	σφυρῶν	Μουσῶν	λεαίνων
D.	ταῖς	σκι-αῖς	χώραις	μν-αῖς	σφύραις	Μούσαις	λεαίναις
A.	τάς	σκι-ᾶς	χώρας	μν-ᾶς	σφύρας	Μούσας	λεαίνᾶς
V.	ὦ	σκι-αἱ	χώραι	μν-αἱ	σφύραι	Μοῦσαι	λεαίναι
Dual.	τὰ	σκι-ᾶ	χώρᾱ	μν-ᾶ	σφύρᾱ	Μοῦσᾶ	λεαίνᾱ
	ταῖν	σκι-αῖν	χωραῖν	μν-αῖν	σφύραιν	Μούσαιν	λεαίναιν.

REMARK. The feminine of all adjectives of three endings, is like the declension of the above paradigms; e. g. ἡ καλὴ τιμή, *the glorious honor*; ἡ χρυσή (contracted from χρυσέα, as συκὴ from σκέα) στολή, *the golden robe*, τῆς χρυσῆς στολῆς; ἡ δικαία γνώμη, *the just opinion*, τῆς δικαίας γνώμης; ἡ ἐχθρὰ χώρα, *the hostile land*, τῆς ἐχθρᾶς χώρας.

3. The quantity of the endings is given in § 25. The feminine ending -α, is always long in adjectives; e. g. ἐλεύθερος ἐλευθέρᾱ ἐλεύθερον, *free*.

4. With regard to the accentuation, it is to be observed that:

(a) The plural ending -αι, is considered short in respect to the accent; hence λεαίναι (not λεαῖναι), Μοῦσαι (not Μούσαι);

(b) The accent remains on the accented syllable of the Nom., as long as the laws of accentuation permit.

Exceptions. (α) The vocative δέσποτα from δεσπότης, *lord*;

(β) In adjectives in -ος, -η (-ᾱ), -ον, the feminine is accented on the same syllable as the masculine, through all the cases, where the nature of the final syllable permits. Hence the nominative plural feminine of βέβαιος, ἐλεύθερος, ἄν-

θρώπιος, is accented on the antepenult, viz. βέβαιοι, βέβαιαι, ἐλευθεοί, ἐλεύθεραι, ἄνθρωποι, ἄνθρωποι, although the feminine Sing., on account of the long ending -η and -ᾱ, is a paroxytone, viz. βεβαία, ἐλευθέρα, ἄνθρωπινη;

(γ) In the Gen. Pl. of the first Dec., the final syllable -ων is circumflexed; e. g. λειπνῶν from λείπινα, νεανιῶν from νεανίας. But to this there are the following exceptions: (1) Feminine adjectives and participles in -ος, -η (-ᾱ), -ον, are accented like the Gen. of masculines; e. g. τῶν καλλίστων Μουσῶν, from κάλλιστος, καλλίστη, κάλλιστον; but other feminine adjectives and participles, are circumflexed in the Gen. Pl.; e. g. βαρύς, βαρεῖα, βαρύ, Gen. Pl. βαρέων, βαρεῖων; —(2) The substantives χρήστης, usurer, ἄφύη, anchovy, ἐτησῖαι, monsoons, and χλούνης, wild-boar, which in the Gen. Pl. remain Paroxytones, thus χρήστων, ἀφύων.

5. The accent of the Nom. is changed according to the quantity of the final syllable, as follows:

(a) Oxytones become *Perispomena*, in the Gen. and Dat. of all three numbers e. g. τιμῆς, -ῆς, -ῶν, -αῖς, -αῖν; this is true also of the second declension.

(b) Paroxytones with a *short* penult, remain paroxytones through all the cases, except the Gen. Pl., which is always circumflexed on the final syllable; on the contrary, paroxytones with a *long* penult, become *properispomena*, when the ultimate is *short*, which is the case in the Nom. Pl.; e. g. γνῶμη, γνῶμαι, but γνωμῶν; Ἀτρεΐδης, Ἀτρεΐδαι, but Ἀτρειδῶν; on the contrary, δίκη, δίκαι, but δικῶν;

(c) *Properispomena* become paroxytones, if the ultimate becomes long; e. g. Μοῦσα, Μούσης;

(d) *Proparoxytones* become paroxytones, if the ultimate becomes long; e. g. λείπινα, λειπνῆς.

## II. Vocabulary.

Ἀδικία, Gen. -ας, ἡ, injustice.	ἐπαγγέλλομαι, to promise.	πενία, -ας, ἡ, poverty.
ἄδολεσχία, -ας, ἡ, loquaciousness, prating.	ἐπάγω, to bring on.	πλεονεξία, -ας, ἡ, avarice.
ἀληθινή, -ῆς, vera, true.	ἡδονή, -ῆς, ἡ, pleasure.	πολλάκις, often.
ἀπέχομαι, w. gen., to abstain from, keep oneself from.	θεραπεύω, to esteem, honour, worship.	συνήθεια, -ας, ἡ, intercourse, society.
ἀρετή, -ῆς, ἡ, virtue.	κακία, -ας, ἡ, vice.	τείρω, tero, to wear out, weaken, tire, plague.
βία, -ας, ἡ, violence.	καρδία, -ας, ἡ, the heart.	τίκτω, to beget.
βοήθεια, -ας, ἡ, help.	καταφύγη, -ῆς, ἡ, a refuge.	τρῦφή, -ῆς, ἡ, excess, luxurious indulgence, effeminacy.
γίγνομαι, to become, arise, be.	λῆμμα, -ης, ἡ, disgrace.	φιλία, -ας, ἡ, friendship.
διαβολή, -ῆς, ἡ, calumny.	λύπη, -ης, ἡ, sorrow.	χαλεπή, -ῆς, molesta, burdensome, troublesome, oppressive.
δίκη, -ης, ἡ, justice, right, a judicial sentence.	λύρα, -ας, ἡ, a lyre.	χρεία, -ας, ἡ, need, intercourse.
εἶκω, w. dat., to give way to, to yield to.	λύω, to loose, free, dispel, violate (a treaty), abolish.	ὢς, as.
	μέριμνα, -ης, ἡ, care.	
	μουσα, -ης, ἡ, a muse.	
	ὅ, ἡ, τό, the.	
	πείθομαι, w. dat., to believe, trust, obey.	

RULES OF SYNTAX. 1. Transitive verbs govern the Accusative.  
2. Verbs and adjectives expressing the relation of *to* or *for* in English, govern the Dative.

Εἰκε τῇ βίᾳ. Ἡ λύρα τὰς μερίμνας λυεῖ. Ἀπέχου τῆς κακίας.<sup>1</sup> Ἡ φιλία ἐπαγγέλλεται καταφυγὴν καὶ βοήθειαν. Ἀπέχου τῶν ἡδονῶν. Ἡ μερίμνα τὴν καρδίαν ἐσθίει. Θεραπεύετε τὰς Μούσας. Μὴ πείθου διαβολαῖς.<sup>2</sup> Ἡ δίκη πολλάκις τῇ ἀδικίᾳ εἰκει. Πολλάκις χαλεπῇ πενίᾳ<sup>3</sup> τειρόμεθα. Τὴν ἀδολεσχίαν φεύγετε. Ἡ κακία λύπην ἐπάγει. Τρυφὴ ἀδικίαν καὶ πλεονεξίαν τίκτει. Φεύγε τὴν τρυφὴν ὡς λύπην. Δι' ἀρετῆς καὶ συνηθείας καὶ χρείας ἀληθινὴ φιλία γίγνεται.

Abstain ye from violence. Flee thou from vice. Cares corrode the heart. Flee thou from pleasures. Trust ye not to calumny. The Muses are honored. Do not give way (*pl.*) to pleasure. Virtue begets true friendship. The heart is corroded by cares (*dat.*). Sorrow is brought on by vice.

### III. Vocabulary.

αγω, to lead, bring, conduct.	δόξα, -ης, ἡ, report, fame, reputation.	πᾶσα, -ης, every, all.
ἀπλῆ, -ῆς, simple.	ἐσθλῆ, -ῆς, good, noble.	πίπτω, to fall.
ἀργυρέα, ἀργυρᾶ, -ᾱς, argentea, silver ( <i>adj.</i> ).	splendid.	πολλή, -ῆς, much, many.
ἀστραπή, -ῆς, ἡ, lightning.	εὐθύνω, to make straight, rectify.	πορφυρέα, πορφυρᾶ, -ᾱς, purple ( <i>adj.</i> ).
ἀτιμία, -ας, ἡ, dishonor.	εὐκόλως, quickly.	ῥαδίως, easily.
βασίλεια, -ας, ἡ, a queen.	εὐνομία, -ας, ἡ, good administration.	σκολιά, -ᾱς, crooked, perverted.
βασίλεια, -ας, ἡ, kingdom.	ἔχω, to have, hold, contain.	στολή, -ῆς, ἡ, a robe.
βλάβη, -ης, ἡ, injury.	κατέχω, to hold back, restrain.	τύχη, -ης, ἡ, fortune, <i>pl.</i> (generally) misfortunes.
βροντή, -ῆς, ἡ, thunder.	[liant. λαμπρά, -ᾱς, splendid, brilliant.	φέρω, <i>fero</i> , to bear, bring.
γλῶττα, -ης, ἡ, the tongue, a language.	[life. μεγάλη, -ης, magna, great.	χρυσέα, χρυσῆ, -ῆς, aurea, golden.
δαίτα, -ης, ἡ, a mode of	μεταβολή, -ῆς, ἡ, change.	

Τῇ κακίᾳ<sup>2</sup> πᾶσα ἀτιμία ἔπεται. Ῥαδίως φέρε τὴν πενίαν. Βροντὴ ἐκ λαμπρῆς ἀστραπῆς γίγνεται. Ἡ ἀρετὴ ἐσθλὴν δόξαν ἔχει. Εὐνομία εὐθύνει δίκας σκολιάς. Δίκη δίκην τίκτει καὶ βλάβη βλάβην. Ἀπλὴν δαίταν ἄγε. Κάτεχε τὴν γλῶτταν. Ἡ τύχη πολλὰς μεταβολὰς ἔχει. Πενίαν φέρετε. Αἱ λαμπραὶ τύχαι εὐκόλως πίπτουσιν. Φέρε τὰς τύχας. Ἡ ἀρετὴ οὐκ εἰκει ταῖς τύχαις. Ἀπέχεσθε χαλεπῶν μερῶν. Ἡ βασιλεία μεγάλῃ βασιλείαν ἔχει. Ἡ στολή ἐστὶ πορφύρεα. Χρυσᾶς καὶ ἀργυρᾶς στολὰς ἔχομεν.

Flee from cares. Vice begets dishonor. Good reputation follows virtue. The perverted sentence is rectified by good administration. The lightning is brilliant. Good reputation arises from virtue. Yield not to misfortunes. From splendid fortunes often arise splendid cares.

<sup>1</sup> § 157.

<sup>2</sup> § 161, 2. (a), (d)

§ 27. II. *Masculine Nouns.*

The Gen. of masculine nouns ends in *-ου*; those in *-ας* retain the *α* in the Dat., Acc. and Voc., and those in *-ης* retain the *η* in the Acc. and Dat. Sing. The Voc. of nouns in *-ης* ends in *ᾶ*, (1) all in *-της*; e. g. *τοξότης*, Voc. *τοξότᾶ*, *προφήτης*, Voc. *προφῆτᾶ*; (2) all substantives in *-ης* composed of a substantive and a verb; e. g. *γεωμέτρης*, Voc. *γεωμέτρᾶ*, *μυροπώλης*, a *salve-seller*, Voc. *μυροπῶλᾶ*; (3) national names in *-ης*; e. g. *Πέρσης*, a *Persian*, Voc. *Πέρσᾶ*.—All other nouns in *-ης* have the Voc. in *-η*; e. g. *Πέρσης*, *Perses*, Voc. *Πέρση*.—The plural of masculine nouns does not differ from that of feminine.

REM. 1. Several masculine nouns in *-ας* have the Doric Gen. in *ᾶ*, namely, *πατραλοίας*, *μητραλοίας*, *patricide*, *matricide*, *ὄρνιθοθήρας*, *fowler*; also several proper names; e. g. *Ἀντίβας*, *-α*, *Σύλλας*, *-ᾶ*; finally, contracts in *-ᾶς*; e. g. *βορῆας*, from *βορέας*.

## PARADIGMS.

	Citizen.	Mercury.	Youth.	Fowler.	Boreas.
Sing. N.	πολίτης	Ἑρμ(έας)ῆς	νεανίᾱς	ὄρνιθοθήρᾱς	βορῆᾱς
G.	πολίτου	Ἑρμοῦ	νεανίου	ὄρνιθοθήρᾱ	βορῆᾱ
D.	πολίτῃ	Ἑρμῇ	νεανίᾳ	ὄρνιθοθήρᾳ	βορῆᾳ
A.	πολίτην	Ἑρμῆν	νεανίᾱν	ὄρνιθοθήρᾱν	βορῆᾱν
V.	πολίτᾱ	Ἑρμῇ	νεανίᾱ	ὄρνιθοθήρᾱ	βορῆᾱ.
Plur. N.	πολίται	Ἑρμαῖ	νεανίαι	ὄρνιθοθήραι	
G.	πολιτῶν	Ἑρμῶν	νεανιῶν	ὄρνιθοθηρῶν	
D.	πολίταις	Ἑρμαῖς	νεανίαις	ὄρνιθοθήραις	
A.	πολίτας	Ἑρμάς	νεανίας	ὄρνιθοθήρᾱς	
V.	πολίται	Ἑρμαῖ	νεανίαι	ὄρνιθοθήραι	
Dual.	πολίτᾱ	Ἑρμᾱ	νεανίᾱ	ὄρνιθοθήρᾱ	
	πολίταιν	Ἑρμαῖν	νεανίαιν	ὄρνιθοθήραιν	

REM. 2. Adjectives of one ending in *-ης* and *-ας*, are declined in the same manner; e. g. *ἐθέλοντης πολίτης*, a *willing citizen*, *ἐθέλοντοῦ πολίτου*, *ἐθέλονταὶ πολῖται*; *μονίας νεανίας*, a *lonely youth*, *μονίου νεανίου*, *μονία νεανία*.

IV. *Vocabulary.*

Ἀδολέσχης, -ου, ὁ, a pra- ter.	ness; with <i>ἄγειν</i> , to be quiet.	ὀρέγομαι, w. gen., to strive after.
ἀκούω, to hear.	θάλαττα, -ης, ἡ, the sea.	πρέπει, w. dat., it is be- coming, it becomes.
ἀκροατής, -ου, ὁ, an audi- tor.	θεατής, -ου, ὁ, a spectator.	προσῆκει, w. dat., it is be- coming, it becomes.
βλάπτω, w. acc., to injure.	μανθάνω, to learn, study.	σοφία, -ας, ἡ, wisdom.
δεσπότης, -ου, ὁ, a master.	μέλει, w. dat. of the person and gen. of the thing, it concerns.	τέχνη, -ης, ἡ, art.
εὐκοσμία, -ας, ἡ, good or- der, decorum.	ναύτης, -ου, ὁ, <i>nauta</i> , a sailor.	τρυφητής, -ου, ὁ, luxurious, riotous, voluptuous.
ἡσυχία, -ας, ἡ, quiet, still-		

**RULE OF SYNTAX.** One substantive governs another in the Genitive, when the latter signifies a different thing from the former. The substantive in the Gen. defines or explains more particularly the one by which it is governed.

Μάνθανε, ὦ νεανία, τὴν σοφίαν. Πολίτην πρέπει εὐκοσμία. Νεανίου σοφίαν θαυμάζω. Φεῦγε, ὦ πολῖτα, τὴν ἀδικίαν. Τὴν ὀρνυθούηρα τέχνην θαυμάζομεν. Ἀκροαταῖς καὶ θεαταῖς προσήκει ἡσυχίαν ἄγειν. Φεύγετε, ὦ ναῦται, βορρᾶν. Βορρᾶς ναύτας πολλὰκις βλάπτει. Ὁρέγεσθε, ὦ πολῖται, τῆς ἀρετῆς.<sup>1</sup> Συβαρίται τρυφῆται ἦσαν. Ναύταις μέλει τῆς θαλάττης.<sup>2</sup> Φεῦγε, ὦ Πέρση. Σπαρτιάται μεγάλην δόξαν ἔχουσιν. Φεύγα νεανίαν τρυφήτην. Ἀδολεσχῶν ἀπέχου. Ἀκουε, ὦ δέσποτα.

Learn, O youths, wisdom! Good order becomes citizens. We admire the wisdom of youths. Shun, O citizens, injustice! To the Spartans there was great fame (*i. e.* they had great fame). Keep yourself from voluptuous youths. Flee from praters. Keep yourself from a prater. It becomes an auditor and a spectator to observe (*ἄγω*) stillness. Flee from a voluptuous youth.

### V. Vocabulary.

Δικαιοσύνη, -ης, ἡ, justice.	κλέπτης, -ου, ὁ, a thief.	στρατιώτης, -ου, ὁ, a soldier, a warrior.
ἐπιμέλομαι, <i>w. gen.</i> , to care for, take care of, take care.	κριτής, -ου, ὁ, a judge.	τεχνίτης, -ου, ὁ, an artist.
ἐραστής, -ου, ὁ, a lover, a friend.	ναναγία, -ας, ἡ, shipwreck.	οἰκέτης, -ου, ὁ, a servant.
θαυμαστή, -ῆς, admiranda, wonderful.	πιστεύω, <i>w. dat.</i> , to trust, rely upon.	τρέφω, to nourish, support, keep, bring up.
	πιστεύομαι, to be trusted, be believed.	ψεύστης, -ου, ὁ, a liar.

Ἡ τῶν Σπαρτιατῶν ἀρετὴ θαυμαστή ἐστίν. Φεῦγε, ὦ Πέρσα. Κριταῖς πρέπει δικαιοσύνη. Ἔστι τῶν στρατιωτῶν<sup>3</sup> περὶ τῶν πολιτῶν μάχεσθαι. Φεύγε ψεύστας. Ἔστι δεσπότου ἐπιμέλεσθαι<sup>4</sup> τῶν οἰκετῶν. Μὴ πίστευε ψεύστη. Τεχνίτην τρέφει ἡ τέχνη. Ἐκ ψευστῶν γίνονται κλέπται. Σπαρτιάται δόξης καὶ τιμῆς ἐρασταὶ ἦσαν. Ἐκ βορρᾶ πολλὰκις γίνεται ναυαγία. Θαυμάζομεν τὴν Ἑρμοῦ τέχνην.

The Persians flee. Justice becomes the judge. It is the duty of a soldier to fight for the citizens. Flee from a liar. Trust not liars. Art supports artists. We admire Hermes. Soldiers fight. Liars are not believed.

### § 28. Second Declension.

The second declension has two endings, -ος and -ον; nouns in -ος are mostly masculine, but often feminine; nouns in -ον are neuter. Feminine diminutive proper names in -ον are an exception; *e. g.* Γλυκερίον.

<sup>1</sup> § 158, 3. (b). <sup>2</sup> § 158, 6. I. (b). <sup>3</sup> ἔστι with the Gen. it is the duty of any one, see § 158, 2. <sup>4</sup> § 158, 6. I. (b).

## ENDINGS.

	Singular.		Plural.		Dual.
Nom.	ος	ον	οι	α	ω
Gen.		ου		ων	οιν
Dat.		ω		οις	οιν
Acc.		ον	ους	ᾱ	ω
Voc.	ος and ε	ον.	οι	ᾱ.	ω.

## PARADIGMS.

S. N.	Word.	Island.	God.	Messenger.	Fig.
G.	ὁ λόγ-ος	ἡ νῆσος	ὁ θεός	ὁ ἄγγελος	τὸ σῦκον
D.	τοῦ λόγ-ου	τῆς νήσου	τοῦ θεοῦ	ἄγγε-λου	τοῦ σύκου
A.	τῷ λόγ-ω	τῇ νήσῳ	τῷ θεῷ	ἄγγε-λῳ	τῷ σύκῳ
V.	τὸν λόγ-ον	τὴν νήσον	τὸν θεόν	ἄγγε-λον	τὸ σῦκον
V.	ὦ λόγ-ε	ὦ νῆσε	ὦ θεός	ἄγγε-λε	ὦ σῦκον
P. N.	οἱ λόγ-οι	αἱ νῆσοι	οἱ θεοί	ἄγγε-λοι	τὰ σύκα
G.	τῶν λόγ-ων	τῶν νήσων	τῶν θεῶν	ἄγγε-λων	τῶν σύκων
D.	τοῖς λόγ-οις	ταῖς νήσοις	τοῖς θεοῖς	ἄγγε-λοις	τοῖς σύκοις
A.	τοῖς λόγ-οις	ταῖς νήσοις	τοῖς θεοῖς	ἄγγε-λοις	τοῖς σύκοις
V.	ὦ λόγ-οι	ὦ νῆσοι	ὦ θεοί	ἄγγε-λοι	ὦ σύκα
D.	τῷ λόγ-ω	τῇ νήσῳ	τῷ θεῷ	ἄγγε-λῳ	τῷ σύκῳ
V.	τοῖν λόγ-οιν	ταῖν νήσοιν	τοῖν θεοῖν	ἄγγε-λοιν	τοῖν σύκοιν.

REM. 1. The Voc. of words in -ος commonly ends in ε, though often in -ος; e. g. ὦ φίλε and ὦ φίλος; always ὦ θεός.

REM. 2. On the accentuation, the following observations are to be noted: The accent remains on the tone-syllable of the Nom. as long as the quantity of the final syllable permits; the Voc. ᾱ δελφει from ἁδελφός, *brother*, is an exception. —The plural ending -οι, like -αι in the first declension [§ 26, 4. (a)], with respect to the accent, is considered short. The change of the accent is the same as in the first declension (§ 26, 5.), except in the Gen. Pl., where the accent retains the place, which it has in the Nominative. See the paradigms.

REM. 3. Adjectives in -ος, -η (ᾱ), -ον, in the masculine and neuter, and those of two endings in -ος (Masc. and Fem.), -ον (Neut.), are declined like the preceding paradigms; e. g. ἀγαθός, ἀγαθή, ἀγαθόν, *good*, ὁ ἀγαθὸς λόγος, *a good speech*, τὸ ἀγαθὸν τέκνον, *a good child*, πᾶγκαλος, πᾶγκαλον, *very beautiful*, ὁ πᾶγκαλος λόγος, *a very beautiful speech*, ἡ πᾶγκαλος μορφή, *a very beautiful form*, τὸ πᾶγκαλον τέκνον, *a very beautiful child*. Adjectives of two endings in -ος, -ον are almost all compounds. Adjectives of three endings in -ος preceded by ε, ι or ρ, and those in -οος preceded by ρ, like nouns of the first declension, in -α pure and -ρα, have the Nom. Fem. in -α; e. g. χρύσεος, χρυσέα, χρύσειον, ἐχθρός, -ᾱ, -ᾱν, δεικρός, -ᾱ, -ᾱν.

REM. 4. It will be seen by the following paradigms, that, in adjectives in -ος, -η (-α), -ον, the masculine and neuter are declined like the second declension, and the feminine like the first.

## PARADIGMS OF ADJECTIVES.

S. N.	ἀγαθός	ἀγαθή	ἀγαθόν, good	φίλιος	φίλι-α	φίλι-ον, lovely
G.	ἀγαθοῦ	ἀγαθῆς	ἀγαθοῦ	φίλι-ου	φίλι-ᾱς	φίλι-ου
D.	ἀγαθῷ	ἀγαθῇ	ἀγαθῷ	φίλι-ω	φίλι-α	φίλι-ω
A.	ἀγαθόν	ἀγαθήν	ἀγαθόν	φίλι-ον	φίλι-ᾱν	φίλι-ον
V.	ἀγαθ-έ	ἀγαθ-ή	ἀγαθ-όν	φίλι-ε	φίλι-ᾱ	φίλι-ον
P. N.	ἀγαθ-οί	ἀγαθ-αί	ἀγαθ-ά	φίλι-οι	φίλι-αι	φίλι-α
G.	ἀγαθ-ῶν	ἀγαθ-ῶν	ἀγαθ-ῶν	φίλι-ων	φίλι-ων	φίλι-ων
D.	ἀγαθ-οῖς	ἀγαθ-αῖς	ἀγαθ-οῖς	φίλι-οις	φίλι-αῖς	φίλι-οις
A.	ἀγαθ-οῖς	ἀγαθ-αῖς	ἀγαθ-ά	φίλι-οις	φίλι-ᾱς	φίλι-α
V.	ἀγαθ-οί	ἀγαθ-αί	ἀγαθ-ά	φίλι-οι	φίλι-αι	φίλι-α
Dual.	ἀγαθ-ῶ	ἀγαθ-ᾱ	ἀγαθ-ῶ	φίλι-ω	φίλι-ᾱ	φίλι-ω
	ἀγαθ-οῖν	ἀγαθ-αῖν	ἀγαθ-οῖν.	φίλι-οιν.	φίλι-αιν	φίλι-οιν.

## VI. Vocabulary.

Ἀγαθόν, -οῦ, τό, a good thing, an advantage.	ἐχθρός, -οῦ, ὁ, an enemy.	οἶνος, -ον, ὁ, wine.
ἄγγελος, -ου, ὁ, a messenger.	θεός, -οῦ, ὁ, God, a god.	παρέχω, to grant, afford, offer.
ἄνθρωπος, -ου, ὁ, a man.	κακός, -ή, -όν, bad, wicked.	πιστός, -ή, -όν, faithful, trustworthy.
διδάσκαλος, -ου, ὁ, a teacher.	κακόν, -οῦ, τό, an evil.	πολλοί, -αί, -ά, many.
δοῦλος, -ου, ὁ, a slave.	καλός, -ή, -όν, beautiful, good; τὸ καλόν, goodness, beauty, or the beautiful.	φίλος, -ου, ὁ, a friend, φίλος, -η, -ον, dear.
ἔργον, -ου, τό, an action, a work, a business.	κίνδυνος, -ου, ὁ, danger.	φροντίζω, w. gen., to care for, trouble oneself about; w. acc., to reflect on, think about.
ἐσθλός, -ή, -όν, good, noble, splendid.	λόγος, -ου, ὁ, a word, a report, reason.	χαίρω, to rejoice.
ἐταῖρος, -ου, ὁ, a companion, a friend. [tune.	μετέχω, w. gen., to take part in.	
εὐτυχία, -ας, ἡ, good for-	μίσγω, misceo, w. dat., to mix.	

RULE OF SYNTAX. A subject in the neuter plural usually takes a singular verb.

Δίωκε καλὰ ἔργα. Πείθου τοῖς τοῦ διδασκάλου λόγοις.<sup>1</sup> Παρ' ἐσθλῶν ἐσθλὰ μανθάνεις. Πιστὸς ἐταῖρος τῶν ἀγαθῶν καὶ τῶν κακῶν μετέχει.<sup>2</sup> Οἱ θεοὶ τῶν ἀνθρώπων φροντίζουν.<sup>3</sup> Οἱ ἄνθρωποι τοὺς θεοὺς θεραπεύουσιν. Πολλοὶς ἔργοις ἔπεται κίνδυνος. Μίσγεται<sup>4</sup> ἐσθλὰ κακοῖς. Ὁ κακὸς τοῖς θεοῖς καὶ τοῖς ἀνθρώποις ἐχθρὸς ἐστίν. Οἱ ἄνθρωποι τοῖς ἐσθλοῖς χαίρουσιν.<sup>5</sup> Πάρεχε, ὦ θεός, τοῖς φίλοις εὐτυχίαν. Φέρε, ὦ δοῦλε, τὸν οἶνον τῷ νεανίᾳ. Ὁ οἶνος λύει τὰς μερίμνας. Χαλεπῶ ἔργῳ δόξα ἔπεται.

Follow the words of your (the) teachers. God cares for men. Men worship God. Dangers accompany many actions. Grant, O God, happiness to my (the) friend! Keep yourself from the bad man. I rejoice over the noble youth. Trust not the word of a liar, my (O) dear young man.

<sup>1</sup> § 161, 2. (a), (δ).<sup>4</sup> § 161, 2. (a), (α).<sup>2</sup> § 158, 3. (b).<sup>5</sup> § 161, 2. (c).<sup>3</sup> § 158 6. I. (b).

## VII. Vocabulary.

Αξίος, -ιά, -ιον, <i>w. gen.</i> , worthy, worth.	θάνατος, -ον, <i>δ</i> , death.	νέος, -ᾱ, -ον, young, <i>δ νέος</i> ,
ὑπολύω, <i>w. acc. of the person and gen. of the thing</i> , to free from, release.	θεῖον, -ον, τό, the Deity.	-ον, the youth, the young man.
ἄργυρος, -ον, <i>δ</i> , silver.	θῦμός, -οῦ, <i>δ</i> the mind, courage.	νόσος, -ον, ἡ, a disease, an illness.
βίος, -ον, <i>δ</i> , life, a livelihood.	θύρα, -ας, ἡ, a door.	οὐχ (before an aspirate instead of οὐκ), not.
βουλῇ, -ῆς, ἡ, counsel, advice.	κλείω, to shut, fasten.	πόνος, -ον, <i>δ</i> , trouble, toil, hardship.
δικοστυρία, -ας, ἡ, a quarrel.	μαθητής, -οῦ, <i>δ</i> , a pupil, a learner.	σιγῇ, -ῆς, ἡ, silence.
εὐφραίνω, to rejoice, gladden, cheer.	μέτρον, -ον, τό, a measure, moderation.	χρόνος, -ον, <i>δ</i> , time.
	μοχλός, -οῦ, <i>δ</i> , a bolt, a lever.	[ble. χρῦσός, -οῦ, <i>δ</i> , gold.
	μῦριος, -ιά, -ίον, innumera-	

Τὸ καλὸν ἐστὶ μέτρον τοῦ βίου, οὐχ *δ* χρόνος. Ὁ θάνατος τοὺς ἀνθρώπους ἀπελύει πόνων<sup>1</sup> καὶ κακῶν. Ὁ οἶνος εὐφραίνει τοὺς τῶν ἀνθρώπων θυμούς. Σὺν μυρίοις πόνοις τὰ καλὰ γίγνεται. Τὸ θεῖον τοὺς κακοὺς ἄγει πρὸς τὴν δίκην. Πιστὸς φίλος χρυσοῦ καὶ ἀργύρου ἀξιόσ<sup>2</sup> ἐστὶν ἐν χαλεπῇ διχοστασίᾳ. Πολλὰ νόσοι ἐν ἀνθρώποις εἰσὶν. Βουλὴ εἰς ἀγαθὸν ἄγει. Σιγὴ νέφ τιμὴν φέρει. Ἡ θύρα μοχλοῖς<sup>3</sup> κλείεται. Ἡ τέχνη τοὺς ἀνθρώπους τρέφει. Ὡ φίλοι μαθηταί, τῆς σοφίας καὶ τῆς ἀρετῆς ὀρέγεσθε.<sup>4</sup>

By death (*dat.*) men are freed from troubles and evils. By (*ὑπό, w. gen.*) the Deity the bad man is brought to justice. The bolt fastens the door. Art supports the man. My (O) dear pupil, strive after wisdom and virtue. Diseases weaken men. My friends, follow the words of the judges.

## § 29. Contraction of the Second Declension.

1. A small number of substantives, where *o* or *ε* precedes the case-ending, are contracted in the Attic dialect.

## PARADIGMS.

	Navigation.	Circumnavigation.	Bone.
S. N.	<i>δ</i> πλόος πλοῦς	<i>δ</i> περίπλοος περίπλους	τὸ ὀστέον ὀστοῖν
G.	πλόου πλοῦ	περιπλόου περίπλου	ὀστέου ὀστοῦ
D.	πλόω πλῶ	περιπλόω περίπλω	ὀστέω ὀστῶ
A.	πλόον πλοῦν	περίπλοον περίπλουν	ὀστέον ὀστοῦν
V.	πλόε πλοῦ	περίπλοε περίπλου	ὀστέον ὀστοῦν
P. N.	πλόοι πλοῖ	περίπλοοι περίπλοι	ὀστέα ὀστᾶ
G.	πλόων πλῶν	περιπλόων περίπλων	ὀστέων ὀστῶν
D.	πλόοις πλοῖς	περιπλόοις περίπλοις	ὀστέοις ὀστοῖς
A.	πλόους πλοῦς	περιπλόους περίπλους	ὀστέα ὀστᾶ
V.	πλόοι πλοῖ	περίπλοοι περίπλοι	ὀστέα ὀστᾶ
Dual.	πλώ πλῶ	περιπλώ περίπλω	ὀστέω ὀστῶ
	πλόοιν πλοῖν	περιπλόοιν περίπλοιν	ὀστέοιν ὀστοῖν.

<sup>1</sup> § 157.<sup>2</sup> § 158, 7. (γ).<sup>3</sup> § 161, 3.<sup>4</sup> § 158, 3, (b).

REMARK. Here belong, (a) Multiplicative adjectives in -όος (-οῦς), -όη (-ῆ), -όον (-οῦν); e. g. ἀπλοῦς, -ῆ, -οῦν, *simple*;—(b) Adjectives of two endings in -οος (-ους) Masc. and Fem., and -οον (-οον) Neut.; e. g. ὁ ἡ εὖνους, τὸ εὖνον, *well disposed*, which differ from the declension of substantives, only in not contracting the neuter plural in -οα; e. g. τὰ-εὖνοα τέκνα;—(c) Adjectives in -εος (-οῦς), -έα (-ῆ), -εον (-οῦν), which denote a *material*; e. g. χρύσεος χρυσοῦς, χρυσέα χρυσῆ, χρύσειον χρυσοῦν, *golden*. When a vowel or ρ precedes the feminine ending -έα, -έα is not contracted into -ῆ, but into -ᾶ, (§ 26, 1); e. g.

ἐρέ-εος ἐρεοῦς, ἐρε-έα ἐρεᾶ, ἐρέ-εον ἐρεοῦν, *woollen*.

ἀργύρ-εος ἀργυροῦς, ἀργυρ-έα ἀργυρᾶ, ἀργύρ-εον ἀργυροῦν, *silver*.

PARADIGMS.

S. N.	Golden.			Simple.		
	χρύσε-ος	χρυσέ-α	χρύσε-ον	ἀπλό-ος	ἀπλό-η	ἀπλό-ον
G.	χρυσοῦς	χρυσῆ	χρυσοῦν	ἀπλοῦς	ἀπλῆ	ἀπλοῦν
D.	χρυσοῦ	χρυσῆς	χρυσοῦ	ἀπλοῦ	ἀπλῆς	ἀπλοῦ
A.	χρυσῶ	χρυσῇ	χρυσῶ	ἀπλῶ	ἀπλῇ	ἀπλῶ
V.	χρυσοῦν	χρυσῇν	χρυσοῦν	ἀπλοῦν	ἀπλῇν	ἀπλοῦν
	χρυσοῦς	χρυσῆ	χρυσοῦν	ἀπλοῦς	ἀπλῆ	ἀπλοῦν
P. N.	χρυσοῖ	χρυσαῖ	χρυσᾶ	ἀπλοῖ	ἀπλαῖ	ἀπλᾶ
G.	χρυσῶν	χρυσῶν	χρυσῶν	ἀπλῶν	ἀπλῶν	ἀπλῶν
D.	χρυσοῖς	χρυσαῖς	χρυσοῖς	ἀπλοῖς	ἀπλαῖς	ἀπλοῖς
A.	χρυσοῦς	χρυσᾶς	χρυσᾶ	ἀπλοῦς	ἀπλᾶς	ἀπλᾶ
V.	χρυσοῖ	χρυσαῖ	χρυσᾶ	ἀπλοῖ	ἀπλαῖ	ἀπλᾶ
Dual.	χρυσῶ	χρυσᾶ	χρυσῶ	ἀπλῶ	ἀπλᾶ	ἀπλῶ
	χρυσοῖν	χρυσαιν	χρυσοῖν.	ἀπλοῖν	ἀπλαῖν	ἀπλοῖν.

Accentuation. The following are to be noticed as exceptions to the rules in § 11, 2: (a) πλόω = πλώ, ὁστῶ = ὁστώ, instead of πλῶ, ὁστῶ; (b) compounds and polysyllabic proper names, which retain the accent on the penult, even when as a circumflex, it should be removed upon the contracted syllable; e. g. περιπλόον = περίπλου, instead of περιπλοῦ; εὐνόω = εὖνω, instead of εὖνῶ; (c) τὸ κᾶνεον = κανοῦν, instead of κᾶνουν, *basket*, and also adjectives in -εος, -έα, -εον; e. g. χρύσεος = χρυσοῦς, χρυσέα = χρυσῆ, χρύσειον = χρυσοῦν, instead of χρύσους, χρύσουν; finally, substantives in -εος = -οῦς; e. g. ἀδελφός = ἀδελφιδοῦς, instead of ἀδελφιδούς, *nephew*.

VIII. Vocabulary.

Ἄδηλος, -ον, uncertain, unknown.	ἐκ-καλύπτω, to disclose.	καί—καί, both—and.
ἀλήθεια, -ας, ἡ, truth.	ἐπι-κουφίζω, to alleviate.	κᾶνεον = -οῦν, -έον = -οῦ.
ἄνοος = -ους, -οον = -ονν, imprudent, irrational.	ἐρίζω, w. dat., to contend with.	τό, a basket. [ror.
ἀργύρεος = -οῦς, -έα = -ᾶ, -εον = οῦν, silver, i. e. made of silver.	εὐνοος = -ους, -οον = -ονν, well-wishing, well-disposed, kind.	κάτοπτρον, -ον, τό, a mirror.
ἄρτος, -ου, ὁ, bread.	θεράπαινα, -ης, ἡ, a female servant.	κύπελλον, -ον, τό, a goblet.
		λέγω, to say, call or name.
		νόος = νοῦς, -όον = -οῦ, ὁ, the understanding, the mind.

ὀλίγοι, -αι, -α, few. ὄχλος, -ου, ὁ, *plbs*, the common people. [to. χάλινός, -οῦ, ὁ, a bridle.  
ὀργή, -ῆς, ἡ, anger. ὀρέσσης, -ου, ὁ, Orestes. πρὸς-φέρω, to bear or bring -εον = -οῦν, brazen.  
ὀστέον = -οῦν, -έον = οὔ, ὕπνος, -ου, ὁ, sleep, slumber. ψυχή, -ῆς, ἡ, the soul.  
τό, a bone. ber.

**RULE OF SYNTAX.** One substantive following another to explain it, and referring to the same person or thing, is put in the same case. This construction is called *Apposition*.

Ὁ λόγος ἐστὶ τὸ τοῦ νοῦ κάτοπτρον. Τὸν νοῦν ἔχουσιν οἱ ἄνθρωποι διδάσκαλον. Τὸν εὖνον φίλον θεράπευε. Ὀλίγοι πλεονοῦν νοῦν ἔχουσιν. Ὁ πλοῦς ἐστὶν ἄδελφος. Σὺν νῦ τὸν βίον ἄγε. Ὁ ὄχλος οὐκ ἔχει νοῦν. Μὴ ἐριξε τοῖς ἄνους.<sup>1</sup> Οἱ ἀγαθοὶ τοῖς ἀγαθοῖς εὖνοί<sup>2</sup> εἰσιν. Ὀρέγου φίλων εὖνων. Τὰ τοῦ Ὀρέστου ὅσα ἐν Τεγέα ἦν. Αἱ θεράπαιναι ἐν κανοῖς τὸν ἄρτον προσφέρουσιν. Οἱ θεοὶ καὶ καλὸν καὶ κακὸν πλοῦν τοῖς ναύταις<sup>3</sup> παρέχουσιν. Ψυχῆς χαλινὸς ἀνθρώποις<sup>3</sup> ὁ νοῦς ἐστίν. Πολλάκις ὀργὴ ἀνθρώπων νοῦν ἐκκαλύπτει. Ἀπλοῦς ἐστὶν ὁ τῆς ἀληθείας λόγος. Δόγος εὖνους ἐπικουφίζει λύπην. Τὸ κύπελλον ἐστὶν ἀργυροῦν. Ὁ θάνατος λέγεται χαλκοῦς ὕπνος.

The understanding is a teacher to men. The well-disposed friend is honored. Keep yourself from the irrational. Strive after a well-disposed friend. Bring bread in a basket. Honor, O young man, a simple mind! Flee from imprudent youths. Trust, O friend, well-disposed men! Young men are often imprudent. The goblet is golden.

### § 30. The Attic Second Declension.

Several words (substantives and adjectives) have the endings -ως, (Masc. and Fem.) and -ων (Neut.), instead of -ος and -ον, and retain the -ω through all the cases instead of the common vowels and diphthongs of the second Dec., and place under the -ω an Iota subscript, where the regular form has -ω or -οι; thus, -ου and -α become -ω; -ος, -ον and -ους become -ως, -ων and -ως; -οι, -οις and -οιν become -ω, -ως and -ων;—ω, -ω and -ων remain unchanged. The Voc. is the same as the Nominative.

#### PARADIGMS.

Sing.	N.	People.	Cable.	Hare.	Hall.
		ὁ λε-ώς	ὁ κάλ-ως	ὁ λαγ-ώς	τὸ ἀνώγε-ων
	G.	λε-ώ	κάλ-ω	λαγ-ώ	ἀνώγε-ω
	D.	λε-ῶ	κάλ-ω	λαγ-ῶ	ἀνώγε-ω
	A.	λε-ῶν	κάλ-ων	λαγ-ῶν	ἀνώγε-ων
	V.	λε-ώς	κάλ-ως	λαγ-ώς	ἀνώγε-ων
Plur.	N.	λε-ῶ	κάλ-ω	λαγ-ῶ	ἀνώγε-ω
	G.	λε-ῶν	κάλ-ων	λαγ-ῶν	ἀνώγε-ων
	D.	λε-ῶς	κάλ-ως	λαγ-ῶς	ἀνώγε-ως
	A.	λε-ῶς	κάλ-ως	λαγ-ῶς	ἀνώγε-ω
	V.	λε-ῶ	κάλ-ω	λαγ-ῶ	ἀνώγε-ω
D. N. A. V.		λε-ῶ	κάλ-ω	λαγ-ῶ	ἀνώγε-ω
G. and D.		λε-ῶν	κάλ-ων	λαγ-ῶν	ἀνώγε-ων

<sup>1</sup> § 161, 2. (a), (γ).

<sup>2</sup> § 161, 5. (a).

<sup>3</sup> § 161, 5.

	Singular.	Plural.	Dual.
N.	ὁ ἡ ἰλεως, τὸ ἰλεων	οἱ αἱ ἰλεω, τὰ ἰλεω	τὼ τὰ τὼ ἰλεω
G.	τοῦ τῆς τοῦ ἰλεω	τῶν ἰλεων	τοῖν ταῖν τοῖν ἰλεων
D.	τῷ τῇ τῷ ἰλεω	τοῖς ταῖς τοῖς ἰλεως	τοῖν ταῖν τοῖν ἰλεων
A.	τὸν τὴν τὸ ἰλεων	τούς τὰς ἰλεως, τὰ ἰλεω	τὼ τὰ τὼ ἰλεω
V.	ἰλεως, ἰλεων	ἰλεω, ἰλεω	ἰλεω.

REM. 1. Some words of the Masc. and Fem. gender reject the *ν* in the Acc. Sing., namely, ὁ λαγός, *the hare*, τὸν λαγόν and λαγῶ, and commonly ἡ ἔως, *the dawn*, ἡ ἀλός, *a threshing-floor*, ἡ Κέως, ἡ Κῶς, ὁ Ἄθως, ἡ Τέως, and the adjectives ἀγῆρως, *not old*, ἐπίπλεως, *full*, ὑπέρχρεως, *guilty*.

REM. 2. *Accentuation*. Proparoxytones retain the acute on the antepenult in all the cases of all numbers, the two syllables -εως and -εων, etc. being considered, as it were, but one; yet those with a long penult, as ἀγῆρως, are paroxytones in the Dat. Sing. and Pl., and also in the Gen. and Dat. Dual; e. g. ἀγῆρω, ἀγῆρως, ἀγῆρων. Oxytones in -ός, retain this accent even in the Gen.; e. g. λεῷ instead of λεῶ.

### IX. Vocabulary.

Ἀγῆρως, -ων, not getting old, unfading.	ἐνεδρεύω, <i>w. dat.</i> , to lie in wait for.	λαμβάνω, to take, receive gain.
ἄετός, -οῦ, ὁ, an eagle.	ἐπαινος, -ου, ὁ, praise.	νεώς, -ῶ, ὁ, a temple.
αἰχμάλωτος, -ον, captured.	εὐχομαι, to pray, beg.	πλεῖστος, -η, -ον, most
ἀνδρείος, -α, -ον, manly, brave.	θηρευτής, -οῦ, ὁ, a huntsman, a sportsman.	ῥάδιος, -ία, -ιον, easy.
ἀνώγειον, -ω, τό, a hall, a room.	θηρεύω, to hunt, catch.	σέβομαι, to honor, reverence.
ἀπάγω, to lead away.	ἰλεως, -ων, merciful.	ταῶς, -ῶ, ὁ, a peacock.
βαίνω, to walk, go, proceed.	κάλως, -ω, ὁ, a rope.	υἱός, -οῦ, ὁ, a son.
	κτίζω, to found, build.	ὥσπερ, as, just as.
	λαγός, -ῶ, ὁ, a hare.	

Τοῖς θεοῖς<sup>1</sup> νεφ κτίζονται. Οὐ ῥάδιον ἐστὶν ἐπὶ κάλων βαίνειν. Διώκομεν τοὺς λαγούς. Ἀνδρόγεως ἦν ὁ τοῦ Μίνω υἱός. Οἱ λαγὼ θηρεύονται ὑπὸ τῶν θηρευτῶν. Εὐχον τῷ ἰλεῷ θεῷ. Οἱ ἄετοὶ τοῖς λαγῶς ἐνεδρεύουσιν. Σέβεσθε τοὺς ἰλεως θεούς. Οἱ ἀνδρεῖοι ἀγῆρων ἐπαινοῦν λαμβάνουσιν. Εὐχον τὸν θεὸν ἰλεω ἔχειν. Οἱ θεοὶ τοῖς ἀγαθοῖς<sup>2</sup> ἰλεφ εἰσιν. Αἱ ἡδοναὶ ἀπάγουσι τὸν πλεῖστον λεῶν ὥσπερ αἰχμάλωτον. Οἱ Σάμιοι τῇ Ἥρᾳ<sup>1</sup> καλοὺς ταῶς τρέφουσιν.

We build beautiful temples to the gods. To walk on a rope is not easy. The huntsmen hunt hares. God is merciful. Worship the merciful God. By the Samians beautiful peacocks are kept in honor of Hera (say, to Hera). Keep yourselves, O citizens, from the irrational multitude! Get out of the way of (εἶκα, *w. gen.*) the irrational multitude. The huntsman strives after (pursues) hares.

### X. Vocabulary.

Ἀπαγορεύω, to call.	ἀρετή, -ῆς, ἡ, bravery, virtue.	βασιλεία, -ων, τά, a royal palace.
ἑρέσκω, <i>w. dat.</i> , to please.		

<sup>1</sup> § 161, 5.

<sup>2</sup> § 161, 5. (a).

γαμετή, -ῆς, ἡ, a wife. ἔως, -ω, ἡ, the dawn. ποιητής, οὔ, ὁ, a poet.  
 δειλός, -ή, -όν, timid, worth- θηρίον, -ον, τό, a wild βοδοδάκτυλος, -ον, rosy-  
 less, bad. beast, an animal. fingered.  
 ἐκ-φέρω, to bring forth, ἱερός, -ά, -όν, w. gen., sa- στήλη, -ης, ἡ, a pillar.  
 produce. [ous. cred to.  
 ἐπικίνδυνος, -ον, danger-

Οἱ τὰς τῆς Ἑρας ἱεροὶ ἦσαν. Θανμάζομεν Μενέλεων ἐπὶ τῇ ἀρετῇ. Οἱ ποιη-  
 τὰι τῇν Ἑω βοδοδάκτυλον ἀπαγορεύουσιν. Ἡ ἀλήθεια πολλάκις οὐκ ἀρέσκει  
 τῷ λαῷ. Ἐλένη ἦν ἡ Μενέλεω γαμετή. Ἡ Βαβυλωνία ἐκφέρει πολλοὺς ταῖς.  
 Ἐν τοῖς τῶν θεῶν νεῶς πολλὰι στήλαι ἦσαν. Οἱ λαγὼ δειλὰ θηρία εἰσίν. Ὁ  
 περὶ τὸν Ἀθω πλοῦς ἦν ἐπικίνδυνος. Τὰ βασίλεια καλὰ ἀνώγει εἶχει.

Menelaus is admired for his bravery. In the royal palace are splendid rooms. Huntsmen catch peacocks. Peacocks are beautiful. Trust not the speech of the people, O citizens! The huntsman lies in wait for peacocks. Good citizens flee from the irrational multitude. Youths lie in wait for hares. The pillars of the temples are beautiful.

### § 31. Third Declension.

The third declension has the following Case-endings:

	Singular.		Plural.		Dual.
Nom.	ς	Neut. —	ες; Neut. ᾱ		ε
Gen.	ος		ων		οιν
Dat.	ι		σιν(ν)		οιν
Acc.	ν and ᾱ	Neut. —	ᾱς; — ᾱ		ε
Voc.	mostly as the Nom.;	Neut. —	ες; — ᾱ.		ε.

These endings are appended to the unchanged stem of the word; e. g. ὁ θῆρ an animal, Gen. θηρ-ός.

### § 32. Remarks on the Case-endings.

1. The pure stem is frequently changed in the Nom. of masculines and feminines. But this is found again by omitting the genitive ending -ος; e. g. ὁ κόραξ, a raven, Gen. κορακ-ος.

2. Neuters exhibit the pure stem in the Nominative. Yet the euphony of the Greek language does not permit a word to end with τ. Hence, in this case, τ is either wholly rejected or is changed into its cognate σ; e. g.

Stem.	πεπερί σελας σωματ τέρατ	Nom.	τὸ πέπερῖ τὸ σέλας τὸ (σῶματ) σῶμα τὸ (τέρατ) τέρας	Gen.	πεπερί-ος or ε-ος (σέλασ-ος) σέλα-ος σῶματ-ος τέρατ-ος
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3. The Accusative singular has the form in ν with masculines and feminines in -ις, -υς, -αυς and -ους, whose stem ends in -ι, -υ, -αν and -ου; e. g.

Stem πολι	Nom. πόλις	Acc. πόλιν	Stem βοτρν	Nom. βότρνς	Acc. βότρνν.
ναν	ναῦς	ναῦν	βου	βοῦς	βοῦν.

But the Acc. has the form in -α, when the stem ends in a consonant; e. g. φλεβ, φλέψ, φλέβα — κορακ, κῆραξ, κόρακ-α — λαμπαδ, λαμπάς, λαμπάδ-α.

Yet barytoned substantives in *-ις* and *-υς*, of two 'or more syllables, whose stems end with a Tau-mute, in *prose*, have only the form in *-ν*; e. g.

Stem ἐριδ	Nom. ἔρις	Acc. ἔριν
ὄρνιθ	ὄρνις	ὄρνιν
κορυθ	κόρυς	κόρινν
χαριτ	χάρις	χάριν.

4. The Voc. is either like the Nom. or the stem. See the Paradigms.

5. On *ν* ἐφέλκυστικόν, see § 7, 1, (a).

### § 33. Gender, Quantity and Accentuation of the Third Declension.

I. *Gender*. The gender of the third declension will be best learned by observation. The following rules, however, may be observed:

(a) *Masculine*; (a) Substantives in *-αν*, *-υν*, *-ας* (Gen. *-ανος*, *-αντος*), *-ευς*, *-ην*, *-ειρ* (except ἡ χεῖρ, *hand*), *-υρ* (except τὸ πῦρ, *fire*), *-ους* (except τὸ οὖς, *ear*);—(β) those in *-ων*, *-ηρ*, *-ωρ*, *-ης* (Gen. *-ητος*), *-ως* (Gen. *-ωτος*), *-ψ*, with several exceptions.

(b) *Feminine*; (a) Substantives in *-ίς* (Gen. *-ίδος*), *-ανς*, *-ινς*, *-υνς*, *-ώ* and *-ώς* (Gen. *-οῦς*); *-ότης*, *-ύτης*; *-εις* (except ὁ κτεῖς, *comb*);—(β) those in *-ις*, *-ιν*, *-υς*, *-ων* (Gen. *-ονος*), with several exceptions. Those in *-ξ* vary between the Masc. and Fem. gender.

(c) *Neuter*; All substantives in *-α*, *-η*, *-ορ*, *-ωρ*, *-ος*, *-ι*, *-αρ*, (except ὁ ψάρ, *a starling*), *-ας* (Gen. *-ατος*, *-αος*, except ὁ λίθς, *a stone*), and contracts in *-ηρ*.

II. *Quantity*. Words whose Nom. ends in *-αξ*, *-ιξ*, *-υξ*, *-αψ*, *-ιψ*, *-υψ*, *-ις* and *-υς*, have the penult of the Cases which increase, either short or long, according as the vowel of the above endings is short or long by nature; e. g. ὁ θώραξ, *coat of mail*, *-ἄκος*, ἡ ῥέψ, *reed*, ῥιπός, ἡ ἀκτίς, *ray*, *-ῖνος*, but ἡ βῶλᾱξ, *clod*, *-ᾱκος*, ἡ ἐλπῖς, *hope*, *-ῖδος*.

III. *Accentuation*. (a) The accent remains, through the several Cases, on the accented syllable of the Nom., as long as the laws of accentuation permit; e. g. τὸ πῶμα, *deed*, πράγματος, but πραγμάτων, τὸ ὄνομα, *name*, ὀνόματος, but ἰνομάτων, ὁ ἡ χελιδών, *swallow*, χελιδόνος, Ξενοφών, *-ώντος*, *-όντες*, *-όντων*. The particular exceptions will be noticed in the paradigms. (b) Words of one syllable are accented, in the Gen. and Dat. of all Numbers, on the final syllable, the short syllables *-ος*, *-ι* and *-σι*, taking the acute, and the long syllables *-ων* and *οιν*, the circumflex; e. g. ὁ μήν, *μηνός*, *μηνί*, *μνηοῖν*, *μνηῶν* *μησί(ν)*.

*Exceptions*. The following monosyllabic substantives are paroxytoned in the Gen. Pl. and in the Gen. and Dat. Dual: ἡ δάς, *torch*, ὁ δμῶς, *slave*, ὁ ἡ θῶς, *jackal*, τὸ οὔς, Gen. ὠτός, *ear*, ὁ ἡ παῖς, *child*, ὁ σῆς, *moth*, ὁ ἡ Τρώς, *Trojan*, ἡ φῆς, Gen. φῶδός, *a burning*, τὸ φῶς, Gen. φωτός, *light*; e. g. δᾶδων, δᾶδοιν, θῶων, ὠτων, ὠτοιν, παῖδων, παῖδοιν, σῶων, Τρώων, φῶδων, φῶτων. Moreover, notice should also be taken of πᾶς, *all*, *every*, Gen. παντός, Dat. παντί, but πάντων, πᾶσι(ν), ὁ Πάν, Gen. Πανός, but τοῖς Πᾶσι(ν).

A. WORDS WHICH IN THE GENITIVE HAVE A CONSONANT BEFORE THE ENDING -ος, i. e. WORDS WHOSE STEM ENDS IN A CONSONANT.

§ 34. I. *The Nominative exhibits the pure stem.*

The case endings are appended to the unchanged Nominative. Stems which end in -ντ (Ξενοφῶντ) and -οτ (ἡ δάμαοτ), must drop the τ according to § 32, 2; hence Ξενοφῶν, Gen. -ῶντ-ος, δάμαρ, Gen. -αοτ-ος.

	ὁ, Pacan.	ὁ, Age.	ὁ, Xenophon.	ὁ, Month.	τό, Nectar.
S. N.	παιᾶν	αἰῶν	Ξενοφῶν	μήν	νέκταρ
G.	παιᾶν-ος	αἰῶν-ος	Ξενοφῶντ-ος	μην-ός	νέκταρ-ος
D.	παιᾶν-ι	αἰῶν-ι	Ξενοφῶντ-ι	μην-ί	νέκταρ-ι
A.	παιᾶν-α	αἰῶν-α	Ξενοφῶντ-α	μήν-α	νέκταρ
V.	παιᾶν	αἰῶν	Ξενοφῶν	μήν	νέκταρ
P. N.	παιᾶν-ες	αἰῶν-ες	Ξενοφῶντ-ες	μήν-ες	νέκταρ-α
G.	παιᾶν-ων	αἰῶν-ων	Ξενοφῶντ-ων	μην-ῶν	νεκτάρ-ων
D.	παιᾶ-σι(ν)*	αἰῶ-σι(ν)*	Ξενοφῶ-σι(ν)*	μην-σί(ν)*	νέκταρ-σί(ν)
A.	παιᾶν-ας	αἰῶν-ας	Ξενοφῶντ-ας	μήν-ας	νέκταρ-α
V.	παιᾶν-ες	αἰῶν-ες	Ξενοφῶντ-ες	μήν-ες	νέκταρ-α
Dual.	παιᾶν-ε	αἰῶν-ε	Ξενοφῶντ-ε	μήν-ε	νέκταρ-ε
	παιᾶν-οιν	αἰῶν-οιν	Ξενοφῶντ-οιν	μην-οῖν	νεκτάρ-οιν.

REM. 1. The three words in -ων, Gen. -ωνος, viz. Ἀπόλλων, Ποσειδῶν, ἡ ἄλων, *threshing-floor*, can be contracted in the Acc. Sing. after dropping ν, thus, Ἀπόλλω, Ποσειδῶ, ἄλω. The three substantives, Ἀπόλλων, Ποσειδῶν and σωτήρ, *preserver*, contrary to the rule [§ 33, III. (a)], have in the Voc. ὦ Ἀπολλων, Πόσειδον, σῶτερ.

REM. 2. The neuters belonging to this class all end in -ρ (-αρ, -ορ, -ωρ, -νο); τὸ πῦρ (Gen. πῦρ-ός), *fire*, has ν long, contrary to § 32, 2.

## XI. Vocabulary.

Ἀδω, to sing, celebrate in song.	θάλλω, to bloom, be verdant.	πῦρ, πῦρός, τό, fire.
ἄνα-γινώσκω, to read.	θήρ, θηρός, ὁ, a wild beast.	σπουδαῖος, αἰᾶ, αἰών, zeal
αἰών, -ῶνος, ὁ, ævum, an age, a space of time, time, lifetime.	κῖθάρᾱ, -ας, ἡ, a lyre.	ous, diligent, earnest, serious.
βιβλίον, -ον, τό, a book.	κρατήρ, -ῆρος, ὁ, a mixing bowl, goblet.	τέρπω, to delight.
γινώσκω, to know, think, judge, try, perceive.	λειμών, -ῶνος, ὁ, a meadow.	τέρπομαι, w.dat., to delight in, or be delighted at.
θᾶλῖα, -ας, ἡ, a feast.	νίπτω, to wash.	χείρ, χειρός, ἡ, the hand.
	παιάν, -ᾶνος, ὁ, a war-song, a song of victory.	χορός, -οῦ, ὁ, a dance.
		ψήν, ψηνός, ὁ, a wasp.

Φεῦγε τοὺς θήρας. Χεῖρ χεῖρα νίπτει. Ἀπέχου τοῦ ψηνός. Οἱ λειμῶνες θάλλουσιν. Οἱ στρατιῶται ἄδουσι παιᾶνα. Ἐν πυρὶ χρυσὸν καὶ ἄργυρον γιγ-

\* Instead of παιᾶνσι, αἰῶνσι, Ξενοφῶντσι, μηνσί, § 8, 6 and 7.

νώσκομεν. Πολλοὶ παρὰ κρατῆρι γίνονται φίλοι ἑταῖροι. Οἱ ἄνθρωποι τέρπονται κιθάρα<sup>1</sup> καὶ θαλίᾳ καὶ χοροῖς καὶ παιῦσιν. Οἱ Ἕλληνες τὸν Ἀπόλλω καὶ τὸν Ποσειδῶ σέβονται. Οἱ σπουδαῖοι μαθηταὶ τὰ τοῦ Ξενοφώντος βιβλία ἡδέως ἀναγιγνώσκουσιν.

Flee from the wild beast. Wash your (the) hands. Keep yourself from wasps. The meadow is verdant. Soldiers delight in war-songs. War-songs are sung by (ὑπό, *w. gen.*) the soldiers. We delight in beautiful meadows. Flee from vile (κακός) wasps. Many are friends of the bowl. Poets pray to Poseidon.

## § 35. II. *The Nominative lengthens the short final vowel of the stem, ε or ο into η or ω.*

According to § 32, 2. stems in *ντ* must drop *τ* in the Nom.; e. g. λέων, instead of λέωντ.

	ὁ, Shepherd.	ὁ, A Divinity.	ὁ, Lion.	ὁ, Air.	ὁ, Orator.
S. N.	ποιμήν	δαίμων	λέων	αἰθήρ	ρήτωρ
G.	ποιμέν-ος	δαίμον-ος	λέοντ-ος	αἰθέρ-ος	ρήτορ-ος
D.	ποιμέν-ι	δαίμον-ι	λέοντ-ι	αἰθέρ-ι	ρήτορ-ι
A.	ποιμέν-α	δαίμον-α	λέοντ-α	αἰθέρ-α	ρήτορ-α
V.	ποιμήν	δαίμον	λέον	αἰθήρ	ρήτορ
P. N.	ποιμέν-ες	δαίμον-ες	λέοντ-ες	αἰθέρ-ες	ρήτορ-ες
G.	ποιμέν-ων	δαίμον-ων	λέοντ-ων	αἰθέρ-ων	ρήτορ-ων
D.	ποιμέ-σι(ν)*	δαίμο-σι(ν)*	λέονσι(ν)*	αἰθέρ-σι(ν)	ρήτορ-σι(ν)
A.	ποιμέν-ας	δαίμον-ας	λέοντ-ας	αἰθέρ-ας	ρήτορ-ας
V.	ποιμέν-ες	δαίμον-ες	λέοντ-ες	αἰθέρ-ες	ρήτορ-ες
Dual.	ποιμέν-ε ποιμέν-οιν	δαίμον-ε δαίμόν-οιν	λέοντ-ε λέοντ-οιν	αἰθέρ-ε αἰθέρ-οιν	ρήτορ-ε ρήτόρ-οιν.

REM. 1. Oxytoned substantives of this class retain in the Voc. the long vowel (η, ω); thus, ὦ ποιμήν. The Voc. δᾶερ from δαήρ, brother-in-law, is an exception; its accent also differs from the fundamental rule [§ 33, III. (a)]. This difference occurs also in the Voc. of Ἀμφίων, -ίονος, Ἀγαμέμνων, -ονος, viz. Ἀμφίον, Ἀγάμεμνον. Comp. § 34, Rem. 1.

REM. 2. Ἡ χεῖρ, hand, Gen. χειρ-ός, etc. has in the Dat. Pl. and Dual χειρ-σί(ν) and χειροῖν.

REM. 3. The following in -ων, Gen. -ονος, reject the ν in particular Cases, and suffer contraction: ἡ εἰκὼν, image, Gen. εἰκόνας and εἰκοῦς, Dat. εἰκόνι, Acc. εἰκόνα and εἰκῶ, Acc. Pl. εἰκόνας and εἰκοῦς,—the irregular accentuation of εἰκῶ and εἰκοῦς should be noted; ἡ ἀηδὼν, nightingale, Gen. ἀηδόνας and ἀηδοῦς, Dat. ἀηδοῖ; ἡ χελιδὼν, swallow, Gen. χελιδόνας, Dat. χελιδοῖ.

REM. 4. Here belong: (a) the two adjectives ὁ ἡ ἀπάτωρ, τὸ ἄπατορ, fatherless, and ἀμήτωρ, ἄμητορ, motherless, Gen. -ορος;—(b) the adjective ὁ ἡ ἄρρην, τὸ ἄρρεν, male, Gen. ἄρρενος;—(c) adjectives in -ων (Masc. and Fem.), -ον (Neut.); e. g. ὁ ἡ εὐδαίμων, τὸ εὐδαιμον, fortunate, and comparatives in -ων, -ον, or -ίων, -ιον. These comparatives, after dropping ν admit contraction in the

<sup>1</sup> § 161, 2. (c).

\* Instead of ποιμένσι, δαίμονσι,λέοντσι, see § 8, 6 and 7.

Acc. Sing. and in the Nom., Acc. and Voc. Pl. In the Voc. the accent differs from the rule [§ 33, III. (a)]. But compounds in *-φωων* follow the rule; e. g. *κρατερόφρων*, Voc. *κρατερόφρον*.

	Fortunate.	More hostile.	Greater.
S. N.	εὐδαίμων εὐδαιμον	ἐχθίων ἐχθιον	μείζων μείζον
G.	εὐδαίμονος	ἐχθίονος	μείζονος
D.	εὐδαίμονι	ἐχθίονι	μείζονι
A.	εὐδαίμονα εὐδαιμον	ἐχθίονα and ἐχθίω ἐχθιον	μείζονα and μείζω μείζον
V.	εὐδαιμον	ἐχθιον	μείζον
P. N.	εὐδαίμονες εὐδαίμονα	ἐχθίονες ἐχθίονα ἐχθίους ἐχθίω	μείζονες μείζονα μείζους μείζω
G.	εὐδαιμόνων	ἐχθιόνων	μειζόνων
D.	εὐδαίμοσι(ν)	ἐχθίοσι(ν)	μειζοσι(ν)
A.	εὐδαίμονας εὐδαίμονα	ἐχθίονας ἐχθίονα ἐχθίους ἐχθίω	μείζονας μείζονα μείζους μείζω
V.	like the Nominative.	like the Nominative.	like the Nominative.
Dual.	εὐδαίμονε εὐδαιμόναιν.	ἐχθίονε ἐχθιόναιν.	μείζονε μειζόναιν.

## XII. Vocabulary.

* <i>Ἄγαν</i> , too much, too.	<i>ἡγεμών</i> , -όνος, ὁ, a leader.	<i>πράττω</i> , to do, act; <i>w. adv.</i> ,
<i>ἀγέλη</i> , -ης, ἡ, a herd, a flock.	<i>κολαστής</i> , -οῦ, ὁ, a pun-	to fare.
<i>ἄδικος</i> , -ον, unjust.	isher.	<i>σώφρων</i> , -ον, sound-mind-
<i>αἰθήρ</i> , -έρος, ὁ, ἡ, æther,	<i>λιμήν</i> , -ένος, ὁ, a harbour.	ed, wise; sensible.
the heavens.	<i>ναίω</i> , to dwell.	<i>ὑπερφρων</i> , -ον, high-mind-
<i>γέρων</i> , -οντος, ὁ, an old	<i>ὁδός</i> , -οῦ, ἡ, a way; with	ed, haughty.
man.	[nity. <i>εἶκω</i> , to retire from the	<i>φρήν</i> , -ενός, ἡ, pl. <i>φρένες</i> ,
<i>δαίμων</i> , -ονος, ὁ, ἡ, a divi-	way.	the understanding, the
<i>δῆμος</i> , -ον, ὁ, the people, ὄλ-	<i>βιος</i> , -ον, happy.	mind or spirit.
the mob.	<i>ποιμήν</i> , -ένος, ὁ, a herds-	<i>φυλάττω</i> , to guard, look
<i>εὖ</i> , well, <i>εὖ πράττω</i> , <i>w. acc.</i> ,	man, a shepherd.	after, defend.
to do well to.		

Τὸν γέροντα εὖ πρᾶττε. Σέβου τοὺς δαίμονας. Οἱ ποιμένες τὰς ἀγέλας φυλάττονσιν. Τὸν κακὸν φεῦγε, ὡς κακὸν λιμένα. Ἄνευ δαίμονος ὁ ἄνθρωπος οὐκ ὀλβίος ἐστίν. Ὁ θεὸς ἐν αἰθέρι ναίει. Ἀεὶ χαλεπαὶ μέριμναι τείρουσι τὰς τῶν ἀνθρώπων φρένας. Ἐπὺ ἀγαθοῖς ἡγεμόσιν. Εἶκε, ὦ νεανία, τοῖς γέρονσι τῆς ὁδοῦ. Πολλάκις δῆμος ἡγεμόνα ἔχει ἄδικον νοῦν. Ὁ θεὸς κολαστής ἐστι τῶν ἄγαν ὑπερφρόνων. Ἐχε νοῦν σώφρονα. Ὡ δαίμον, πάρεχε τοῖς γέρονσι μεγάλην εὐτυχίαν. Οἱ θνητοὶ τοῖς λέουσιν ἐνεδρεύουσιν.

Do well (*pl.*) to old men. Reverence (*pl.*) the Deity. The flocks are guarded by the shepherd. Follow a good leader. Go, youth, out of the old man's way. The mob often follows bad leaders. The spirit (*pl.*) of man is worn out by (*dat.*) oppressive cares. Keep yourself from the bad man, as from a bad harbour. The flocks follow the shepherds. Ye (O) gods, guard the good old men.

§ 36. The following substantives in -ηρ belong to the preceding paradigms, viz. ὁ πατήρ, *father*, ἡ μήτηρ, *mother*, ἡ θυγάτηρ, *daughter*, ἡ γαστήρ, *belly*, ἡ Δημήτηρ, *Demeter* (Ceres) and ὁ ἀνὴρ, *man*, which differ from those of the above paradigms only in rejecting ε in the Gen. and Dat. Sing., and in the Dat. Pl., and in inserting an α in the Dat. Pl. before the ending -σι, so as to soften the pronunciation. The word ἀνὴρ (stem ἀνερ), rejects ε in all Cases and Numbers, except the Voc. Sing., but inserts a δ, to soften the pronunciation.

Sing. N.	ὁ, Father.	ἡ, Mother.	ἡ, Daughter.	ὁ, Man.
G.	πατήρ	μήτηρ	θυγάτηρ	ἀνὴρ
D.	πατρ-ός	μητρός	θυγατρός	ἀν-δ-ρός
A.	πατρ-ί	μητρί	θυγατρί	ἀν-δ-ρί
V.	πατέρ-α	μητέρα	θυγατέρα	ἀν-δ-ρα
	πάτερ	μήτερ	θύγατερ	ἀνερ
Plur. N.	πατέρ-ες	μητέρες	θυγατέρες	ἀν-δ-ρες
G.	πατέρ-ων	μητέρων	θυγατέρων	ἀν-δ-ρῶν
D.	πατρ-ῶ-σι(ν)	μητρῶσι(ν)	θυγατρῶσι(ν)	ἀν-δ-ρ-ῶ-σι(ν)
A.	πατέρ-ας	μητέρας	θυγατέρας	ἀν-δ-ρας
V.	πατέρ-ες	μητέρες	θυγατέρες	ἀν-δ-ρες
D. N. A. V.	πατέρ-ε	μητέρε	θυγατέρε	ἀν-δ-ρε
G. and D.	πατέρ-οιν	μητέροιν	θυγατέροιν	ἀν-δ-ροῖν.

REMARK. Also the word ὁ ἀστήρ, -έρος, *a star*, which has no syncopated form, belongs to this class on account of the form of the Dat. Pl. ἀστράσι. The word ἡ Δημήτηρ has a varying accent, viz. Δήμητρος. Δήμητρι, Voc. Δήμητερ, but Acc. Δημητέρα.

### XIII. Vocabulary.

Ἄθλον, -ον, τό, a prize, a reward. slave to, serve, work for. στέργω, to love, to be contented with.  
 γαστήρ, -τρός, ἡ, the belly. ἐχθαίρω, to hate. χαρίζομαι, w. dat., to comply with, oblige, gratify  
 δουλεύω, w. dat., to be a σοφός, -ή, -όν, wise.

Στέργετε τὸν πατέρα καὶ τὴν μητέρα. Μὴ δούλευε γαστρί.<sup>1</sup> Χαῖρε, ὦ φίλε νεανία, τῷ ἀγαθῷ πατρὶ<sup>2</sup> καὶ τῇ ἀγαθῇ μητρί. Μὴ κακῷ σὺν ἀνδρὶ βουλευέου. Τῇ Δήμητρι<sup>3</sup> πολλοὶ καὶ καλοὶ νεφῆσαν. Ἡ ἀγαθὴ θυγάτηρ ἡδέως πείθεται τῇ φίλῃ μητρί.<sup>4</sup> Οἱ ἀγαθοὶ ἄνδρες θαυμάζονται. Πολλάκις ἐξ ἀγαθοῦ πατρὸς γίγνεται κακὸς υἱός. Ἐχθαίρω τὸν κακὸν ἄνδρα. Τοῖς ἀγαθοῖς ἀνδράσι μεγάλη δόξα ἐπεται. Ἡ τῆς Δήμητρος θυγάτηρ ἦν Περσεφόνη. Ὡ φίλη θύγατερ, στέργε τὴν μητέρα. Ἡ ἀρετὴ καλὸν ἄθλον ἐστὶν ἀνδρὶ<sup>5</sup> σοφῷ. Οἱ ἀγαθοὶ υἱοὶ τὰς μητέρας στέργουσιν. Οἱ Ἕλληνες Δημητέρα σέβονται. Πείθεσθε, ὦ φίλοι νεανίαί, τοῖς πατράσι καὶ ταῖς μητράσιν. Χαρίζου, ὦ πάτερ, τῇ θυγατρὶ.

<sup>1</sup> § 161, 2. (a), (δ).<sup>2</sup> § 161, 2. (c).<sup>3</sup> § 161, 2. (d).<sup>4</sup> § 161, 2. (a), (δ).<sup>5</sup> § 161, 5.

Love, O youths, your (the) fathers and mothers! Consult not with bad men. Good daughters cheerfully follow their (the) mothers. We admire a good man. Obey, my dear youth, your (the) father and mother. Gratify, dear father, thy (the) good son. Pray to Demeter. Strive, O son, after the reputation of thy (the) father. The prize of wise men is virtue.

§ 37. *The Nominative appends σ to the stem.*

(a) The stem ends in a Pi or Kappa-mute—β, π, φ; γ, γγ, κ, χ. On the coalescence of these with σ so as to form ψ and ξ, see § 8, 3.

Sing.	N.	ή, Storm.	ό, Raven.	ό, Throat.
		152 λαίλαψ	10 κόραξ	λάρυγξ
	G.	153 λαίλαπ-ος	60a κόρακ-ος	λάρυγγ-ος
	D.	154 λαίλαπ-ι	10v κόρακ-ι	λάρυγγ-ι
	A.	155 λαίλαπ-α	10yf κόρακ-α	λάρυγγ-α
	V.	10 λαίλαψ	8 κόραξ	λάρυγξ
Plur.	N.	αι λαίλαπ-ες	αι κόρακ-ες	λάρυγγ-ες
	G.	60a λαίλαπ-ων	10v κοράκ-ων	λαρύγγ-ων
	D.	156 λαίλαψι(ν)	10v κόραξι(ν)	λάρυγξι(ν)
	A.	157 λαίλαπ-ας	10v κόρακ-ας	λάρυγγ-ας
	V.	158 λαίλαπ-ες	10v κόρακ-ες	λάρυγγ-ες
D. N. A. V.		λαίλαπ-ε	κόρακ-ε	λάρυγγ-ε
G. and D.		λαίλαπ-οιν	κοράκ-οιν	λαρύγγ-οιν.

REMARK. Here belong adjectives in -ξ (Gen. -γος, -κος, -χος) and -ψ (Gen. -πος); e. g. ό ή άρπύξ, Gen. -άγος, rapax, ό ή ήλιξ, Gen. -ίκος, aequalis, ό ή μωνύξ, Gen. -ύχος, one-horned; ό ή αλγίλιψ, Gen. -ίπος, high.

#### XIV. Vocabulary.

Ἄγων, -ωνος, ό, a contest.	κόραξ, -ακος, ό, a crow, a	άρτυξ, -ύγος, ό, a quail.
αἶξ, -γός, ό, ή, a goat.	raven.	ὀρχήθμος, -αῦ, ό, a dance.
ἄλεκτρων, -όνος, ό, ή, a	κρῶζω, to croak.	ὄψ, ὀπός, ή, the voice.
cock.	μάστιξ, -ιγος, ή, a scourge,	πολύπονος, -ον, laborious.
αἰοιδή, -ῆς, ή, a song.	a whip.	σῦριγξ, -ιγγος, ή, a flute.
δέ, but.	μέν—δέ, truly—but; on	τέττιξ, -ιγος, ό, a grass-
ἐλαύνω, to drive.	the one hand,—on the	hopper. [tor
ἵππος, -ον, ό, a horse.	other: used in antithe-	φέναξ, -ακος, ό, an impos-
καί—καί, both—and, as	ses; μέν, seldom to be	φόρμιγξ, -ιγγος, ή, a harp.
well as.	translated.	ὄψ, ὀπός, ή, the counte-
κόλαξ, -ακος, ό, a flatterer.	μύρμηξ, -ηκος, ό, an ant.	nance.

Οἱ κόρακες κρῶζουσιν. Τοὺς κόλακας φεύγει. Ἀπέχου τοῦ φένακος.<sup>1</sup> Οἱ ἄνθρωποι τέρπονται φόρμιγγι<sup>2</sup> καὶ ὀρχηθμῷ καὶ ψῳδῇ. Οἱ ἵπποι μάστιξιν ἐλαύνονται. Αἱ φόρμιγγες τοὺς τῶν ἀνθρώπων θυμοὶ; τέρπουσιν. Τέττιξ μὲν τέττιγι φίλος ἐστί, μύρμηκι δὲ μύρμηξ. Οἱ ποιμένες κρὸς τὰς σύριγγας ἄδουσιν. Παρὰ τοῖς Ἀθηναίοις καὶ ὀρτύγων καὶ ἀλεκτρονῶν ἀγῶνες ἦσαν. Οἱ ποιμένες τὰς

<sup>1</sup> § 157.

<sup>2</sup> § 161, 2. (c).

τῶν αἰγῶν ἀγέλας εἰς τοὺς λειμῶνας ἐλαύνουσιν. Μυρμήκων καὶ ὀρνύγων βίος πολυπόνος ἐστίν. Πολλοὶ ἀγαθὴν μὲν ὥπα, κακὴν δὲ ὥπα ἔχουσιν.

The raven croaks. Flee from the flatterer. Keep yourselves from impostors. Men are delighted by the harp. The horse is driven with the whip. The shepherd sings to the flute. The life of the ant and of the quail is laborious. The shepherd guards the goats. Flutes delight shepherds.

§ 38. (b) The stem ends in a Tau-mute—δ, τ, κτ, θ, νθ. On the Acc. Sing. in -α and -ν, see § 32, 3.

	ἦ, Torch.	ἦ, Helmet.	ὁ, ἦ, Bird.	ὁ, King.	ἦ, Tape-worm.
S. N.	λαμπάς*	κόρυς*	ὄρνις*	ἄναξ*	ἐλμινς*
G.	λαμπάδ-ος	κόρνυθ-ος	ὄρνιθ-ος	ἄνακτ-ος	ἐλμινθ-ος
D.	λαμπάδ-ι	κόρνυθ-ι	ὄρνιθ-ι	ἄνακτ-ι	ἐλμινθ-ι
A.	λαμπάδ-α	κόρνυθ	ὄρνιθ	ἄνακτ-α	ἐλμινθ-α
V.	λαμπάς	κόρυς	ὄρνις	ἄναξ	ἐλμινς
P. N.	λαμπάδ-ες	κόρνυθ-ες	ὄρνιθ-ες	ἄνακτ-ες	ἐλμινθ-ες
G.	λαμπάδ-ων	κορύθυθ-ων	ὄρνιθ-ων	ἄνάκτ-ων	ἐλμίνθυθ-ων
D.	λαμπά-σι(ν)*	κόρυ-σι(ν)*	ὄρνι-σι(ν)*	ἄναξι(ν)*	ἐλμί-σι(ν)*
A.	λαμπάδ-ας	κόρνυθ-ας	ὄρνιθ-ας	ἄνακτ-ας	ἐλμινθ-ας
V.	λαμπάδ-ες	κόρνυθ-ες	ὄρνιθ-ες	ἄνακτ-ες	ἐλμινθ-ες
Dual.	λαμπάδ-ε	κορύθυθ-ε	ὄρνιθ-ε	ἄνακτ-ε	ἐλμινθ-ε
	λαμπάδ-οιν	κορύθυθ-οιν	ὄρνιθ-οιν	ἄνάκτ-οιν	ἐλμίνθυθ-οιν.

REM. 1. The word ὁ ἦ παῖς, *child*, Gen. παιδός, has παῖ in the Vocative.

REM. 2. Here belong adjectives in -ις and -ι, Gen. -ιδος, -ιτος; e. g. ὁ ἡ εὐχαρίς, τὸ εὐχαρί, Gen. -ιτος, *pleasing*; those in -ύς, Gen. -άδος; e. g. ὁ ἡ φυγάς, Gen. -άδος, *exiled*; those in -ής, Gen. -ήτος; e. g. ὁ ἡ ἀργής, Gen. -ήτος, *white*; those in -ώς, Gen. -ῶτος; e. g. ὁ ἡ ἀγνώς, Gen. -ῶτος, *unknown*; those in -ις, Gen. -ιδος; e. g. ὁ ἡ ἀνάκλις, Gen. -ιδος, *weak*, ἡ πατρίς, Gen. -ίδος, *native land*; those in -ύς, Gen. -ῦδος; e. g. ὁ ἡ νέηλυς, Gen. -υδος, *lately come*.

## XV. Vocabulary.

Ἀπαλλάττω, <i>w. gen. of the thing</i> , to set free from.	κατα-κρύπτω, to conceal.	πένης, -ητος, ὁ, ἡ, poor.
ἅπαντα, -ης, every.	κολάζω, to punish.	πλούσιος, -ια, -ιον, rich.
γέλως -ωτος, ὁ, laughter.	κοῦφος, -η, -ον, light, vain.	πλοῦτος, ὁ, riches, wealth.
ἐγείρω, to awaken, excite.	μακαρίζω, to esteem happy.	φροντίς, -ίδος, ἡ, care, concern.
ἐλμινς, -ινθος, ἡ, a worm.	νεότης, -ητος, ἡ, youth.	φιλοχρημοσύνη, -ης, ἡ, avarice.
ἐλπίς, -ίδος, ἡ, hope.	νύξ, νυκτός, ἡ, night, νυκτός, by night, in the night.	ῥίς, -ιτος, ἡ, favor, kindness, gratitude, elegance.
ἔρις, -ίδος, ἡ, contention, strife.	ὁμοιότης, -ητος, ἡ, likeness.	χρημοσύνη, -ης, ἡ, neediness, poverty.
έρως, -ωτος, ὁ, love.	παῖς, παιδός, ὁ, ἡ, a child, a boy.	

\* Instead of λαμπάδς, κόρνυθς, ὄρνιθς, ἄνακτς, ἐλμινθς; Dat. Pl. λαμπάδσι, etc., see § 8, 3.

Οἱ ὄρνιθες ἄδουσιν. Χάρις χάριν τίκτει, ἔρις ἔριν. Μακαρίζομεν τὴν νεότητα. Χρησμοσύνη τίκτει ἐριδας. Πλούσιοι πολλάκις τὴν κακότητα πλοῦτῳ κατακρύπτουσιν. Ὡ καλὲ παῖ, εὖ πρῦττε τοὺς ἀνθρώπους. Ἡ φιλοχρησμοσύνη μῆτηρ κακότητος ἀπάσης ἐστίν. Οἱ πένητες πολλάκις εἰσὶν εὐδαίμονες. Ἡ σοφία ἐν τοῖς τῶν ἀνθρώπων θυμοῖς θανααστοῦς τῶν καλῶν ἔρωτας ἐνεγείρει. Ὁ θάνατος τοὺς ἀνθρώπους φροντίδων ἀπαλλάττει. Ἡ φιλία δὲ ὁμοιότητος γίγνεται. Οἶνος ἐγείρει γέλωτα. Ἐν νυκτὶ βουλὴ τοῖς σοφοῖς γίγνεται. Οἱ σοφοὶ κολάζουσι τὴν κακότητα. Οἱ ἄνθρωποι πολλάκις κούφαις ἐλπίσι τέρπονται.

The bird sings. From favor arises favor; from contention, contention. By (*dat.*) wisdom a wonderful love (*pl.*) of the beautiful is awakened in the minds of men. By (*dat.*) the song of birds we are delighted. Wine dispels the cares of men. Flee, my (O) boy, from vice. From (*dat.*) likeness arises friendship. We delight in birds (*dat.*).

§ 39. The stems of neuters belonging to this class, end in *τ* and *κτ*. But as the laws of euphony admit neither *τ* nor *κτ* at the end of a word, *τ* and also *κτ*, are either omitted, or *τ* is changed into *σ*. Comp. § 33, 2. In the words, τὸ γόνυ, *knee*, and τὸ δόρυ, *spear*, from the stems *γονατ* and *δορατ*, *α*, the final vowel of the stem, is changed into *υ*, in the Nominative.

	τὸ, Body.	τὸ, Knee.	τὸ, Milk.	τὸ, Wonder.	τὸ, Ear.
S. N.	σῶμα	γόνυ	γάλα	τέρας	οὖς†
G.	σώματ-ος	γόνατ-ος	γάλακτ-ος	τέρατ-ος	ώτ-ός
D.	σώματ-ι	γόνατ-ι	γάλακτ-ι	τέρατ-ι	ώτ-ί
A.	σῶμα	γόνυ	γάλα	τέρας	οὖς
P. N.	σώματ-α	γόνατ-α	γάλακτ-α	τέρατ-α	ῶτα
G.	σωμάτ-ων	γονάτ-ων	γαλάκτ-ων	τεράτ-ων	ῶτ-ων
D.	σώμα-σι(ν)*	γόνα-σι(ν)*	γάλαξι(ν)*	τέρα-σι(ν)*	ῶ-σί(ν)*
A.	σώματ-α	γόνατ-α	γάλακτ-α	τέρατ-α	ῶτ-α
Dual.	σώματ-ε	γόνατ-ε	γάλακτ-ε	τέρατ-ε	ῶτ-ε
	σωμάτ-οιν	γονάτ-οιν	γαλάκτ-οιν	τεράτ-οιν	ῶτ-οιν.

## XVI. Vocabulary.

Ἀμάρτημα, -ᾶτος, τό, an error, an offence.	δόρυ, δόρατος, τό, a spear.	πρᾶγμα, -ᾶτος, τό, an action, a business, a thing,
ἄπτομαι, <i>w. gen.</i> , to attach oneself to, touch.	ἐθίζω, to accustom.	ῥῆμα, -ᾶτος, τό, a word.
ἄσπάζω, to carry.	θερᾶπεία, -ας, ἡ, care, service.	σπένδω, to pour libations, pour out.
βοήθημα, -ᾶτος, τό, help.	ἰδρῶς, -ῶτος, ὁ, sweat.	ταυτολογία, -ας, ἡ, tautology, a repetition of what has been said before.
γάλα, -ακτος, τό, milk.	ἰκέτης, -ου, ὁ, a suppliant.	
γεύομαι, <i>w. gen.</i> , to taste, enjoy.	μικρός, -ά, -όν, small.	
γυμνάζω, to exercise.	μῦθος, -ου, ὁ, a speech, a word, an account.	
διαμείβομαι, to exchange.	ποικίλος, -η, -ον, various, variegated.	
		φᾶνλος, -η, -ον, bad.

\* Instead σώμασι, γόνασι, γάλακτι, etc., see § 8, 3.

† Instead of ὤς.

χρῆμα, -ᾰτος, τό, a thing; χρηστός, -ής, -όν, useful, χωρισμός, -οῦ, ὁ, separation.  
pl. property, money, good, brave. tion.  
treasures.

Ἐν χαλεποῖς πράγμασιν ὀλίγοι ἐταῖροι πιστοὶ εἰσιν. Τῆς ἀρετῆς πλοῦτον οὐ διαμεμβόμεθα τοῖς χρήμασιν. Οἱ ἰκέται τῶν γονάτων<sup>1</sup> ἄπτονται. Ὁ θάνατός ἐστι χωρισμός τῆς ψυχῆς καὶ τοῦ σώματος. Ὁ πλοῦτος παρέχει τοῖς ἀνθρώποις<sup>2</sup> ποικίλα βοηθήματα. Μὴ πείθου κακῶν ἀνθρώπων ῥήμασιν.<sup>3</sup> Μὴ δούλευε, ὦ παῖ, τῇ τοῦ σώματος θεραπείᾳ. Οἱ Ἕλληνες ταῖς Νύμφαις<sup>4</sup> κρατῆρας γάλακτος σπένδουσιν. Ἐθίζε καὶ γύμναζε τὸ σῶμα σὺν πόνοις καὶ ἰδρώτι. Οἱ ἀδολέσχαι τείρουσι τὰ ὤτα ταῖς ταυτολογίαις.<sup>5</sup> Ψυχὴν ἐθίζε, ὦ παῖ, πρὸς τὰ χρηστὰ πρᾶγματα. Οἱ φαῖλοι μῦθοι τῶν ὧτων οὐχ ἄπτονται. Τοῖς ὦσιν<sup>4</sup> ἀκούομεν. Μὴ ἔχθαιρε φίλον μικροῦ ἁμαρτήματος ἕνεκα. Γεύου, ὦ παῖ, τοῦ γάλακτος.<sup>5</sup> Οἱ στρατιῶται δόρατα βαστάζουσιν.

In a difficult business there are few faithful friends. Exercise, O youths, your (the) body with labor and sweat! Strive, O boy, after noble actions. Many men delight in money. From a noble action arises reputation. We admire noble actions. Boys taste milk with pleasure. Soldiers fight with spears.

REMARK. The word τὸ τέρας usually admits contraction in the plural, after τ is dropped; e. g. τέρα, τερῶν; τὸ γέρας, reward of honor, τὸ γῆρας, old age, τὸ κρέας, flesh, and τὸ κέρα, horn, reject the τ in all numbers, and then suffer contraction in the Gen. and Dat. Sing., and throughout the Dual and Pl., except the Dat. Pl.; besides these forms, however, κέρα, has also the regular forms with τ.

Sing. N.	τὸ κέρα			τὸ κέρα	
G.	κέρατ-ος	and (κέρα-ος)	κέρως	(κέρα-ος)	κρέως
D.	κέρατ-ι	and (κέρα-ι)	κέρα	(κέρα-ι)	κέρα
A.	κέρας			κέρας	
Plur. N.	κέρατ-α	and (κέρα-α)	κέρᾱ	(κέρα-α)	κρέα
G.	κεράτ-ων	and (κερά-ων)	κερῶν	(κερά-ων)	κρεῶν
D.	κέρα-σι(ν)			κέρα-σι(ν)	
A.	κέρατ-α	and (κέρα-α)	κέρᾱ	(κέρα-α)	κρέα
D. N. A. V.	κέρατ-ε	and (κέρα-ε)	κέρᾱ	(κέρα-ε)	κρέα
G. and D.	κεράτ-οιν	and (κερά-οιν)	κερῶν	(κερά-οιν)	κρεῶν.

## XVII. Vocabulary.

Ἀνδρία, -ας ἡ, bravery. εὐεξία, good condition. προ-τρέπω, to turn to, im-  
γέρας, τό, a reward, a gift of honor. θεμέλιον, -ον, τό, a foundation. pel. [pet.  
γῆρας, τό, old age. κέρα, τό, a horn. σάλπιγξ, -ιγγος, ἡ, a trumpet.  
διατροφή, -ῆς, ἡ, nourishment. κρέας, τό, a flesh, meat. σημαίνω, to give a sign, or signal.  
δύσκολος, -ον, difficult, troublesome. πέμπω, to send. ὑπάρχω, to be at hand, or to be had, be.  
ἐλάφος, -ον, ὁ, ἡ, a stag. πρόβατον, -ον, τό, a sheep. φάρμακον, -ον, τό, a remedy.

<sup>1</sup> § 158, 3. (b). <sup>2</sup> § 161, 5. <sup>3</sup> § 161, 2. (a), (d). <sup>4</sup> § 161 3. <sup>5</sup> § 158, 5, (a)

Οἱ θεοὶ τοῖς ἀνθρώποις τέρα πέμπουσιν. Τῶν ἐν γήρᾳ κακῶν φάρμακον ὁ θάνατός ἐστιν. Τὰ γέρα τοὺς στρατιώτας εἰς ἀνδρείαν προτρέπει. Ἐξ αἰῶν καὶ προβάτων γάλα καὶ κρέα πρὸς διατροφὴν ὑπάρχει. Κέρασι<sup>1</sup> καὶ σάλπιγγιν οἱ στρατιῶται σημαίνουνσιν. Ποικίλων κρεῶν<sup>2</sup> γεγόμεθα. Καλοῦ γήρως θεμέλιον ἐν παισὶν ἐστιν ἢ τοῦ σώματος εὐεξία. Αἱ ἔλαφοι κέρα ἔχουσιν. Δύσκολός ἐστιν ὁ ἐν γήρᾳ βίος.

By (ὕπό, *w. gen.*) the gods, prodigies are sent to men. Death abolishes the evils of old age. By (*dat.*) rewards, soldiers are impelled to bravery. Rejoice, O youth, at the reward. We admire the beautiful horns of the stag. Many evils accompany old age. Bear the troubles of old age.

### § 40. (c) The stem ends in *ν* or *ντ*.

Sing. N.	ῥί, Nose.	ὀ, Dolphin.	ὀ, Giant.	ὀ, Tooth.
G.	ῥίν-ός	δελφίν-ος	γίγαντ-ος	ὀδόντ-ος
D.	ῥίν-ι	δελφίν-ι	γίγαντ-ι	ὀδόντ-ι
A.	ῥίν-α	δελφίν-α	γίγαντ-α	ὀδόντ-α
V.	ῥίν	δελφίς(ιν)	γίγαν	ὀδούς
Plur. N.	ῥίν-ες	δελφίν-ες	γίγαντ-ες	ὀδόντ-ες
G.	ῥίν-ων	δελφίν-ων	γίγαντ-ων	ὀδόντ-ων
D.	ῥί-σί(ν)*	δελφί-σι(ν)*	γίγᾱ-σι(ν)*	ὀδοῦ-σι(ν)*
A.	ῥίν-ας	δελφίν-ας	γίγαντ-ας	ὀδόντ-ας
V.	ῥίν-ες	δελφίν-ες	γίγαντ-ες	ὀδόντ-ες
D. N. A. V.	ῥίν-ε	δελφίν-ε	γίγαντ-ε	ὀδόντ-ε
G. and D.	ῥίν-οῖν	δελφίν-οιν	γίγαντ-οιν	ὀδόντ-οιν.

REM. 1. Here belong: (a) the two adjectives in -ας, -αινα, -αν, viz. μέλας, -αινα, -αν, black, and τάλας, -αινα, -αν, wretched;—(b) πᾶς, πᾶσα, πᾶν, all, every, and its compounds; e. g. ἅπας, ἅπασα, ἅπαν;—(c) ἐκῶν, -οῦσα, -όν, willing, -όντος, -ούσης, -όντος, and ἄκων, ἄκουσα, ἄκων, unwilling;—(d) adjectives in -εις, -εσσα, -εν, which are peculiar, inasmuch as the Dat. Pl., masculine and neuter, ends in -εσι instead of -εισι; e. g.

Sing. N.	Black.			All.		
G.	μέλας	μέλαινα	μέλαν	πᾶς	πᾶσα	πᾶν
D.	μέλανος	μελαίνης	μέλανος	παντός	πάσης	παντός
A.	μέλανι	μελαίνῃ	μέλανι	παντί	πάσῃ	παντί
V.	μέλανα	μελαιναν	μέλαν	πάντα	πᾶσαν	πᾶν
V.	μέλαν	μέλαινα	μέλαν	πᾶς	πᾶσα	πᾶν
Plur. N.	μέλανε	μέλαιναι	μέλανα	πάντες	πᾶσαι	πάντα
G.	μελάνων	μελαινῶν	μελάνων	πάντων	πασῶν	πάντων
D.	μέλασι	μελαίναις	μέλασι	πᾶσι	πάσαις	πᾶσι
A.	μέλανάς	μελαίνας	μέλανα	πάντας	πάσας	πάντα
V.	μέλανε	μέλαιναι	μέλανα	πάντες	πᾶσαι	πάντα
D. N. A. V.	μέλανε	μελαίνα	μέλανε	πάντε	πάσα	πάντε
G. and D.	μελάνοιν	μελαίναιν	μελάνοιν.	πάντοιν	πάσαιν	πάντοιν.

<sup>1</sup> § 161, 3.

<sup>2</sup> § 158, 5. (a).

\* Instead of ῥίνες, δελφίνες, γίγαντες, ὀδόντες, ῥινσί, etc., see § 8, 6 and 7.

Singular.			Graceful.	Plural.		
N.	χαρίεις*	χαρίεσσα	χαρίεν	N.	χαρίεντες	χαρίεσσαι χαρίεντα
G.	χαρίεντος	χαρίεσσης	χαρίεντος	G.	χαρίέντων	χαρίεσσών χαρίέντων
D.	χαρίεντι	χαρίεσση	χαρίεντι	D.	χαρίεσι(ν)	χαρίεσσαι χαρίεσι(ν)
A.	χαρίεντα	χαρίεσσαν	χαρίεν	A.	χαρίεντα <sup>1</sup>	χαρίεσσας χαρίεντα
V.	χαρίεν	χαρίεσσα	χαρίεν	V.	χαρίεντες	χαρίεσσαι χαρίεντα
Dual N. A. V.			χαρίεντε	χαρίεσσά	χαρίεντε	
G. and D.			χαρίέντοι	χαρίεσσαιν	χαρίέντοι.	

REM. 2. Adjectives compounded with ὀδούς, are declined like ὀδούς; e. g. ὁ ἡ μονόδους, τὸ μονόδον, one-toothed, Gen. μονόδοντος; adjectives in -ας, Gen. -αντος, like γίγας; e. g. ὁ ἡ ἀκάμας, untiring, Gen. -αντος.

### XVIII. Vocabulary.

Ἄκτις, -ῖνος, ἡ, a beam, a ray.	ἐκών, -οῦσα, -όν, willing.	ὀδούς, -όντος, ὁ, a tooth.
ἄκων -ουσα, -ον, unwilling.	ἐλέφας, -αντος, ὁ, an elephant, ivory.	ὀσφραίνομαι, to smell.
ἅπας, -ᾶσα, -ᾶν, all together, every.	εὐπορος, -ον, w. gen., abundant in.	πᾶς, πᾶσα, πᾶν, every, all.
αὐτός, -ή, -ό, ipse, ὁ αὐτός, the same.	ἥλιος, -ον, ὁ, the sun.	ποτέ, once, sometimes.
βρῶμα, -ᾶτος, τό, food, vic-tuals.	κωτῖλος, -η, -ον, loquacious.	ῥίς, ῥίνός, ἡ, the nostril, the nose.
γίγας, -αντος, ὁ, a giant.	λεαίνω, to make smooth, grind.	τάλας, -αινα, -ᾶν, wretched.
δελφίς, -ῖνος, ὁ, a dolphin.	μάχη, -ης, ἡ, a battle.	φιλόανθρωπος, -ον, man-loving, philanthropic.
	μέλας, -αινα, -ᾶν, black,	χαρίεις -εσσα, -εν, grace-ful.
	dark.	

Οὐ πᾶσιν ἀνθρώποις ὁ αὐτὸς νοῦς ἐστίν. Τοῖς ὀδοῦσι<sup>1</sup> τὰ βρώματα λεαίνομεν. Οἱ δελφίνες φιλόανθρωποι εἰσιν. Ἔστιν ἀνδρὸς<sup>2</sup> ἀγαθοῦ πάντα κακὰ φέρειν. Πολλὰ Λιβύης χῶραι εὐποροὶ εἰσιν ἐλέφαντος. Πάντες κωτῖλον ἀνθρώπον ἐχθαίρουσιν. Τοῖς γίγασί<sup>3</sup> ποτε ἦν μάχη πρὸς τοὺς θεοὺς. Ταῖς τοῦ ἡλίου ἀκτί-σι χαίρομεν. Πῖνῶν ἔργον ἐστὶν ὀσφραίνεσθαι.

The teeth grind the food. We smell with the nose (*dat.*). The gods once had a battle with the giants (To the gods there was once a battle against the giants). We admire the beautiful ivory. Trust not all men. The business of the teeth is, to grind the food. It is proper for (it is, *w. gen.*) every man to worship the Deity.

### B. WORDS WHICH IN THE GENITIVE HAVE A VOWEL BEFORE THE ENDING -ος.

#### § 41. I. Substantives in -εύς, -αῦς, -οῦς.

The stem of substantives in -εύς, -αῦς, -οῦς ends in *v*. The *v* remains at the end of a word and before consonants, but is omitted

\* The dropping the *v* before *σ* lengthens *ε* into *ει*.

<sup>1</sup> § 161, 3.

<sup>2</sup> § 158 2.

<sup>3</sup> § 161, 2. (d).

<sup>4</sup> § 161, 2. (c)

in the middle between vowels. Those in -εύς have -έᾱ in the Acc. Sing. and -έᾱς in the Acc. Pl.; in the Gen. Sing., they take the Attic Gen. -έως instead of -έος, and in the Dat. Sing. and Nom. Pl., admit contraction, which is not usual in the Acc. Plural. Those in -αῦς and -οῦς admit contraction only in the Acc. Plural.

	ὁ, King.	ὁ, A measure.	ὁ, ἡ, Ox.	ἡ, An old woman.
S. N.	βασιλεύς	χοεύς	βοῦς, bōs for būs	γραῦς
G.	βασιλέ-ως	χο(έω)ῶς	βο-ός	γρα-ός
D.	βασιλεῖ	χοεῖ	βο-ι	γρα-ι
A.	βασιλέ ᾱ	χο(έα)ᾱ	βοῦν	γραῦν
V.	βασιλεῦ	χοεῦ	βοῦ	γραῦ
P. N.	βασιλεῖς	χοεῖς	βό-ες	γραῖ-ες
G.	βασιλέ-ων	χο(έω)ῶν	βο-ῶν	γρα-ῶν
D.	βασιλεῦσι(ν)	χοεῦσι(ν)	βουσί(ν)	γραυσί(ν)
A.	βασιλέ-ᾱς	χο(έα)ῶς	(βό-ας) βοῦς	(γραῖ-ας) γραῖς
V.	βασιλεῖς	χοεῖς	βό-ες	γραῖ-ες
Dual.	βασιλέ-ε	χοέε	βό-ε	γραῖ-ε
	βασιλέ-οιν	χοέοιν	βο-οῖν	γραῖ-οῖν.

REMARK. Among the older Attic writers, the Nom. and Voc. Pl. of those in -εύς, end also in -ῆς; e. g. βασιλῆς, instead of βασιλεῖς.

### XIX. Vocabulary.

* <i>Ἀρχω</i> , <i>w. gen.</i> , to begin, to command, rule.	<i>εἰκάω</i> , <i>w. dat.</i> , to liken, compare.	<i>ὀφθαλμός</i> , -οῦ, ὁ, an eye.
<i>ἀτιμάω</i> , not to honor, de-spise.	<i>ἐπιμέλεια</i> , -ας, ἡ, care.	<i>πολυλόγος</i> , -ον, loquacious.
<i>ἀχάριστος</i> , -ον, unthank-ful, ungrateful.	<i>θύω</i> , to sacrifice.	<i>πρό</i> , <i>w. gen.</i> , before.
<i>Ἀχιλλεύς</i> , Achilles. [ing.]	<i>ιερεύς</i> , -έως, ὁ, a priest.	<i>τέ—καί</i> , both—and, as well as.
<i>βούλομαι</i> , to wish, be will-	<i>λήρος</i> , -ον, ὁ, loquacity.	<i>φονεύω</i> , to murder, kill.
<i>γονεύς</i> , -έως, ὁ, a parent,	<i>νομεύς</i> , -έως, ὁ, pastor, a herdsman, a shepherd.	<i>χοεύς</i> , χοῶς, ὁ, a measure for liquids, a pouring-vessel.
<i>pl. parents.</i>	<i>νομή</i> , -ῆς, ἡ, pasture.	

Οἱ βασιλεῖς ἐπιμέλειαν ἔχουσι τῶν πολιτῶν. Ἡ ἀγέλη τῷ νομεῖ ἔπεται.<sup>1</sup> Ὁ Ἐκτωρ ὑπὸ τοῦ Ἀχιλλέως φονεύεται. Οἱ ἱερεῖς τοῖς θεοῖς<sup>2</sup> βοῦς θύουσιν. Κῦρος παῖς ἦν ἀγαθῶν γονέων. Οἱ ἀχάριστοι τοὺς γονέας ἀτιμάζουσιν. Πείθου, ὦ παῖ, τοῖς γονεῦσιν.<sup>1</sup> Τηλέμαχος ἦν Ὀδυσσεὺς υἱός. Βούλου τοὺς γονέας πρὸ παντὸς ἐν τιμαῖς ἔχειν. Οἱ τῶν γραῶν λῆροι τὰ ὅλα τεύρουσιν. Καλῶς ἄρχεις, ὦ βασιλεῦ. Αἱ γραῖες πολυλόγοι εἰσίν. Οἱ νομεῖς τὴν βοῶν ἀγέλην εἰς νομὴν ἄγουσιν. Ὁμηρος τοὺς τῆς Ἥρας ὀφθαλμοὺς τοῖς τῶν βοῶν εἰκάζει Πάτροκλος φίλος ἦν Ἀχιλλέως. Κῦρον, τὸν τῶν Περσῶν βασιλέα, ἐπὶ τε τῇ ἀρετῇ καὶ τῇ σοφίᾳ θαυμάζομεν.

The king cares for the citizens. The herds follow the herdsman. Oxen are sacrificed by (ὑπό, *w. gen.*) the priests to the gods. The old women by (their)

<sup>1</sup> § 161, 2. (a), (δ).

<sup>2</sup> § 161, 5.

prating (*dat.*) plague our (the) ears. Ye rule well, O kings! O priests, sacrifice an ox to the god! It is proper for (it is, *w. gen.*) a good herdsman to take care of the oxen. Children love their (the) parents.

§ 42. II. Words in -ης, -ες; -ως (*Gen.* -ως) and -ως and -ω (*Gen.* -οος); -ας (*Gen.* -αος), -ος (*Gen.* -εος).

1. The stem of words of this class ends in σ. In respect to the remaining or omission of σ, the same rule is observed, as in regard to ν in the preceding class of substantives, viz. the σ remains at the end of a word and before consonants, but is omitted in the middle between vowels. In the *Dat. Pl.* a σ is omitted; e. g. ὁ θῶς, *jackal*, τοῖς θω-σί(ν).

(1) Words in -ης and -ες.

2. The endings -ης, -ες, belong only to adjectives (the ending -ης being masculine and feminine, and -ες neuter), and to proper names in -φάνης, -μένης, -γένης, -κράτης, -μήδης, -πείθης, -σθένης and (-κλής) -κλῆς, having the termination of adjectives. The neuter exhibits the pure stem.

3. The words of this class suffer contraction, after the omission of σ, in all Cases, except the *Nom.* and *Voc. Sing.* and the *Dat. Pl.*; and those in -κλής, which are already contracted in the *Nom. Sing.* into -κλῆς, suffer a double contraction in the *Dat. Singular*.

Singular.			Plural.		
N.	σαφής, clear.	σαφές	(σαφέ-ες)	σαφεῖς	(σαφέ-α) σαφῇ
G.	(σαφέ-ος) σαφοῦς		(σαφέ-ων)	σαφῶν	
D.	(σαφέ-ϊ) σαφεῖ		σαφέ-σι(ν)		
A.	(σαφέ-α) σαφῇ	σαφές	(σαφέ-ας)	σαφεῖς	(σαφέ-α) σαφῇ
V.	σαφές	σαφές	(σαφέ-ες)	σαφεῖς	(σαφέ-α) σαφῇ
Dual N. A. V.			σαφέ-ε	σαφῇ	
G. and D.			σαφέ-οιν	σαφοῖν.	

Singular.		Plural.		Dual.	
N.	ἡ τριήρης, trireme.	(τριήρε-ες)	τριήρεις	(τριήρε-ε)	τριήρη
G.	(τριήρε-ος) τριήρους	τριηρέ-ων and	τριήρων	(τριηρέ-οιν)	τριηροῖν
D.	(τριήρε-ϊ) τριήρει	τριήρε-σι(ν)			
A.	(τριήρε-α) τριήρη	(τριήρε-ας)	τριήρεις		
V.	τριήρες	(τριήρε-ες)	τριήρεις		

Singular.		
N.	Σωκράτης	(Περικλέης)
G.	Σωκράτους	(Περικλέε-ος)
D.	Σωκράτει	(Περικλέε-ϊ)
A.	Σωκράτη	(Περικλέε-α)
V.	Σώκρατες	(Περικλέες)

Περικλῆς	
Περικλέους	
(Περικλέει)	Περικλεῖ
Περικλέα	
Περικλείς.	

REM. 1. The contraction in the Dual, viz. τριήρες = τριήρη is worthy of notice, since here -εε is contracted into -η, and not as elsewhere, into -ει.

REM. 2. In adjectives in -ης, -ες, preceded by a vowel, -εα is commonly not

contracted into -η (as in *σαφέα* = *σαφή*), but into -ᾱ (as in *Περικλέε-α* = *-λεᾱ*) e. g. *ἄκλεης*, *without fame*, Masc. and Fem. Acc. Sing., and Neut. Nom. Acc. and Voc. Pl. *ἄκλεα* = *ἄκλεᾱ*, *ὑγιής*, *healthy*, *ὑγία* = *ὑγιᾱ*.

REM. 3. Proper names with the above endings, and also Ἄρης, form the Acc. Sing. both according to the first and third declensions, and are therefore called *Heteroclites*; e. g. *Σωκράτεα* = *Σωκράτη*, and *Σωκράτην* according to the first declension. Yet with those in -κλῆς the Acc. in -κλῆν is not usual in good Attic prose.

REM. 4. The Voc. of paroxytones differs, in its accentuation, from the rule in § 33, III. (a). In the contracted Gen. Pl., *τριήρης*, *αὐτάρκης*, *contented*, and compounds of *ἦθος*, are paroxytones, contrary to the rule [§ 11, 2. (2) (b) (β)],

## XX. Vocabulary.

<i>Αἰσχροῦς</i> , -ᾱ, -όν, disgraceful.	<i>δουλεία</i> , -ας, ἡ, slavery.	<i>ποταμός</i> , -οῦ, ὁ, a river.
<i>ἄκρατῆς</i> , -ές, immoderate, incontinent, intemperate, wanting in self-command.	<i>ἐλεαίρω</i> , to pity. <i>ἐλώδης</i> , -ες, marshy. <i>Ἰνδική</i> , ἡ, India. <i>κάλᾱμος</i> , -ου, ὁ, a reed.	<i>σοφιστής</i> , -οῦ, ὁ, a teacher of eloquence, a sophist. <i>σωτηρία</i> , -ας, ἡ, safety, welfare.
<i>ἀληθῆς</i> , -ές, true.	<i>λέγω</i> , to say.	<i>τόπος</i> , -ου, ὁ, a place.
<i>ἄτυχῆς</i> , -ές, unfortunate.	<i>Μανδάνη</i> , Mandane.	<i>τραγῳδία</i> , -ας, ἡ, a tragedy.
<i>Ἀστυάγης</i> , Astyages.	<i>ὁμιλία</i> , -ας, ἡ, <i>w. dat.</i> , intercourse (with any one).	
<i>ἄφᾶνῆς</i> , -ές, unknown, obscure.		

Αἰ τοῦ Σοφοκλέους τραγωδίαι καλάι εἰσιν. Τὸν Περικλεᾶ ἐπὶ τῇ σοφίᾳ θαυμάζομεν. Τῷ Σωκράτει<sup>1</sup> πολλοὶ μαθηταὶ ἦσαν. Ἡ Ἰνδικὴ παρά τε τοὺς ποταμοὺς καὶ τοὺς ἐλώδεις τόπους φέρει καλάμους πολλοὺς. Λέγε αἰεὶ τὰ ἀληθῆ. Ἀναξαγόρας, ὁ σοφιστής, διδάσκαλος ἦν τοῦ Περικλέους. Ὡς Ἡράκλεις, τοῖς ἀτυχεῖσι σωτηρίαν παρέχε. Ἐπαμεινώνδας πατὴρ<sup>2</sup> ἦν ἀφανοῦς. Ἐλέαιρε τὸν ἀτυχῆ ἄνθρωπον. Μανδάνη ἦν θυγάτηρ Ἀστυάγου, τοῦ Μήδων βασιλέως. Ὁρέγεσθε, ὦ νεανίαι, ἀληθῶν λόγων. Οἱ ἀκρατεῖς αἰσχροῦν δουλείαν<sup>3</sup> δουλεύουσιν. Μὴ ὁμιλίαν ἔχε ἀκρατεῖ ἀνθρώπῳ.<sup>4</sup>

Pericles had great wisdom (to Pericles there was great wisdom). Pity unfortunate men. Many young men were pupils of Socrates. The intemperate (man) serves a disgraceful slavery. We admire Sophocles for his (the) splendid tragedies. True words are believed. We pity the life of unfortunate men. Do not have intercourse with intemperate men.

§ 43. (2) Words in -ως (Gen. -ωος), and in -ως and -ω (Gen. -οος).

(a) -ως, Gen. -ωος.

S. N.	ὁ, ἡ θῶς, Jackal.	Pl. θῶ-ες	S. ὁ ἥρως, Hero.	Pl. ἥρω-ες
G.	θῶ-ός	θῶ-ων		ἥρω-ος
D.	θῶ-ί	θῶ-σί(ν)		ἥρώ-ων
A.	θῶ-α	θῶ-ας		ἥρω-ι
V.	θῶς	θῶ-ες		ἥρω-σι(ν)
D. N. A. V.	θῶ ε, G. and D. θῶ-οιν.			ἥρω-α and ἥρω
				ἥρω-ας and ἥρω
				ἥρω-ε
				ἥρω-ες
			D.	ἥρω-ε, ἥρω-οιν.

<sup>1</sup> § 161, 2. (d).

<sup>2</sup> § 158, 1.

<sup>3</sup> § 159, 2.

<sup>4</sup> § 161, 2. (a) (α).

(b) -ως and -ω, Gen. -οος = -ους.

Substantives of these endings are always feminine. The ending -ως is retained in the common language only in the substantive αἰδώς. The Dual and Pl. are formed like substantives in -ος of the second declension, thus, αἰδοί, ἡχοί, etc.

Sing. N.	ἡ αἰδώς (stem αἰδος), Shame.	ἡ ἡχώ (stem ἡχος), Echo.
G.	(αἰδό-ος) αἰδοῦς	(ἡχώ-ος) ἡχοῦς
D.	(αἰδό-ῃ) αἰδοῖ	(ἡχώ-ι) ἡχοῖ
A.	(αἰδό-α) αἰδῶ	(ἡχώ-α) ἡχώ
V.	(αἰδό-ῃ) αἰδοῖ.	(ἡχώ-ῃ) ἡχοῖ.

### XXI. Vocabulary.

Ἀγαθός, -ή, -όν, good.	λύπηρός, -ά, -όν, sad, trou-	προσ-βλέπω, to look at.
αἰδώς, ἡ, shame, modesty,	blesome.	πρόσ-εμι, adsum, to be
reverence.	Λυσίας, Lysias.	present, be joined to.
δμῶς, δμῳός, ὁ, a slave.	λύρικός, -ή, -όν, lyric.	σέβας, τό, (only in Nom.
εὖεστώ, -όος = -οῦς, ἡ,	ὄψις, -εως, ἡ, the counte-	and Acc.) respect, es-
well-being, prosperity.	nance, the visage.	teem.
ἱστοριογράφος, -ου, ὁ, an	πάτρως, -ωος, ὁ, an uncle	ψεύδω, to belie, deceive;
historian.	(by the father's side).	Mid. to lie.
κῆπος, -ου, ὁ, a garden.	πειθός, -όος = -οῦς, ἡ, per-	
	suasiveness.	

Ὁμηρος ᾄδει πολλοὺς ἥρωας. Τὴν τῶν ἡρώων ἀρετὴν θαυμάζομεν. Οἱ δμῶες βίον λυπηρὸν ἄγουσιν. Ὁ τοῦ πάτρωος κῆπος καλὸς ἐστίν. Ὁρέγου, ὦ παῖ, αἰδοῦς. Αἰδῶς ἀγαθοῖς ἀνδράσιν ἐπεταί. Τὸν Λυσίαν ἐπὶ τῇ πειθοῖ καὶ χάριτι θαυμάζομεν. Τῇ αἰδοῖ πρόξεστι τὸ σέβας. Μὴ πρόσβλεπε τὴν Γοργοῦς ὄψιν. Ὡ Ἠχοῖ, ψεύδεις πολλάκις τοὺς ἀνθρώπους. Πάντες ὀρέγονται εὖεστοῦς. Πρέπει νεανία αἰδῶ ἔχειν. Κλειῶ καὶ Ἑρατῶ Μοῦσαί εἰσιν. Τὴν μὲν Κλειῶ θεραπεύουσιν οἱ ἱστοριογράφοι, τὴν δὲ Ἑρατῶ οἱ λυρικοὶ ποιηταί.

Homer celebrates the hero Achilles in song. The bravery of the hero is wonderful. Slaves lead (to slaves there is) a troublesome life. The uncle has (to the uncle there is) a beautiful garden. All delight in prosperity. Admire, O young man, with reverence, the actions of good men! We admire the persuasiveness and elegance of Lysias. We are often deceived by Echo.

§ 44. (3) Words in -ας (Gen. -αος), and in -ος (Gen. -εος).

(a) -ας, Gen. -αος.

Only the neuters τὸ σέλας, light, and τὸ δέπας, goblet, belong to this class.

Sing. N.	τὸ σέλας, light.	Pl. σέλα-α and σέλα	Dual. σέλα-ε
G.	σέλα-ος	σελά-ων	σελά-οιν.
D.	σέλα-ῃ and σέλα	σέλα-σι(ν)	
A.	σέλας	σέλα-α and σέλα	

(b) -ος, Gen. -εος = -ους.

Substantives of this class are likewise neuter. In the Nom., ε, the stem-vowel of the last syllable, is changed into ο.

Sing. N.	τὸ γένος	for γένες, genus.	τὸ κλέος	for κλέες, glory.
G.	(γένε-ος)	γένους	(κλέε-ος)	κλέους
D.	(γένε-ι)	γένει	(κλέε-ι)	κλέει
A.	γένος		κλέος	
Plur. N.	(γένε-α)	γένη	(κλέε-α)	κλέα
G.	γενέ-ων and γενῶν		(κλέε-ων)	κλεῶν
D.	γένε-σι(ν)		κλέε-σι(ν)	
A.	(γένε-α)	γένη	(κλέε-α)	κλέα
Dual.	(γένε-ε)	γένη	(κλέε-ε)	κλέη
	(γενέ-οιν)	γενοῖν	(κλεέ-οιν)	κλεοῖν.

REMARK. On the contraction in the Dual of -εε into -η instead of -ει, see § 42, Rem. 1; -εα in the plural preceded by a vowel, is contracted into -α, not into -η; e. g. κλέεα = κλέα. Comp. Περικλέα (§ 42, Rem. 2).

## XXII. Vocabulary.

Ἄλλά, <i>sed</i> , but.	εἶδος, -εος = -ους, τό, the	κρίνω, <i>cerno</i> , to separate,
ἄνεμος, -ου, ὁ, the wind.	figure, the form.	judge, discern, choose.
ἄνθος, -εος = -ους, τό, a	ἔπος, -εος = -ους, τό, a	μήκος, -εος = -ους, τό,
flower.	[safe. word.	length.
ἀσφαλής, -ές, firm, secure,	ζημία, -ας, ἡ, injury, pun-	πονηρός, -ά, -όν, dishonest,
γένος, -εος = -ους, τό, race,	ishment, loss.	wicked.
descent.	θάλλπος, -εος = -ους, τό,	σέλας, -ας, τό, splendor.
γῆ, γῆς, ἡ, the earth.	heat.	ὑψος, -εος = -ους, τό, height,
δειλός, -ής, -όν, cowardly,	θνητός, -ής, -όν, mortal.	elevation.
worthless.	κέρδος, -εος = -ους, τό,	χαλκός, -οῦ, ὁ, brass.
ἐρῖνός, -ής, -όν, spring, i. e.	gain.	ψεῦδος, -εος = -ους, τό,
belonging to the spring,	κλέος, -έος = -έους, τό,	a lie.
(ἐαρ) vernal.	fame, pl. famous actions.	ψῦχος, -εος = -ους, τό,

Ἡ γῆ ἀνθεσιν ἐαρινοῖς θάλλει. Τῶν κακῶν δειλὰ ἔπη φέρουσιν ἄνεμοι. Μὴ ἀπέχου ψύχους καὶ θάλλπους. Τὸ καλὸν οὐ μήκει χρόνον κρίνουν, ἀλλὰ ἀρετῇ. Οὐκ ἀσφαλές ἐστι πᾶν ὑψος ἐν θνητῷ γένει. Μὴ ψεύδη λέγε. Ἀπέχου πονηρῶν κερδῶν. Κέρδη πονηρὰ ζημίαν ἀεὶ φέρει.<sup>1</sup> Κάτοπτρον εἶδους χαλκός ἐστιν, οἶνος δὲ νοῦ. Οἱ ἄνθρωποι κλέους ὀρέγονται. Οἱ ἄνδρες κλέει χαίρουσιν. Οἱ ἄνδρεῖοι κλεῶν ὀρέγονται. Θαυμάζομεν τὰ τῶν ἀνδρῶν κλέα.

Abstain from dishonest gain. We delight in spring flowers. Keep not yourself, O youth, from cold (*pl.*) and heat! (*pl.*). Flee from dishonest gains. Punishment follows the lie. We admire the Hellenes for (*ἐπί, w. dat.*) their (the) famous actions. Soldiers are impelled to noble actions by (*dat.*) the love for (*gen.*) fame. The famous actions of soldiers are admired.

<sup>1</sup> See rule of Syntax, p. 27.

## § 45. III. Words in -ις, -υς, -ι, -υ.

## (1) Words in -ις, -υς.

Sing. N.	ὁ κῆρ, corn-worm. ὁ, ἡ σῦς, a boar, a sow. ὁ ἰχθύς, fish.	
G.	κῆ-ός	σῦ-ός
D.	κῆ-ί	σῦ-ι
A.	κῆν	σύν
V.	κῆ	σῦ
Plur. N.	κῆ-ες	σῦ-ες
G.	κῆ-ων	σῦ-ων
D.	κῆ-σί(ν)	σῦ-σί(ν)
A.	κῆ-ας	σῦ-ας and σῦς
V.	κῆ-ες	σῦ-ες
D. N. A. V.	κῆ-ε	σῦ-ε
G. and D.	κῆ-οῖν	σῦ-οῖν

## XXIII. Vocabulary.

ἄγκιστρον, -ου, τό, a hook.	βάτραχος, -ου, ὁ, a frog.	νέκῦς, -ῦος, ὁ, a corpse, a
ἀγρεύω, to catch.	βότρυς, -ῦος, ὁ, a cluster	dead body.
ἄμπελος, -ου, ἡ, a vine.	of grapes.	παγίς, -ίδος, ἡ, a trap, a
ἀνα-κύπτω, to peep up or	ἴσος, -η, -ον, like, equal.	snare.
out, emerge.	μῦς, -ῦος, ὁ, mūs, mūris, a	στάχυς, -ῦος, ὁ, an ear
βασιλεύω, w. gen., to be	mouse.	of corn.
king, rule.		

Οἱ ἰχθύες ἐκ τοῦ ποταμοῦ ἀνακύπτουσιν. Οἱ θηρευταὶ τὰς σύας ἀγρεύουσιν. Πάντες ἴσοι νέκυνες· ψυχῶν δὲ θεὸς βασιλεύει.<sup>1</sup> Ἡ ἄμπελος φέρει βότρυν. Ἡ γῆ φέρει στάχυν καὶ βότρυν. Οἱ μύες παγίσιν ἀγρεύονται. Οἱ Σύροι σέβονται τοὺς ἰχθύς ὡς θεούς. Τοῖς μυσὶ<sup>2</sup> μάχη ποτὲ ἦν πρὸς τοὺς βατράχους. Ἀγκίστροις ἐνεδρεῖομεν τοῖς ἰχθύσιν.

We catch fishes with hooks. The huntsman lies in wait for the boars. The clusters (of grapes) and ears (of corn) are beautiful. The vine is abounding (εὐπορεῖ, w. gen.) in clusters of grapes. The frogs once had a battle with the mice (To the frogs was once a battle against the mice).

## § 46. (2) Words in -ῖς, ῖ, ῡς, ῡ.

The stem-vowels *ι* and *υ* remain only in the Acc. and Voc. Sing.; in the other Cases they are changed into *ε*. In the Gen. Sing. and Pl., masculine or feminine substantives end in -ως and -ων,—in which case *ω* has no influence on the place of the accent. Comp. § 30, Rem. 2.

<sup>1</sup> § 158, 7. (a).<sup>2</sup> § 161, 2. (d).

Sing. N.	ἡ πόλις, city.	ὁ πῆχυς, cubit.	τὸ σινάπι, mustard.	τὸ ἄστυ, city.
G.	πόλε-ως	πήχε-ως	σινάπε-ος	ἄστε-ος
D.	πόλει	πήχει	σινάπει	ἄστει
A.	πόλιν	πήχυν	σίναπι	ἄστυ
V.	πόλι	πήχυν	σίναπι	ἄστυ
Plur. N.	πόλεις	πήχεις	σινάπη	ἄστη
G.	πόλε-ων	πήχε-ων	σινάπε-ων	ἄστε-ων
D.	πόλε-σι(ν)	πήχε-σι(ν)	σινάπε-σι(ν)	ἄστε-σι(ν)
A.	πόλεις	πήχεις	σινάπη	ἄστη
V.	πόλεις	πήχεις	σινάπη	ἄστη
Dual.	πόλε-ε πολέ-οιν	πήχε-ε πηχέ-οιν	σινάπε-ε σινάπε-οιν	ἄστε-ε ἄστε-οιν.

REM. 1. Here belong adjectives in ῖς, -εῖα, -ῦ, the declension of which does not differ from that of substantives, except that the Gen. of the masculine singular has the common form -έος (not -εως), and that the neuter plural is always uncontracted. Thus:

Singular.			Sweet.			Plural.		
N.	γλυκύς	γλυκεῖα γλυκύ	N.	γλυκεῖς	γλυκεῖαι	γλυκέα		
G.	γλυκέ-ος	γλυκεῖᾱς γλυκέ-ος	G.	γλυκέων	γλυκειῶν	γλυκέων		
D.	γλυκεῖ	γλυκεῖᾱ γλυκεῖ	D.	γλυκέσι(ν)	γλυκείαις	γλυκέσι(ν)		
A.	γλυκύν	γλυκεῖαν γλυκύ	A.	γλυκεῖς	γλυκεῖᾱς γλυκέα			
V.	γλυκύ	γλυκεῖα γλυκύ	V.	γλυκεῖς	γλυκεῖαι γλυκέα			
Dual N. A. V.			γλυκέε γλυκεῖᾱ γλυκέε					
G. and D.			γλυκέοιν γλυκεῖαιν γλυκέοιν.					

Here also belong adjectives in -ῦς, -ῦ, Gen. -εος, which are declined like γλυκύς, -ῦ, except that the neuter plural in -εα is contracted into -η (as ἄστη); e. g. ὁ ἡ δίπηχυς, τὸ δίπηχυν, two cubits long, τὰ διπήχη.

REM. 2. Some substantives in -ῖς, and also adjectives in -ῖς, -ι, e. g. ἱόρις, ἱόρι, skilled in, have a regular inflection; so also the word ἡ ἐγγελὺς, eel, in the singular.

Sing. N.	ὁ, ἡ πόρτις, calf.	ἡ ἐγγελὺς, eel.	ὁ, ἡ οἶς, sheep.
G.	πόρτι-ος	ἐγγέλυ-ος	οἶός
D.	πόρτι-ι πόρτι	ἐγγέλυ-ῖ	οἶί
A.	πόρτιν	ἐγγελυν	οἶν
V.	πόρτι	ἐγγελυν	οἶς
Plur. N.	πόρτι-ες πόρτις	ἐγγέλεις	οἶες
G.	πορτί-ων	ἐγγέλε-ων	οἶων
D.	πόρτι-σι(ν)	ἐγγέλε-σι(ν)	οἶσί(ν)
A.	πόρτι-ας πόρτις	ἐγγέλεις	οἶας, rarer οἶς
V.	πόρτι-ες πόρτις	ἐγγέλεις	οἶες
Dual.	πόρτι-ε πορτί-οιν	ἐγγέλε-ε ἐγγέλε-οιν	οἶε οἶοιν.

## XXIV. Vocabulary.

Ἀρχή, -ῆς, ἡ, a beginning,  
command, pl. magis-

trates, authorities, of-  
fices of command.

ἀσέλγεια, -ας, ἡ, excess.  
βέβαιος, -α, -ον, firm, secure.

βροτός, -ή, -όν, mortal.	μόνος, -η, -ον, alone.	πύργος, -ου, ό, a tower.
βρῶσις, -εως, ή, eating.	νόμος, -ου, ό, a law.	σπάνις, -εως, ή, neediness,
διάφορος, -ον, different.	ὄνησις, -εως, ή, advantage.	want.
δῶρον, -ου, τό, a gift.	πῆχυς, -εως, ό, the elbow,	στάσις, -εως, ή, a faction,
ἐνδεia, -ας, ή, want.	a cubit.	sedition.
ἐπιθυμία, -ας, ή, desire.	πόλεμος, -ου, ό, war.	σύνεσις, -εως, ή, under-
καρπός, -οῦ, ό, fruit.	πόλις, -εως, ή, a town, a	standing.
κόσμος, -ου, ό, an orna-	state, a city.	ὑβρις, -εως, ή, insolence,
ment, order, the world.	πόρτις, -ιος, ό, ή, a heifer.	haughtiness.
κτῆμα, -ᾶτος, τό, a pos-	πόσις, -εως, ή, drinking,	φύλαξ, -κος, ό, a guard, a
session. [session.	drink.	guardian.
κτηῖσις, -εως, ή, gain, pos-	πρᾶξις, -εως, ή, an action.	φύσις, -εως, ή, nature.

Ἀσέλγεια τίκτει ὕβριν. Ἐν πόσει καὶ βρώσει πολλοὶ εἰσιν ἐπαῖροι, ἐν δὲ σπουδαίῳ πράγματι ὀλίγοι. Ὁ πλοῦτος σπάνεως<sup>1</sup> καὶ ἐνδείας τοὺς ἀνθρώπους ζῷει. Ἐπὺ τῇ φύσει.<sup>2</sup> Αἱ ἀπὸ τοῦ σώματος ἐπιθυμίαι πολέμους καὶ στάσεις καὶ μάχας παρέχουσιν. Ἐν ταῖς πόλεσιν αἱ ἀρχαὶ νόμων φύλακές εἰσιν. Ἀπέχεσθε, ὦ πολῖται, στάσεων.<sup>3</sup> Ὁρέγεσθε καλῶν πράξεων.<sup>3</sup> Διάφοροί εἰσιν αἱ τῶν βροτῶν φύσεις. Ἐξ ὕβρεως πολλὰ κακὰ γίγνεται. Κακοῦ ἀνδρὸς δῶρα ὄνησιν οὐκ ἔχει. Δόξα καὶ πλοῦτος ἀνευ συνέσεως οὐκ ἀσφαλῆ κτήματά εἰσιν. Οἱ καρποὶ γλυκεῖς εἰσιν. Ἀρετῆς βέβαιαί εἰσιν αἱ κτήσεις μόναι. Πολλὰ ἄστη τείχη ἔχει. Οἱ τοῦ ἄστεος πύργοι καλοὶ εἰσιν. Οἱ πύργοι τῷ ἄστει<sup>4</sup> κόσμος εἰσιν.

Riches free from neediness and want. In the state the magistrates are the guardians of the laws. Strive, O young man, after a noble action! The possession of virtue is alone secure. Good laws bring order to states. Soldiers fight for the safety of cities. Fleë, O citizens, from factions!

#### § 47. Irregular Nouns of the Third Declension.

1. Ἀνήρ, see § 36; γάλα, γόνυ, δόρυ, οὖς, § 39; χεῖρ, § 35, Rem. 2.
2. Γυνή (ή, woman), Gen. γυναικ-ός, Dat. γυναικ-ί, Acc. γυναικ-α, Voc. γύναι; Pl. γυναικες, γυναικῶν, γυναιξί(ν), γυναικας.
3. Ζεύς, Gen. Διός, Dat. Διῖ, Acc. Δία, Voc. Ζεῦ.
4. Θρίξ (ή, hair), Gen. τριχ-ός, Dat. Pl. θριξί(ν), see § 8, 11.
5. Κλεῖς (ή, key), Gen. κλειδ-ός, Dat. κλειδ-ί, Acc. κλειδ-α and (commonly) κλεῖν; Pl. Nom. and Acc. κλεῖς, also κλειδες, κλειδας.
6. Κύων (ό, ή, dog), Gen. κυν-ός, Dat. κυνί, Acc. κύνα, Voc. κύον; Pl. κύνες, κυνῶν, κυσί(ν), κύνας.
7. Λᾶς (ό, stone), Gen. λαός, Dat. λαῖ, Acc. λαῖν, seldom λαᾶ; Pl. λαες, λάων, λάεσσι(ν).
8. Μάρτυς (ό, ή, witness), Gen. μάρτυρος, Dat. μάρτυρι, Acc. μάρτυρα, more seldom μάρτυν; Dat. Pl. μάρτυσι(ν).
9. Ναῦς (ή, navis), Gen. νεός, Dat. νηί, Acc. ναῦν; Dual:

<sup>1</sup> § 157.<sup>2</sup> § 161, 2. (a) (δ).<sup>3</sup> § 158, 3. (b).<sup>4</sup> § 161, 5.

Gen. and Dat. νεοῖν (Nom. and Acc. are not in use); Pl. νῆες, νεῶν, ναυσί(ν), ναῦς. Comp. γραῦς, § 41.

10. Ὑδωρ (τό, water), Gen. ὕδατος, etc.

## XXV. Vocabulary.

Ἀθηναῖος, -ου, ὁ, an Athenian.	ἰθύνω, to set right, guide.	μαρτυρία, -ας, ἡ, testimony.
Ἅδης, -ου, ὁ, Hades, the god of the lower world (Pluto).	ἱστός, -οῦ, ὁ, a loom.	οἰκία, -ας, ἡ, a house.
ἄπιστος, -ον, unfaithful, incredible. [treaty.	κεφαλῇ, -ῆς, ἡ, the head.	οἶκος, -ου, ὁ, a house.
δέησις, -εως, ἡ, an entreaty, to receive.	κίστη, -ης, ἡ, a chest, a coffer.	περίδρομος, -ον, running round, gad-about.
δέχομαι, to receive.	κοιλῶ, to hollow out.	πέτρα, -ας, ἡ, a rock.
ἐκκλησία, -ας, ἡ, an assembly.	κομίζω, to bring.	στᾶγών, -όνος, ἡ, a drop, or dropping.
θρίξ, τριχός, ἡ, the hair.	κτεῖς, -ενός, ὁ, a comb.	σῶζω, to save, preserve.
	κτενίζω, to comb.	σωτήρ, -ῆρος, ὁ, a saver, a preserver.
	κύβος, -ου, ὁ, a die.	ὠφέλεια, -ας, ἡ, advantage.
	κῦβερνήτης, -ου, ὁ, a steersman, a pilot.	

Αἱ γυναῖκες τῷ κόσμῳ χαίρουσιν. Οἱ Ἕλληνες σέβονται Δία. Ταῖς γυναῖξιν ἡ αἰδὼς πρέπει. Οἱ κύνες τὸν οἶκον φυλάττουσιν. Ὁ κυβερνήτης τὴν ναῦν ἰθύνει. Αἱ σταγόνες τοῦ ὕδατος πέτραι κοιλῶνται. Ἐχθαίρω γυναῖκα περιδρομον. Τῆς γυναικὸς<sup>1</sup> ἐστὶ τὸν οἶκον φυλάττειν. Γυναικὸς<sup>1</sup> ἐσθλῆς ἐστὶ σῶζειν οἰκίαν. Ἀεὶ εὐπίπτουσι οἱ Διὸς κύβοι. Οἱ κύνες τοῖς ἀνθρώποις ὠφέλειαν καὶ ἡδονὴν παρέχουσιν. Αἱ τῶν μαρτύρων μαρτυρίαι πολλάκις ἀπιστοὶ εἰσιν. Ἴστοι γυναικῶν ἔργα, καὶ οὐκ ἐκκλησίαι. Κόμιζε, ὦ παῖ, τὴν τῆς κίστης κλεῖν. Ὡ Ζεῦ, δέχου τὴν τοῦ ἀτυχοῦς δέησιν. Κάστωρ καὶ Πολυδεύκης τῶν νεῶν σωτῆρες ἦσαν. Γυναικί<sup>2</sup> πάση κόσμον ἡ σιγὴ φέρει. Οἱ γέροντες ὀλίγας τρίχας ἐν τῇ κεφαλῇ ἔχουσιν. Ὡ γύναι, σῶζε τὴν οἰκίαν. Τῷ κτενί<sup>3</sup> τὰς τρίχας κτενίζομεν. Ὁ Ἀλακὸς τὰς τοῦ Ἄδου κλεῖς φυλάττει.

The woman delights in ornament. It is the duty (it is, *w. gen.*) of women to look after the house. Bring, O boy, the key of the house! Women delight in beautiful hair. The Athenians had (To the Athenians were) many ships. Trust not all witnesses. It is the business (it is, *w. gen.*) of dogs to guard the house. Zeus had (To Zeus were) many temples. The fishes peep up from the water. The steersmen guide the ships. Modesty becomes a woman.

## § 48. Irregular Adjectives.

Sing. N.	πρᾶος.	πραεῖα	πρᾶον, mild.
G.	πράον	πραεῖᾱς	πράον
D.	πρώ	πραεῖα	πρώ
A.	πρᾶον	πραεῖαν	πρᾶον
V.	πρᾶος, πρᾶε	πραεῖα	πρᾶον
Plur. N.	πρᾶοι and πραεῖς	πραεῖαι	πραέα
G.	πραέων	πραεῖῶν	πραέων
D.	πράοις and πραέσι(ν)	πραεῖαις	πραέσι(ν)
A.	πράους and πραεῖς	πραεῖᾱς	πραέα
V.	πρᾶοι and πραεῖς	πραεῖαι	πραέα
D. N. A. V.	πρώ	πραεῖᾱ	πρώ
G. and D.	πράοιν	πραεῖαιν	πράοιν.

<sup>1</sup> § 158, 2.

<sup>2</sup> § 161, 5.

<sup>3</sup> § 161, 3.

Sing. N.	πολύς	πολλή	πολύ, much.	μέγας	μεγάλη	μέγα, great.
G.	πολλοῦ	πολλῆς	πολλοῦ	μεγάλου	μεγάλῃς	μεγάλου
D.	πολλῷ	πολλῇ	πολλῷ	μεγάλῳ	μεγάλῃ	μεγάλῳ
A.	πολύν	πολλήν	πολύ	μέγαν	μεγάλην	μέγα
V.	πολύ	πολλή	πολύ	μέγα	μεγάλη	μέγα
Plur. N.	πολλοί	πολλαί	πολλά	μεγάλοι	μεγάλαι	μεγάλα
G.	πολλῶν	πολλῶν	πολλῶν	μεγάλων	μεγάλων	μεγάλων
etc.		etc. regular.			etc. regular.	

## Declension of Participles.

S. N.	στάς	στάσα	στάν	λιπών	λιπούσα	λιπόν
G.	στάντος	στάσης	στάντος	λιπόντος	λιπούσης	λιπόντος
D.	στάντι	στάση	στάντι	λιπόντι	λιπούση	λιπόντι
A.	στάντα	στάσαν	στάν	λιπόντα	λιπούσαν	λιπόν
V.	στάς	στάσα	στάν	λιπών	λιπούσα	λιπόν
P. N.	στάντες	στάσαι	στάντα	λιπόντες	λιπούσαι	λιπόντα
G.	στάντων	στασῶν	στάντων	λιπόντων	λιπουσῶν	λιπόντων
D.	στάσι(ν)	στάσαις	στάσι(ν)	λιπούσι(ν)	λιπούσαις	λιπούσι(ν)
A.	στάντας	στάσας	στάντα	λιπόντας	λιπούσας	λιπόντα
V.	στάντες	στάσαι	στάντα	λιπόντες	λιπούσαι	λιπόντα
Dual.	στάντε	στάσᾱ	στάντε	λιπόντε	λιπούσᾱ	λιπόντε
	στάντοιιν	στάσαιιν	στάντοιιν.	λιπόντοιιν	λιπούσαιιν	λιπόντοιιν.
S. N.	λειφθείς	-εῖσα	-έν	ἄγγελων	-οῦσα	-οῦν
G.	λειφθέντος	-είσης	-έντος	ἄγγελοῦντος	-ούσης	-οῦντος
D.	λειφθέντι	-είση	-έντι	ἄγγελοῦντι	-ούση	-οῦντι
A.	λειφθέντα	-εῖσαν	-έν	ἄγγελοῦντα	-οῦσαν	-οῦν
V.	λειφθείς	-εῖσα	-έν	ἄγγελων	-οῦσα	-οῦν
P. N.	λειφθέντες	-εῖσαι	-έντα	ἄγγελοῦντες	-οῦσαι	-οῦντα
G.	λειφθέντων	-εισῶν	-έντων	ἄγγελοῦντων	-ουσῶν	-οῦντων
D.	λειφθείσι(ν)	-εῖσαις	-εῖσι(ν)	ἄγγελοῦσι	-οῦσαις	-οῦσι
A.	λειφθέντας	-εῖσας	-έντα	ἄγγελοῦντας	-οῦσας	-οῦντα
V.	λειφθέντες	-εῖσαι	-έντα	ἄγγελοῦντες	-οῦσαι	-οῦντα
Dual.	λειφθέντε	-εῖσᾱ	-έντε	ἄγγελοῦντε	-οῦσᾱ	-οῦντε
	λειφθέντοιιν	-εῖσαιιν	-έντοιιν.	ἄγγελοῦντοιιν	-οῦσαιιν	-οῦντοιιν.

REMARK. All participles in -ας are declined like στάς, and all present, second Aor. and first Fut. participles in -ων, like λιπών, and first and second Aor. passive participles, like λειφθείς, and all second Fut. Act. participles, like ἄγγελων.

## XXVI. Vocabulary.

Αἴγυπτος, -ου, ἡ, Egypt.	κακῶν Ἰλίας, a multi-	πάθος, -εος = -ους, το,
ἄλγος, -εος = -ους, τό,	tude of evils.	suffering, a passion.
pain.	Μακεδών, -όνος, -ό, Mace-	πολύς, πολλή, πολύ, much,
ἄφθονία, -ας, ἡ, absence	donian.	many, great.
of envy, abundance.	μέγα, greatly.	πρᾶος, πραεῖα, πρᾶον, soft,
ἔθος, -εος = -ους, τό, cus-	ὀλίγος, -η, -ον, little, small.	mild.
tom, manner.	ὀφέλλω, to nourish, in-	προσ-αγορεύω, to call,
Ἰλιάς, -άδος, ἡ, the Iliad,	crease.	name

πρόσ-οδος, -ου, η, an ap- σῖτος, -ου, ὁ, corn. be connected or attend  
 proach, an income, rev- φόβος, -ου, ὁ, fear; φόβον ed with fear.  
 enue, *reditus*. ἔχειν, to have fear, to

Πολὺν οἶνον πίνειν κακὸν ἐστίν. Οἱ βασιλεῖς μεγάλας προσόδους ἔχουσιν.  
 Ἐν Αἰγύπτῳ πολλὴ σίτον ἀφθονία ἦν. Ἡ θάλαττα μεγάλη ἐστίν. Μέγα πύ-  
 ρος προσαγορεύομεν Ἰλιάδα κακῶν. Κροίσω<sup>1</sup> ἦν πολὺς πλοῦτος. Πολλὰκις ἐξ  
 ὀλίγης ἡδονῆς μέγα γίγνεται ἄλγος. Πραέσι (πρώις) λόγοις ἡδέως εἰκουεν.  
 Τὰ μεγάλα δῶρα τῆς τύχης ἔχει φόβον. Πολλῶν ἀνθρώπων ἐθὴ ἐστὶ πραέα.  
 Πόνος ἀρετὴν μέγα ὀφέλλει. Οἱ παῖδες τοὺς πραεῖς (πρώους) πατέρας καὶ τὰς  
 πραείας μητέρας στέργουσιν. Ὅμιλιαν ἔχε τοῖς πραέσιν (πρώις) ἀνθρώποις.<sup>2</sup>  
 Αἱ γυναῖκες πραεῖαι εἰσιν. Ἀλέξανδρον, τὸν τῶν Μακεδόνων βασιλέα, μέγαν  
 ἀπαγορεύουσιν.

Abstain from much wine. Kings have (to kings are) great revenues. Egypt  
 has (in Egypt is) great abundance of corn. Croesus has (to Croesus are)  
 great riches. Strive after mild manners. Women have (to women is) a mild  
 nature (φύσις). Alexander, king of the Macedonians, is called the Great.

#### § 49. *Comparison of Adjectives.*

The Greek language has two forms to indicate the two degrees  
 of comparison (Comparative and Superlative); much the most  
 common form is -τερος, -τέρᾱ, -τερον, for the Comparative,  
 and -τατος, -τάτη, -τατον, for the Superlative; a much  
 more rare form is -ῖων, -ῖον, or -ων, -ον, for the Compar-  
 ative, and -ιστος, -ίστη, -ιστον, for the Superlative.

REM. 1. The Superlative expresses a quality in the highest degree, or only  
 in a very high degree.

REM. 2. Instead of the simple forms of the Comparative and Superlative, the  
 Greek, like the Latin, can prefix μάλλον (*magis*) and μάλιστα (*maxime*) to the  
 Positive.

#### § 50. A. *First Form of Comparison.*

Comparative, -τερος, -τέρᾱ, -τερον.

Superlative, -τατος, -τάτη, -τατον.

The following adjectives annex these forms in the following man-  
 ner:

I. Adjectives in -ος, -η (-ᾱ), -ον.

(a) Most adjectives of this class, after dropping σ, annex th  
 above endings to the pure stem, and retain the ο, when a syllabl  
 long by nature or by position, § 9, 3, precedes, (a mute and liquid  
 always make the syllable long here); but, in order to prevent the

<sup>1</sup> § 161, 2. (d)

<sup>2</sup> § 161, 2. (a), (α).

concurrence of too many short syllables, *o* is lengthened into *ω*, when a short syllable precedes; e. g.

κοῦφ-ός, <i>light</i> ,	Com. κοῦφ-ό-τερος	Sup. κοῦφ-ό-τατος, -η, -ον,
ἰσχυρ-ός, <i>strong</i> ,	“ ἰσχυρ-ό-τερος;	“ ἰσχυρ-ό-τατος,
λεπτ-ός, <i>thin</i> ,	“ λεπτ-ό-τερος,	“ λεπτ-ό-τατος
σφοδρ-ός, <i>vehement</i> ,	“ σφοδρ-ό-τερος,	“ σφοδρ-ό-τατος,
πικρ-ός, <i>bitter</i> ,	“ πικρ-ό-τερος,	“ πικρ-ό-τατος,
σοφ-ός, <i>wise</i> ,	“ σοφ-ώ-τερος,	“ σοφ-ώ-τατος,
ἐχυρ-ός, <i>firm</i> ,	“ ἐχυρ-ώ-τερος,	“ ἐχυρ-ώ-τατος,
ἄξι-ος, <i>worthy</i> ,	“ ἄξι-ώ-τερος,	“ ἄξι-ώ-τατος.

(b) Contracts in *-εος* = *-ους* and *-οος* = *-ους*, suffer contraction in the Comparative and Superlative also, since *ε* of the former is absorbed by *ω*, but the latter, after dropping *ος*, insert the syllable *εσ*, which is contracted with the preceding *ο*; e. g.

πορφύρ-εος = πορφυρ-οῦς	ἀπλ-όος = ἀπλ-οῦς
πορφυρ-εώτερος = πορφυρ-ώ-τερος	ἀπλο-έσ-τερος = ἀπλ-οῦς-τερος
πορφυρ-εώτατος = πορφυρ-ώ-τατος	ἀπλο-έσ-τατος = ἀπλ-οῦς-τατος

Here belong also contracts of two endings in *-ους* and *-ουν*; e. g. εὖν-οος = εὖν-ους, Neut. εὖν-οον = εὖν-ουν, Com. εὖνο-έσ-τερος = εὖν-οῦς-τερος, Sup. εὖνο-έσ-τατος = εὖν-οῦς-τατος.

(c) The following adjectives in *-αίος*, viz. γεραίος, *old*, παλαιός, *ancient*, περαιός, *on the other side*, σχολαίος, *at leisure*, drop *-ος* and append *-τερος* and *-τατος* to the root; e. g.

γεραι-ός,	Com. γεραί-τερος,	Sup. γεραί-τατος,
παλαι-ός,	“ παλαί-τερος,	“ παλαί-τατος.

(d) The following adjectives in *-ος*, viz. εὐδίος, *calm*, ἡσυχος, *quiet*, ἰδίος, *own*, ἴσος, *equal*, μέσος, *middle*, ὄρθριος, *early*, ὄψιος, *late*, and πρωϊός, *in the morning*, after dropping *-ος*, insert the syllable *αι*, so that the Comparative and Superlative of these adjectives are like the preceding in *-αίος*; e. g.

μέσ-ος,	Com. μεσ-αί-τερος,	Sup. μεσ-αί-τατος,
ἰδι-ος	“ ἰδι-αί-τερος,	“ ἰδι-αί-τατος.

REM. 1. Φίλος, *beloved, dear*, has three different forms: φιλώτερος, φιλώτατος; φίλτερος, φίλτατος; φιλαίτερος, φιλαίτατος.

(e) Two adjectives in *-ος*, viz. ἐρῶμενος, *strong*, and ἄκρᾱτος, *unmixed*, after dropping *-ος*, insert the syllable *εσ*; e. g. ἐρῶμεν-έσ-τερος, ἐρῶμεν-έσ-τατος, ἀκρατ-έσ-τερος, ἀκρατ-έσ-τατος. So also αἰδοῖος, *modest*, has αἰδοιέστατος in the Superlative.

(f) The following adjectives in *-ος*, viz. λάλος, *talkative*, μονοφάγος, *eating alone*, ὀψοφάγος, *daintily*, and πτωχός, *poor*, after dropping *ος*, insert the syllable *ις*; e. g. λάλ-ις-τερος, Sup. λαλ-ις-τατος.

II. Adjectives in -ης, Gen. -ου, and ψευδής, -ές, *false*, Gen. -έος, shorten the ending -ης into -ις; e. g. κλέπτ-ης, Gen. -ου, *thievish*, Com. κλεπ-ίς-τερος, Sup. κλεπ-ίς-τατος; ψευδίστερος, ψευδίστατος.

## XXVII. Vocabulary.

Ἀγάλλω, to adorn; Mid. ἔθνος, -εος = -ους, τό, a nation, a people. πτωχός, -ή, -όν, begging, w. dat., to pride oneself nation, a people. very poor.  
in, be proud of, delight Λακεδαιμόνιος, -ου, ό, a Lacedaemonian. σιωπή, -ής, ή, silence.  
in. Lacedaemonian. τίμιος, -ά, -ον, honored, αἰρετός, -ή, -όν, choice, νομίζω, to think, deem. esteemed, valuable.  
eligible; Comparative, οὐδείς, οὐδεμία, no one; χελιδών, -όνος, ή, a swallow. preferable to. οὐδέν, nothing. low.  
βίαιος, -ά, -ον, violent. πατρίς, -ίδος, ή, native country. χρήσιμος, -η, -ον, useful, δίκαιος, -ά, -ον, Attic δίκαιος, -ον, just. advantageous.

**RULE OF SYNTAX.** The expression denoting comparison, which in English is subjoined to the Comparative by *than*, is subjoined in Greek, by ή, *than* (quam), or, what is more usual, by the Gen. without ή, when that expression must have stood in the Nom. or Acc. after ή if expressed. Hence the rule: *The Comparative governs the Gen. when ή is omitted.*

Ἀριστείδης πτωχότατος ἦν, ἀλλὰ δικαιοτάτος. Οἱ Κύκλωπες βιαιότατοι ἦσαν. Καλλίας πλουσιώτατος ἦν Ἀθηναῖον. Οὐδέν σιωπής ἐστὶ χρησιμώτερον. Σιγή ποτ' ἐστὶν αἰρετωτέρα λόγου. Οὐκ ἐστὶ σοφίας τιμιώτερον. Σοφία πλούτου κτήμα τιμιώτερόν ἐστιν. Ἡ Λακεδαιμονίων δίαίτα ἦν ἀπλουστάτη. Οἱ γεραίτεροι ταῖς τῶν νέων τιμαῖς<sup>1</sup> ἀγάλλονται. Οὐδέν πατρίδος τοῖς ἀνθρώποις<sup>2</sup> φίλτερον. Οἱ Ἰνδοὶ παλαιάτατον ἔθνος<sup>3</sup> νομίζονται. Ὡ νεανίαί, ἐστε ἡσυχάιτατοι. Οἱ Σπαρτιατικοὶ νεανίαί ἐβρωμενέστεροι ἦσαν τῶν Ἀθηναίων. Πολλοὶ τῶν χελιδόνων εἰς λαλίστεροι. Οἱ δοῦλοι πολλάκις ψευδίστατοι καὶ κλεπτίστατοί εἰσιν.

The father is wiser than the son. The most valuable possession is that of virtue. The life of Socrates was very simple. No one of the Athenians was more just than Aristides. The eldest are not always the wisest. Men are quieter than boys. The Lacedaemonians were very strong. Old women are often very loquacious. The raven is very thievish.

## III. Adjectives of the third Declension:

Those in -ύς, -εῖα, -ύ, — -ης, -εος (Gen. -εος), — -ας, -αν, and the word μακάριος, *happy*, append -τερος and -τατος immediately to the pure stem, which appears in the Neuter form; e. g.

γλυκύς, Neut. -ύ — γλυκύ-τερος γλυκύ-τατος  
ἀληθής, Neut. -ές — ἀληθέος-τερος ἀληθέος-τατος

<sup>1</sup> § 161, 2. (c).

<sup>2</sup> § 161, 5. (a).

<sup>3</sup> § 146, 2.

πένης,	Neut. -ες — πενέσ-τερος	πενέσ-τατος
μέλας,	Neut. -αν — μελάν-τερος	μελάν-τατος
τάλας,	Neut. -αν — ταλάν-τερος	ταλάν-τατος
μάκαρ,	Neut. -αρ — μακάρ-τερος	μακάρ-τατος.

REM. 2. The adjectives ἡ δ'ύς, τὰ χύς and πολύς are compared in -ίων and -ων. See § 51, I. and § 52, 9.

IV. -τερος and -τατος are appended to the pure stem, after the insertion of a single letter or of a whole syllable:

(a) Compounds of χάρις insert ω; e. g.

ἐπίχαρις, -ι, Gen. ἐπιχάριτ-ος, pleasant,  
Com. ἐπιχαριτ-ώ-τερος, Sup. ἐπιχαριτ-ώ-τατος.

(b) Adjectives in -ων, -ον (Gen. -ονος), insert ες; e. g.

εὐδαίμων, Neut. εὐδαιμον, happy,  
Com. εὐδαιμον-έσ-τερος, εὐδαιμον-έσ-τατος.

(c) Adjectives in -ξ sometimes insert ες, sometimes ις; e. g.

ἀφῆλιξ, Gen. ἀφήλικ-ος, growing old, ἄρπαξ, Gen. ἄρπαγ-ος, rapax,  
Com. ἀφήλικ-έσ-τερος, Com. ἄρπαγ-ίς-τερος,  
Sup. ἀφήλικ-έσ-τατος, Sup. ἄρπαγ-ίς-τατος.

V. Adjectives in -εις, -εν, insert σ, the ν of the stem being dropped, § 8, 6; e. g.

χαρίεις, Neut. χαρίεν, pleasant,  
Com. χαριέ-στερος, Sup. χαριέ-στατος.

## XXVIII. Vocabulary.

Αἰθίοψ, -οπος, ὁ, an Æthiopian.	γῆρας, -ας, τό, old age.	ὁρμή, -ῆς, ἡ, impulse, zeal,
Αἵτην, -ης, ἡ, Ætna.	ἐγκρατής, -ές, continent,	desire, rushing.
αἶψα, quickly.	abstinent, moderate.	οὐδέ, and not, neither, not
ἄρπαξ, -αγος, rapacious,	εὐσεβής, -ές, pious.	even.
rapax.	εὐχαρις, -ιτος, attractive.	παραπλήσιος, -α, -ον, and
[weak. ἥβη, -ης, ἡ, youth.	παρὰπλήσιος, -ον, like.	
ἀσθενής, -ές, powerless,	μεσότης, -τητος, ἡ, me-	παρέρχουαι, to pass by.
ἀτυχία, -ας, ἡ, misfortune.	diocrity, moderation.	πρέσβυς, -εῖα, -υ, and
βαθύς, -εῖα, -ύ, deep, pro-	νόημα, -ατος, τό, a thought,	πρέσβυς, -υος, and -εω
found.	a conception.	old.
βαρύς, -εῖα, -ύ, heavy, bur-	ὀρθός, -ῆς, -όν, straight,	ὠκύς, -εῖα, -ύ, quick.
densome.	correct, upright.	

Αἶψα, ὡς νόημα, παρέρχεται ἥβη, οὐδ' ἱππῶν ὁρμὴ γίνεται ὠκυτέρα. Τὸ γῆρας βαρύτερόν ἐστιν Αἵτην. Ὁ θάνατος τῷ βαθυτάτῳ ὕπνῳ<sup>1</sup> παραπλήσιός ἐστιν. Οἱ νέοι τοῖς τῶν πρεσβυτέρων ἐπαίνουσι<sup>2</sup> χαίρουσιν. Φιλίας δικαίας κτήσις ἐστιν ἀσφαλεστάτη. Ἡ μεσότης ἐν πᾶσιν ἀσφαλεστέρα ἐστίν. Οἱ γέροντες ἀσθενέστεροί εἰσι τῶν νέων. Βουλῆς ὀρθῆς οὐδέν ἐστιν ἀσφαλέστερον. Οἱ κόρακες μελάντατοί εἰσιν. Ἡ Ἀφροδίτη ἦν εὐχαριτωτάτη. Οἱ εὐσεβέστατοι εὐδαιμονέστατοί εἰσιν. Σωκράτης ἐγκρατέστατος ἦν καὶ σωφρονέστατος. Ἐν ταῖς ἀτυχίαις πολλῶν οἱ ἄνθρωποι σωφρονέστεροι εἰσιν, ἢ ἐν ταῖς εὐτυχίαις. Κριτίας ἦν ἄρπαγίστατος. Ἡ Ἀφροδίτη ἦν χαριεστάτη πασῶν θεῶν.

<sup>1</sup> § 161, 2. (b).

<sup>2</sup> § 161, 2. (c).

Age is very burdensome. Nothing is quicker than thought. Moderation is the safest. No bird is (there is not a bird) blacker than the raven. The Æthiopians are very dark. Nothing is more attractive than youth. No one of the Athenians was more moderate or more sensible than Socrates. No one was more rapacious than Critias. Nothing is more graceful than a beautiful flower.

### § 51. B. *Second Form of Comparison.*

Comparative, *-ῖον*, Neut. *-ῖον*, or *-ων*, Neut. *-ον*.

Superlative, *-ιστος*, *-ίστη*, *-ιστον*.

REM. 1. On the declension of the Comparative, see § 35, Rem. 4.

This form of comparison includes,

I. Some adjectives in *-υς*, which drop *-υς* and append *-ίων*, etc.; this usually applies only to *ἡδύς*, *sweet*, and *ταχύς*, *swift*. *Ταχύς* has in the Comparative *θάσσων* (Att. *θάττων*, § 8, 11), Neut. *θαῖσσον* (*θαῖττον*). Thus:

*ἡδύς*, Com. *ἡδ-ίων*, Neut. *ἡδ-ιον*, Sup. *ἡδ-ιστος*, *-η*, *-ον*.

*ταχύς*, “ *θάσσων*, Att. *θάττων*, Neut. *θαῖσσον*, Att. *θαῖττον*, Sup. *τάχιστος*.

REM. 2. The others in *-ύς*, as *βαθύς*, *deep*, *βαρύς*, *heavy*, *βραδύς*, *slow*, *βραχύς*, *short*, *γλυκύς*, *sweet*, *δασύς*, *thick*, *εὔρύς*, *wide*, *ὀξύς*, *sharp*, *πρεσβύς*, *old*, *ώκύς*, *swift*, have the form in *-ύτερος*, *-ύτατος*, § 50, III.

II. The following adjectives in *-ρός*, viz. *αἰσχροός*, *base*, *ἐχθροός*, *hostile*, *κυδροός*, *honorable*, and *οἰκτροός*, *wretched* (but always in the Comparative, *οἰκτρότερος*), the ending *-ρος* here also being dropped; e. g. *αἰσχροός*, Com. *αἰσχ-ίων*, Neut. *αἰσχ-ιον*, Sup. *αἰσχ-ιστος*.

### XXIX. *Vocabulary.*

\**Ἄλλος*, *-η*, *-ο*, *alius*, *-a*, *ud*, *καιρός*, *-οῦ*, *ό*, the right *οἰκτρός*, *-ά*, *-όν*, pitiable, another, *τὰ ἄλλα* = time, an opportunity; miserable.  
*τῶν ἄλλων*, the rest, every- time (in general). *ὀσμή*, *-ῆς*, *ή*, a smell.  
 thing else. [imical. *λοιπός*, *-ή*, *-όν*, remaining *ὄφεις*, *-εως*, *ό*, *-η*, a snake.  
*ἐχθρός*, *-ά*, *-όν*, hostile, in- *μετα-φέρω*, to remove, *παρέχομαι*, to afford, bring  
*ζῶων*, *-ον*, *τό*, a living be- change. forth.  
 ing, an animal.

‘Ο βαθυτάτος ὕπνος ἡδιστός ἐστιν. Πολλὰ ἄνθη ἡδίστην ὀσμήν παρέχεται. Οὐδὲν θαττόν ἐστι τῆς ἡβης. Τὴν αἰσχίστην δουλείαν<sup>1</sup> οἱ ἀκράτεις δουλεύουσιν. Πάντων ἡδιστόν ἐστιν ἡ φιλία. Οὐδὲν αἰσχίον ἐστιν, ἢ ἄλλα μὲν ἐν νῶ ἔχειν, ἄλλα δὲ λέγειν. Οἱ ὄφεις τοῖς λοιποῖς ζώοις<sup>2</sup> ἐχθιστοὶ εἰσιν. ‘Ο τῶν πλουσιῶν βίος πολλὰκις οἰκτρότερός ἐστιν, ἢ ὁ τῶν πενήτων. Τάχιστα<sup>3</sup> ὁ καιρὸς μεταφέρει τὰ πράγματα.

Nothing is more pleasant than a very deep sleep. Nothing is more disgraceful than slavery. The horses are very quick. There is nothing more inimical than bad advice. The old man has for (*dat.*) the old man the most pleasant

<sup>1</sup> § 159, 2.

<sup>2</sup> § 161, 5. (a).

<sup>3</sup> Adverbially.

speech, the boy for the boy. The poor have always a very miserable life. Nothing is more miserable than poverty.

### § 52. *Anomalous Forms of Comparison.*

Positive.	Comparative.	Superlative.
1. ἀγαθός, <i>good</i> ,	ἀμείνων, Neut. ἀμεινον βελτίων κρείσσων, Att. κρείττων λῶων	ἄριστος βέλτιστος κράτιστος λῶστος
2. κακός, <i>bad</i> ,	κακίων χείρων ἥσσων, Att. ἥττων ( <i>inferior</i> )	κάκιστος χείριστος
3. καλός, <i>beautiful</i> ,	καλλίων	κάλλιστος
4. ἀλγεινός, <i>painful</i> ,	ἀλγεινότερος ἀλγίων	ἀλγεινότατος ἄλγιος
5. μακρός, <i>long</i> ,	μακρότερος	μακρότατος and μήκιστος
6. μικρός, <i>small</i> ,	μικρότερος ἐλάσσων, Att. ἐλάττων	μικρότατος ἐλάχιστος
7. ὀλίγος, <i>few</i> ,	μείων	ὀλίγιστος
8. μέγας, <i>great</i> ,	μείζων	μέγιστος
9. πολὺς, <i>much</i> ,	πλείων or πλέων	πλεῖστος
10. ῥάδιος, <i>easy</i> ,	ῥάων	ῥᾶστος
11. πέπων, <i>ripe</i> ,	πεπαίτερος	πεπαίτατος
12. πῖον, <i>fat</i> ,	πιότερος	πιότατος.

### XXX. *Vocabulary.*

Ἄναγκαῖος, -ᾱ, -ον, and ἀν- αγκαῖος, -ον, necessary.	ἐμφύτος, -ον, implanted.	μαλακός, -ή, -όν, soft.
ἀνάγκη, -ης, ἡ, necessity, compulsion.	ἐνίοτε, sometimes.	πόλεμος, -ου, ὁ, war.
ἀναρχία, -ας, ἡ, want of government, anarchy.	ἐπιθυμία, -ας, ἡ, desire.	σκώπτω, to joke, jest ( <i>Eng.</i> <i>scoff</i> ).
βλάβη, -ης, ἡ, injury.	εὐτυχής, -ές, fortunate.	στέργω, to love, to be sat- isfied, contented with.
γείτων, -ονος, ὁ, ἡ, a neighbor.	ἢ, or; ἢ—ἢ, either—or, aut—aut.	σύμβουλος, -ου, ὁ, an ad- viser.
γνώμη, opinion, view.	Ἰβηρία, -ας, ἡ, Spain.	σωφροσύνη, -ης, ἡ, sound- mindedness, modesty,
ἐλεύθερος, -ᾱ, -ον, and ἐλεύθερος, -ον, free- born, free.	ἰσχύω, to be strong or able, have power, avail.	wisdom, chastity.
	κελεύω, to order, bid.	
	κολακεία, -ας, ἡ, flattery.	
	κροκόδειλος, -ου, ὁ, a croc- odile.	

RULE OF SYNTAX. Ὡς with the Superlative strengthens it, as *quam* in Lat.; e. g. ὥς τάχιστα, *quam celerrime, as quick as possible*.

Οὐχ ὁ μακρότατος βίος ἄριστός ἐστιν, ἀλλὰ ὁ σπουδαιότατος. Μέτρον ἐπὶ πᾶσιν ἄριστον. Γινώμει τῶν γεραιτέρων ἀμείνους εἰσίν. Σύμβουλος οὐδεὶς ἐστὶ βελτίων χρόνον. Ἡ λέγε σιγῆς κρείττονα, ἢ σιγὴν ἔχε. Ἀεὶ κράτιστόν ἐστι τὸ ἀσφαλέστατον. Σκώπτεις, ὦ λῶστε. Ἐσθλῶν κακίους ἐνίοτε εὐτυχέστεροί εἰσιν. Οὐκ ἐστὶ λύπης χείρον ἀνθρώπου<sup>1</sup> κακόν. Κολακεία τῶν ἄλλων ἀπάντων κακῶν χείριστόν ἐστιν. Ἀνὴρ μαλακὸς τὴν ψυχὴν<sup>2</sup> ἐστὶ καὶ<sup>3</sup> χρημάτων ἥττων.<sup>4</sup>

<sup>1</sup> § 161, 5.

<sup>2</sup> The Acc. means, in regard to, see § 159, 7.

<sup>3</sup> also.

<sup>4</sup> is a slave to money.

Ταῖς γυναιξίν<sup>1</sup> ἡ σωφροσύνη καλλίστη ἀρετὴ ἐστίν. Οὐκ ἔστι κτῆμα κάλλιον φίλου. Ἡ δουλεία τῷ ἐλευθέρῳ ἀλγίστη ἐστίν. Ἡ ὁδὸς μηκίστη ἐστίν. Ὁ κροκόδειλος ἐξ ἐλαχίστου γίγνεται μέγιστος. Ἡ γῆ ἐλάττων ἐστὶ τοῦ ἡλίου. Στέργε καὶ<sup>2</sup> τὰ μείω. Ὀλίγιστοι ἄνθρωποι εὐδαίμονες εἰσιν. Οὐδεὶς νόμος ἰσχύει μείζον τῆς ἀνάγκης. Μικρὰ κέρδη πολλάκις μείζονας βλάβας φέρει. Ἀναρχίας μείζον οὐκ ἔστι κακόν. Ὁ πόλεμος πλείστα κακὰ φέρει. Ἐμφυτός ἐστι τοῖς ἀνθρώποις ἡ τοῦ πλείονος ἐπιθυμία. Τυνὴ ἐσθλὴ πλείστα ἀγαθὰ τῷ οἴκῳ φέρει. Τὰ ἀναγκαῖα τοῦ βίου<sup>3</sup> φέρε ὡς ῥᾶστα. Τὸ κελεύειν ῥᾶν ἐστὶ τοῦ πρῶτ' εἶναι. Οἱ καρποὶ πεπαίτατοί εἰσιν. Ἐν τῷ τοῦ πατρὸς κήπῳ οἱ βότρυες πεπαίτεροί εἰσιν, ἢ ἐν τῷ τοῦ γείτονος. Ἰβηρία τρέφει πιότατα πρόβατα.

There is nothing better than a very diligent life. The opinion of the old is the best. The best adviser is time. Nothing is better than that which is most safe (than the safest). The worst (persons) are often very fortunate. Sadness is the worst evil to man. Nothing is worse than flattery. The immoderate man is a slave to pleasures. In women nothing is better than modesty. To a free man nothing is more painful than slavery. The crocodile is very long. The son is smaller than the father. The good often have more property than the bad. The poor are often in greater honor than the rich. Avarice is a very great evil. Nothing brings more evils than war. To order is very easy. It is easier to bear poverty than sadness. We taste the ripest fruits with great pleasure.<sup>4</sup> The sheep of the father are fatter than those of the neighbor.

## CHAPTER V.

### THE ADVERB.

#### § 53. *Nature, Division and Formation of the Adverb.*

1. Adverbs are indeclinable words, denoting a relation of *place, time or manner*; e. g. ἐκεῖ, *there*, νῦν, *now*, καλῶς, *beautifully*, *in a beautiful manner*.

2. Most adverbs are formed from adjectives by assuming the ending -ως. This ending is annexed to the pure stem of the adjective; and since the stem of adjectives of the third declension appears in the genitive, and adjectives in the Gen. Pl. are accented like adverbs, the following rule may be given for the formation of adverbs from adjectives: viz. -ων *the ending of the adjective in the Gen. Pl., is changed into -ως*; e. g.

φίλ-ος, *lovely*,

καλ-ός, *fair*,

καίρι-ος, *timely*,

Gen. Pl. φίλ-ων

“ καλ-ῶν

“ καιρί-ων

Adv. φίλ-ως

καλ-ῶς

καιρί-ως

<sup>1</sup> § 161, 5.

<sup>2</sup> also.

<sup>3</sup> § 158, 3.

<sup>4</sup> Neuter plural of the superlative of ἡδύς.

ἀπλ(ό-ος)οὺς, <i>simple</i> ,	Gen. Pl. ἀπλ(ό-ων)ῶν	Adv. ἀπλ(ό-ως)ῶς
εὖν(ο-ος)ους, <i>benevolent</i> ,	“ (εὖνό-ων) εὖνων	(εὖνό-ως) εὖνως
πᾶς, <i>all</i> , παντός,	“ πάντ-ων	πάντ-ως
σώφρων, <i>prudent</i> ,	“ σωφρόν-ων	σωφρόν-ως
χαρίεις, <i>pleasant</i> ,	“ χαριέντ-ων	χαριέντ-ως
ταχύς, <i>swift</i> ,	“ ταχέ-ων	ταχέ-ως
μέγας, <i>great</i> ,	“ μεγάλ-ων	μεγάλ-ως
ἀληθής, <i>true</i> ,	“ ἀληθ(έ-ων)ῶν	ἀληθ(έ-ως)ῶς
συνήθης, <i>accustomed</i> ,	“ (συνηθέ-ων) συνήθων	(συνηθέ-ως) συνήθως.

REM. 1. On the accentuation of compounds in -ήθως and of the compound αὐτάρκως, comp. § 42, Rem. 4; also on the accentuation of εὖνως, instead of εὐ-νῶς, § 29, p. 29.

REM. 2. By appending the three endings -θεν, -θι and -δε (-σε), to substantives, pronouns and adverbs, adverbs are formed to denote the three relations of place, *whence* (-θεν), *where* (-θι) and *whither* (-δε or -σε); e. g. οὐρανό-θεν, *from Heaven*, οὐρανό-θι, *in Heaven*, οὐρανόν-δε, *into or to Heaven*.

REM. 3. The ending -δε is commonly appended to the Acc. of substantives only. To pronouns and primitive adverbs, -σε is appended instead of -δε; e. g. ἐκεῖ-σε, *thither*, ἄλλο-σε, *to another place*. In plural substantives in -ας, -σδε becomes -ζε; e. g. Ἀθήναζε, *to Athens*.

3. Besides adverbs with the ending -ως, there are many which evidently have a case-inflection; e. g. ἔξαπίνης, *suddenly*, αὐτοῦ, *there*, etc. The Acc. Sing. and Pl. of adjectives is very frequently used adverbially; e. g. μέγα κλαίειν, *to weep much*.

### § 54. Comparison of Adverbs.

1. Adverbs derived from adjectives, have commonly no independent adverbial ending for the different forms of comparison, but, in the Comparative, use the neuter singular, and in the Superlative, the neuter plural of the corresponding adjective; e. g.

σοφῶς	from σοφός	Com. σοφώτερον	Sup. σοφώτατα
σαφῶς	“ σαφής	σαφέστερον	σαφέστατα
χαριέντως	“ χαρίεις	χαριέστερον	χαριέστατα
εὐδαιμόνως	“ εὐδαιμόν	εὐδαιμονέστερον	εὐδαιμόνεστατα
αἰσχροῦς	“ αἰσχρός	αἰσχρίον	αἰσχρίστα
ἡδέως	“ ἡδύς	ἡδίον	ἡδίιστα
ταχέως	“ ταχύς	ταχέον, -ττον	τάχιστα.

2. All primitive adverbs in -ω, e. g. ἄνω, κάτω, ἔξω, ἔσω, etc., retain this ending regularly in the Comparative, and for the most part in the Superlative; e. g.

ἄνω, <i>above</i>	Com. ἄνωτέρω	Sup. ἄνωτάτω
κάτω, <i>below</i> ,	κατωτέρω	κατωτάτω.

In like manner, most other primitive adverbs have the ending -ω in the Comparative and Superlative; e. g.

ἀγχοῦ, near,  
πέρα, beyond,  
τηλοῦ, far  
ἐκάς, far,  
ἐγγύς, near,

Com. ἀγχοτέρω  
περαιτέρω  
τηλοτέρω  
ἐκαστέρω  
ἐγγυτέρω  
ἐγγύτερον

Sup. ἀσπαστάτω  
Sup. wanting  
τηλοτάτω  
ἐκαστάτω  
ἐγγυτάτω and  
ἐγγύτατα

## CHAPTER VI.

### THE PRONOUN.

#### § 55. Nature and Division of Pronouns.

Pronouns do not, like substantives, express the idea of an object, but only the *relation of an object to the speaker*, since they show whether the object is the *speaker himself* (the first person), or the person or thing *addressed* (the second person), or the person or thing *spoken of* (the third person); e. g. *I* (the teacher) give to *you* (the scholar) *it* (the book). Pronouns are divided into five principal classes, viz. personal, demonstrative, relative, indefinite and interrogative pronouns.

#### § 56. I. Personal Pronouns.

##### A. Substantive personal pronouns.

(a) The simple ἐγώ, σύ, tu, οὗ, sui.

Singular.			
Nom.	ἐγώ, I	σύ, thou	οὗ (οὐ), of himself, etc.
Gen.	μοῦ (μου), ἐμοῦ, of me	σοῦ (σου), of thee	οἱ (οι), to himself, etc.
Dat.	μοί (μοι), ἐμοί, to me	σοί (σοι), to thee	ἐ (ἐ), himself, etc.
Acc.	μέ (με), ἐμέ, me	σέ (σε), thee	
Dual.			
N. A.	ἡμεῖς, we both, us both	σφῶ, you both	
G. D.	ὑμῶν, of us both, to us both	σφῶν, of you both, to you both	σφῶν (σφῶν), of them both, to them both
Plural.			
Nom.	ἡμεῖς, we	ὑμεῖς, ye (ὑ)	σφεῖς, Neut. σφέα, they
Gen.	ἡμῶν, of us	ὑμῶν, of you (ὑ)	σφῶν, of them
Dat.	ἡμῖν, to us	ὑμῖν, to you (ὑ)	σφίσι(ν) (σφισι), to them
Acc.	ἡμᾶς, us	ὑμᾶς, you (ὑ)	σφᾶς, Neut. σφέα (σφέα), them.

REM. 1. The forms susceptible of inclination are put in a parenthesis, without any mark of accentuation. Comp. § 14, (b). On the signification and use of the third person of the pronoun, see § 169, Rem. 2.

### XXXI. Vocabulary.

Βλέπω, to look at, see.	δια-φέρω, w. gen., to be different from.	σπουδαίως, zealously, diligently.
γάρ, for.		
γράμμα, -ατος, τό, that which is written, an alphabetical letter, pl. letters, literature.	δια-φθείρω, to destroy, lay waste.	συγχαίρω, w. dat., to rejoice with.
		χαριέντως, gracefully.

Ἐγὼ μὲν γράφω, σὺ δὲ παίζεις. Σέβομαί σε, ὦ μέγα Ζεῦ. ὦ παῖ, ἄκονέ<sup>1</sup> μου. Ὁ πατήρ μοι φίλτατός ἐστιν. Ὁ θεὸς ἀεὶ σε βλέπει. Εἰ με βλάπτεις, οὐκ ἐχθρῶν<sup>2</sup> διαφέρεις. Ἐγὼ ἐρρωμενέστερός εἰμί σου. Ἡδέως πείθομαί σοι,<sup>3</sup> ὦ πάτερ. Ἡμεῖς ὑμῶν συγχαίρομεν. Ἡ λύρα ὑμᾶς εὐφραίνει. Ὁ θεὸς ἡμῖν πολλὰ ἀγαθὰ παρέχει. Ὁ πατήρ ὑμᾶς στέργει. Ἀνδρείως μάχεσθε, ὦ στρατιῶται. ἡμῶν<sup>4</sup> γάρ ἐστι τὴν πύλιν φυλάττειν. εἰ γὰρ ὑμεῖς φεύγετε, πᾶσα ἡ πόλις διαφθείρεται. Ἡμῶν<sup>4</sup> ἐστιν, ὦ παῖδες, τὰ γράμματα σπουδαίως μανθάνειν. Ἡ μήτηρ νὺν στέργει. Νῦν ἦν κακὴ νόσος. Σφὼ ἔχετε φίλον πιστότατον. Σφῶν ὁ πατήρ χαρίζεται. σφὼ γὰρ σπουδαίως τὰ γράμματα μανθάνετε.

**RULE OF SYNTAX.** The Nom. of personal pronouns is expressed, only when they are emphatic, particularly, therefore, in antitheses.

**REM. 2.** In the following examples, the italicized pronouns must be expressed in Greek.

We write, but *you* play. We both are writing, but *you both* are playing. I reverence you, O gods! O boy, hear *us*! God sees *you* always. If *you* injure us, *you* do not differ from enemies. We are stronger than *you*. *You* rejoice with us. I obey *you* cheerfully, O parents. Our (the) father loves me and thee. Our (the) mother loves *us both*. It is my duty (it is of me) to guard the house; for I am the guardian of the house. It is thy duty, O boy, to learn diligently; for *thou* art a pupil. The lyre affords (to) me and thee pleasure. Both of *you* had (to *you both* was) a very bad illness. Both of *you* have (to *you both* is) a very faithful friend. Our (the) father gratifies both of *us* (*us both*) cheerfully; for *both of us* study literature diligently.

§ 57. (b) The reflexive pronouns ἐμαντοῦ, σεαντοῦ, ἑαυτοῦ.

1. The reflexive pronouns of the first and second person decline separately, in the plural, both pronouns of which they are composed; e. g. ἡμῶν αὐτῶν; that of the third person is either simply ἑαυτῶν, αὐτῶν, etc., or σφῶν αὐτῶν, etc.

<sup>1</sup> § 158, 5. (b).

<sup>2</sup> § 157.

<sup>3</sup> § 161, 2. (a), (δ).

<sup>4</sup> § 158, 2.

Singular.			
G.	ἐμαυτοῦ, -ῆς, of myself	σεαυτοῦ, -ῆς, or σαυτοῦ, -ῆς, of thyself	ἐαυτοῦ, -ῆς, or αὐτοῦ, -ῆς, of himself, of her- [self.]
D.	ἐμαυτῷ, -ῇ, to myself	σεαυτῷ, -ῇ, or σαυτῷ, -ῇ, to thyself	ἐαυτῷ, -ῇ, or αὐτῷ, -ῇ, to himself, to herself, [to itself]
A.	ἐμαυτόν, -ήν, myself	σεαυτόν, -ήν, or σαυτόν, -ήν, thyself	ἐαυτόν, -ήν, -ό, or αὐτόν, -ήν, -ό, himself, herself, [itself]
Plural.			
G.	ἡμῶν αὐτῶν, of ourselves	ὑμῶν αὐτῶν, of your- selves	ἐαυτῶν or αὐτῶν, or σφῶν αὐτῶν, of themselves
D.	ἡμῖν αὐτοῖς, -αῖς, to ourselves	ὑμῖν αὐτοῖς, -αῖς, to yourselves	ἐαυτοῖς -αῖς, or αὐτοῖς -αῖς, or σφίσιν αὐτοῖς -αῖς, to themselves
A.	ἡμᾶς αὐτούς, -άς, ourselves	ὑμᾶς αὐτούς, -άς, your- selves	ἐαυτούς, -άς, -ά, or αὐτούς, -άς, -ά, or σφᾶς αὐτούς, -άς, σφέα αὐ- τά, themselves.

## § 58. (c) The reciprocal pronoun.

The reciprocal pronoun expresses a mutual action of several persons to each other.

Plur. G.	ἑλληλῶν, of one another,	Dual. ἑλληλῶιν, -αιν, -οιν
D.	ἑλληλῶις, -αις, -οις	ἑλληλῶιν, -αιν, -οιν
A.	ἑλληλῶς, -ας, -α	ἑλληλῶ, -α, -ω.

## XXXII. Vocabulary.

Ἄφθονος, -ον, not grudging, unenvious.	μᾶλλον, (= μάλιον comparative of μάλα) more,	οὐσία, -ας, ἡ, being; property, possession.
βλαβερός, -ά, -όν, injurious.	rather, sooner.	περι-φέρω, to carry about.
κακοῦργος, -ον, injurious, wicked.	μόνον, adv., only, alone.	πλεονέκτης, -ου, avaricious. [rich.
κακοῦργος, -ου, ὁ, an evil-doer.	Οὐρανίδαι, -ων, οἱ, the inhabitants of Ouranos,	πλουτίζω, to enrich, make rich.
κατά, w. acc., according to.	the gods.	ὠφέλιμος, -ον, useful.

Ὁ βίος πολλὰ λυπηρὰ ἐν ἑαυτῷ (αὐτῷ) φέρει. Γίγνωσκε σεαυτόν (σαυτόν). Βούλον ἄρέσκειν πᾶσι,<sup>1</sup> μὴ σαυτῷ μόνον. Ὁ σοφὸς ἐν ἑαυτῷ περιφέρει τὴν οὐσίαν. Φίλων ἐπαινον μᾶλλον ἢ σαυτοῦ λέγει. Ἀρετὴ καθ' ἑαυτὴν ἐστὶ καλή. Οἱ πλεονεκτοῦντες ἐαυτούς μὲν πλουτίζουσιν, ἄλλους δὲ βλάπτουσιν. Οὐχ οἱ ἄκρατεῖς τοῖς μὲν ἄλλοις βλαβεροί, ἑαυτοῖς (σφίσιν αὐτοῖς) δὲ ὠφέλιμοί εἰσιν, ἀλλὰ κακοῦργοι μὲν τῶν ἄλλων, ἑαυτῶν (σφῶν αὐτῶν) δὲ πολλὰ κακοургότεροι. Ἡμεῖς ἡμῖν αὐτοῖς ἡδιστα χαριζόμεθα. Ἀφθονοὶ Οὐρανίδαι καὶ ἐν ἑλληλῶις εἰσίν. Οἱ κακοὶ ἑλληλῶς βλάπτουσιν.

The wise carry about their (the) possessions with them. The avaricious man makes himself rich, but he injures others. Ye please yourselves. The immoderate man is not injurious to others and useful to himself, but he is an evil-doer to others and much more injurious to himself. Good children love one another.

## § 59. B. Adjective personal pronouns, or possessive pronouns.

Possessive pronouns are formed from the genitive of substantive personal pronouns :

ἐμός, -ή, -όν, *meus*, -a, -um, from ἐμοῦ ; ἡμέτερος, -τέρᾱ, -τερον, *noster*, -tra, -trum, from ἡμῶν ;

σός, -ή, -όν, *tuis*, -a, -um, from σοῦ ; ὑμέτερος, -τέρᾱ, -τερον, *vester*, -tra, -trum, from ὑμῶν ;

ός, ἡ, οὐ, *suus*, from οὗ, instead of which, however, the Attic writers use the Gen. ἐαυτοῦ, -ῆς, -ῶν, in the reflexive signification, and αὐτοῦ, -ῆς, -ῶν, in the signification of the personal pronoun of the third person ; e. g. τύπτει τὸν ἐαυτοῦ υἱόν or τὸν υἱὸν τὸν ἐαυτοῦ, *he strikes HIS OWN son*, τύπτει αὐτοῦ τὸν υἱόν or τὸν υἱὸν αὐτοῦ, *he strikes HIS son*, (i. e. the son of him, *ejus*). The position of the Greek article should be observed.

## XXXIII. Vocabulary.

Μεθήμων, -ον, negligent, μεταχειρίζομαι, to uphold, σῶμα, -ατος, τό, the body.  
dilatatory. lead. τέκνον, -ον, τό, a child.

**RULE OF SYNTAX.** The possessive pronouns are expressed in Greek, only when they are particularly emphatic, especially, therefore, in antitheses. When not emphatic, they are omitted, and their place is supplied by the article, which stands before the substantive ; e. g. ἡ μήτηρ στέργει τὴν θυγατέρα, *the mother loves HER daughter*. Instead of the adjective personal pronouns ἐμός, σός, etc., the Greek uses, with the same signification, the Gen. of substantive personal pronouns, both the simple forms (in the singular the enclitics μου, σου) and the reflexives (ἐμαυτοῦ). The position of the article may be learned from the following examples.

Ὁ ἐμὸς πατὴρ ἀγαθὸς ἐστίν or ὁ πατήρ μου or μοῦ ὁ πατήρ ἀγαθὸς ἐστίν ; or ὁ ἐμαυτοῦ πατήρ or ὁ πατήρ ὁ ἐμαυτοῦ ἀγαθὸς ἐστίν. Οἱ ὑμέτεροι παῖδες σπουδαίως τὰ γράμματα μανθάνουσιν. Οἱ παῖδες ὑμῶν καλοὶ εἰσιν. Ὑμῶν οἱ παῖδες σπουδαῖοι εἰσιν. Τὰ ἡμῶν αὐτῶν τέκνα or τὰ τέκνα τὰ ἡμῶν αὐτῶν ψέγομεν. Ὁ σεαυτοῦ φίλος or ὁ φίλος ὁ σεαυτοῦ πιστός ἐστίν, ὁ ἐμαυτοῦ φίλος or ὁ φίλος ὁ ἐμαυτοῦ ἀπιστός ἐστίν. Ὁ σὸς νοῦς τὸ σὸν σῶμα μεταχειρίζεται. Ὁ μὲν ἐμὸς παῖς σπουδαῖός ἐστιν, ὁ δὲ σὸς μεθήμων.

*Thy father is good. My slave is bad. Our children learn diligently. Many (persons) love the children of others, but not their own. He admires his own actions, but not those of the others.*

§ 60. II. *Demonstrative Pronouns.*

			Singular.						
			this.			self, or he, she, it.			
N.	ὅδε	ἥδε	τόδε	οὗτος	αὕτη	τοῦτο	αὐτός	αὕτῃ	αὐτό
G.	τοῦδε	τῆςδε	τοῦδε	τούτου	ταύτης	τούτου	αὐτοῦ	αὐτῆς	αὐτοῦ
D.	τῷδε	τῇδε	τῷδε	τούτῳ	ταύτῃ	τούτῳ	αὐτῷ	αὐτῇ	αὐτῷ
A.	τόνδε	τήνδε	τόδε	τούτον	ταύτην	τούτο	αὐτόν	αὐτήν	αὐτό
			Plural.						
N.	οἶδε	αἶδε	τάδε	οὗτοι	αὗται	ταῦτα	αὐτοί	αὐταί	αὐτά
G.	τῶνδε	τῶνδε	τῶνδε	τούτων	ταύτων	τούτων	αὐτῶν	αὐτῶν	αὐτῶν
D.	τοῖςδε	ταῖςδε	τοῖςδε	τούτοις	ταύταις	τούτοις	αὐτοῖς	αὐταῖς	αὐτοῖς
A.	τούςδε	τάςδε	τάδε	τούτους	ταύτας	ταῦτα	αὐτούς	αὐτάς	αὐτά
			Dual.						
N. A.	τώδε	τάδε	τώδε	τούτῳ	ταῦτα	τούτῳ	αὐτῷ	αὐτά	αὐτῷ
G. D.	τοῖνδε	ταῖνδε	τοῖνδε	τούτοι	ταύται	τούτοι	αὐτοῖν	αὐταῖν	αὐτοῖν

Like οὗτος are declined τοσοῦτος, τοσαύτη, τοσοῦτο(ν), tantus, -a, -um, τοιοῦτος, τοιαύτη, τοιοῦτο(ν), talis, -e, τηλικούτος, τηλικαύτη, τηλικούτο(ν), so great, so old; it is to be noted, (a) that the Neuter Sing., besides the form in ο, has also the common form in ον; (b) that in all forms of οὗτος, which begin with τ, the τ is dropped.

Like αὐτός are declined ἐκεῖνος, ἐκείνη, ἐκεῖνο, he, she, it, ἄλλος, ἄλλη, ἄλλο, alius, alia, aliud. The article ὁ, ἡ, τό is declined like ὅδε, the δε being omitted.

			Singular.			Plural.		
N.	τοσοῦτος	τοσαύτη	τοσοῦτο(ν)	τοσοῦτοι	τοσαῦται	τοσαῦτα		
G.	τοσοῦτου	τοσαύτης	τοσοῦτου	τοσοῦτων	τοσαύτων	τοσοῦτων		
D.	τοσοῦτῳ	τοσαύτῃ	τοσοῦτῳ	τοσοῦτοις	τοσαύταις	τοσοῦτοις		
A.	τοσοῦτον	τοσαύτην	τοσοῦτο(ν)	τοσοῦτους	τοσαύτας	τοσαῦτα		
			Dual.					
N. A.	τοσοῦτῳ	τοσαῦτα	τοσοῦτῳ					
G. D.	τοσοῦτοι	τοσαῦται	τοσοῦτοι					

REMARK. The pronoun αὐτός, -ή, -ό, signifies either *self*, *ipse*, *ipsa*, *ipsum*, or is used for the *oblique* Cases of the personal pronoun of the third person, *he*, *she*, *it*; *is*, *ea*, *id*. With the article, viz. ὁ αὐτός, ἡ αὐτή, τὸ αὐτό, it signifies *the same* (*idem*, *eadem*, *idem*). The article usually coalesces by Crasis (§ 6, 2) with αὐτός and forms one word, viz. αὐτός, instead of ὁ αὐτός, αὐτή, ταυτό, usually ταυτόν, ταυτοῦ, ταυτῷ, ταυτῇ, etc.

§ 61. III. *Relative Pronoun.*

			Singular.			Plural.			Dual.		
N.	ὃς, qui	ἥ, quae	ὃ, quod	οἱ	αἱ	ἃ	ὧ	ἃ	ὧ		
G.	οὗ	ἧς	οὗ	ῶν	ῶν	ῶν	οἶν	αἶν	οἶν		
D.	ᾧ	ᾗ	ᾧ	οἷς	αἷς	οἷς	οἶν	αἶν	οἶν		
A.	ὃν	ἣν	ὃ	οὓς	αῖς	ἃ	ὧ	ἃ	ὧ		

§ 62. IV. *Indefinite and Interrogative Pronouns.*

The indefinite and interrogative pronouns have the same form, but are distinguished by the accent and position, the indefinite being enclitic [§ 14, (c)] and placed after some word or words, whilst the interrogative is accented and placed before.

REM. 1. When the interrogative pronouns stand in an indirect question, they place before their stem the relative *ὅ*, which, however, (except in the case of *ὅστις*) is not inflected; e. g. *ὁποῖος, ὁπόσος, ὁπότερος*, etc.

Declension of *τις, τίς* and *ὅστις*.

Sing. N.	<i>τις, some one</i>	N. <i>τι, some thing</i>	<i>τίς; quis?</i>	<i>τί; quid?</i>
G.	<i>τινός or τοῦ</i>		<i>τίνος or τοῦ</i>	
D.	<i>τινί or τῷ</i>		<i>τίνι or τῷ</i>	
A.	<i>τινά</i>	N. <i>τι</i>	<i>τίνα</i>	<i>τί</i>
Plur. N.	<i>τινές</i>	N. <i>τινά and ἅττα</i>	<i>τίνες</i>	<i>τίνα</i>
G.	<i>τινῶν</i>		<i>τινῶν</i>	
D.	<i>τισί(ν)</i>		<i>τίσι(ν)</i>	
A.	<i>τινάς</i>	N. <i>τινά and ἅττα</i>	<i>τίνας</i>	<i>τίνα</i>
Dual. N. A.	<i>τινέ</i>		<i>τίνε</i>	
G. and D.	<i>τινοῖν</i>		<i>τινοῖν.</i>	
N.	<i>ὅστις, whoever</i>	<i>ἥτις ὅ τι</i>	<i>οἵτινες αἵτινες ἅτινα or ἅττα</i>	
G.	<i>οὗτινος or οὗτου</i>	<i>ἧστινος</i>	<i>ὧντινων (rarer ὧτων)</i>	<i>[τισί(ν)]</i>
D.	<i>ὧτινι or ὧτω</i>	<i>ἧτινι</i>	<i>οἷςτισι(ν) (rarer ὧτοις)</i>	<i>αἷςτισι(ν) οἷς-</i>
A.	<i>ὧτινα</i>	<i>ἧτινα ὅ τι</i>	<i>οὔςτινας ἄςτινας ἅτινα or ἅττα</i>	
Dual. N. A. <i>ὧτινε, ἧτινε, G. D. οἷντινουν, αἷντινουν.</i>				

REM. 2. The negative compounds of *τις*, viz. *οὔτις, οὔτι, μήτις, μήτι*, no one, nothing, are inflected like the simple *τις*; e. g. *οὔτινος, οὔτινες*, etc.

XXXIV. *Vocabulary.*

<i>Βασιλεύς, -εως, ὁ, king.</i>	<i>ἡμέρα, -ας, ἡ, a day.</i>	<i>τηλικούτος, -αύτη, -οὔτο,</i>
<i>ἐκαστος, -η, -ον, each.</i>	<i>οἶος, -ᾶ, -ον, qualis.</i>	<i>so large, so old.</i>
<i>ἐκεῖνος, -η, -ο, that.</i>	<i>ὅσος, -η, -ον, quantus.</i>	<i>τοῖος, -ᾶ, -ον, talis.</i>
<i>ἐνιοι, -αι, -α, some.</i>	<i>ὅστις, ἥτις, ὅ τι, whoever,</i>	<i>τόσος, -η, -ον, tantus.</i>
<i>ἐξετάζω, to examine.</i>	<i>whatever.</i>	<i>τρόπος, -ου, ὁ, a way, or</i>
<i>ἐπιστολή, -ῆς, ἡ, epistola,</i>	<i>ρόδον, -ον, τό, a rose.</i>	<i>manner, the mode of</i>
<i>a letter.</i>	<i>στρατηγός, -οῦ, ὁ, a general.</i>	<i>life, the character.</i>

Ὁ ἀνὴρ οὗτος or οὗτος ὁ ἀνὴρ ἀγαθός ἐστιν. Ἡ γνώμη αὕτη or αὕτη ἡ γνώμη δικαία ἐστίν. Ἡ γυνὴ ἥδε or ἥδε ἡ γυνὴ καλὴ ἐστίν. Ὁ ἀνὴρ ἐκεῖνος or ἐκεῖνος ὁ ἀνὴρ βασιλεύς ἐστιν. Ὁ βασιλεὺς αὐτός or αὐτὸς ὁ βασιλεὺς στρατηγός ἐστιν. Φέρε, ὦ παῖ, αὐτῷ τὴν κλεῖν. Ἐνιοι περὶ τῶν αὐτῶν τῆς αὐτῆς ἡμέρας οὐ ταῦτὰ γινώσκουσιν. Τὸ λέγειν καὶ τό πράττειν οὐ ταῦτόν ἐστιν. Ταῦτα τὰ ρόδα, ἂ θάλλει ἐν τῷ κήπῳ, καλὰ ἐστίν. Σοφόν τι χρῆμα ὁ ἀνθρωπὸς ἐστίν. Εἰ φιλίαν του (τινὸς) διώκεις, αὐτοῦ τὸν τρόπον ἐξετάζε. Τίς γράφει τὴν ἐπιστολήν; Ὡν<sup>1</sup> ἔχεις, τούτων<sup>2</sup> ἄλλοις παρέχου. Ὀλβιος, ὃ παῖδες φίλο.

<sup>1</sup> By attraction for *ᾶ*, see Syntax, § 182, 6.

<sup>2</sup> § 158, 3. (b).

εἰσίν. Ἐκεῖνος ὀλβιώτατος, ὅτῳ (ὥτινι) μὴδὲν κακὸν ἐστίν. Τί φροντίζεις; Οὐ λέγω, ὃ τι φροντίζω. Οἶον τὸ ἔθος ἐκάστου, τοῖος ὁ βίος. Λέγε μοι, ἥτις ἐστὶν ἐκείνη ἡ γυνή.

These men are good. These opinions are just. The children of these women are beautiful. That rose is beautiful. The father himself is writing the letter. His (*ejus*) son is good. Her (*ejus*) daughter is beautiful. I admire the beautiful rose; bring it to me. The children of the same parents often differ. That rose which blooms in the garden is beautiful. Virtue is something beautiful. What are you thinking about? I am thinking what (*fem.*) friendship is. What is more beautiful than virtue?

### § 63. Correlative Pronouns.

Under correlative pronouns are included all those which express a mutual relation (correlation) to each other, and represent this relation by a corresponding form.

#### (a) Adjective Correlatives.

Interrogative.	Indefinite.	Demonstrative.	Relat. and Depend. Interrog.
πόσος, -η, -ον; <i>how great? how much? quantus?</i>	ποσός, -ή, -όν, <i>of a certain size, or number, aliquantus</i>	τόσος, -η, -ον, <i>so great, so much, tantus</i> τοσόςδε, τοσήδε, τοσόνδε τοσοῦτος, -αύτη, -οὔτο(ν)	ὅσος, -η, -ον and ὀπόσος, -η, -ον, <i>as great, as much, quantus</i>
ποῖος, -ᾱ, -ον; <i>of what kind? qualis?</i>	ποιός, -ᾱ, -όν, <i>of a certain kind</i>	τοῖος, -ᾱ, -ον, <i>of such a kind, talis</i> τοιόςδε, τοιάδε, τοιόνδε, τοιοῦτος, -αύτη, -οὔτο(ν)	οἷος, -ᾱ, -ον and ὀποῖος, -ᾱ, -ον, <i>of what kind, qualis</i>
πῆλίκος, -η, -ον; <i>how great? how old?</i>	wanting	τῆλίκος, -ον, <i>so great, so old</i> τῆλικόςδε, -ῆδε, -όνδε τῆλικοῦτος, -αύτη, -οὔτο(ν)	ἥλίκος, -η, -ον and ὀπῆλίκος, -η, -ον, <i>as great, as old</i>

#### (b) Adverbial Correlatives.

Interrogative.	Indefinite.	Demonstrative.	Relative.	Indirect Interrog.
ποῦ; <i>where?</i> ubi?	πού, <i>somewhere, alicubi</i>	wanting (hic, ibi)	οὗ, <i>where, ubi</i>	ὅπου, <i>where, ubi</i>
πόθεν; <i>whence?</i> unde?	ποθεν, <i>from some place, alicunde</i>	wanting (hinc, inde)	ὅθεν, <i>whence, unde</i>	ὅπόθεν, <i>whence, unde</i>
ποῖ; <i>whither?</i> quo?	ποῖ, <i>to some place, aliquo</i>	wanting (eo)	οἷ, <i>whither, quo</i>	ὅποι, <i>whither, quo</i>
πότε; <i>when?</i> quando?	ποτέ, <i>some time, aliquando</i>	τότε, <i>then, tum</i>	ὅτε, <i>when, quum</i>	ὅποτε, <i>when, quando</i>
πῇ; <i>quo temporis puncto? quod hora?</i>	wanting	τῇ- κότε } hoc τῇ- κότε } ipso καὶ τα } tem- pore } pore	ἥνικα, <i>when, quo ipso tempore</i>	ὀπῇ, <i>when, quo ipso tempore</i>
πῶς; <i>how?</i> πῇ; <i>whither?</i> <i>how?</i>	πῶς, <i>some how</i> πῇ, <i>to some place, thither, in some way</i>	οὕτω(ς) ὡς, <i>so</i> τῇδε } <i>hither</i> ταύτῃ } <i>or here</i>	ὡς, <i>how</i> ῇ, <i>where, whither</i>	ὅπως, <i>how</i> ὅπῃ, <i>where, whither</i>

REMARK: The forms which are wanting in the Common language to denote *here, there* (*hic, ibi*), are expressed by *ἐνταῦθα*, and those to denote *hence* (*hinc, inde*), by *ἐνθεν*, *ἐντεῦθεν*.

## § 64. *Lengthening of the Pronouns.*

1. The enclitic *γέ* is joined to the personal pronouns of the first and second person, in order to make them emphatic. The pronoun *ἐγώ* then draws back its accent in the Nom. and Acc.; e. g. *ἐγωγε, ἐμοῦγε, ἔμοιγε, ἐμέγε; -σύγε*. Moreover *γέ* can be joined with any other word, and also with any other pronoun, but does not form one word with it; e. g. *οὗτός γε*.

2. The particles *δὴ*, most commonly *δήποτε*, and *οὐν*, are appended to relatives compounded of interrogatives or indefinites, as well as to *ὅσος*, in order to make the relative relation general; i. e. to extend it to everything embraced in the object denoted by the pronoun; e. g. *ὅστιςδὴ, ὅστιςδήποτε, ὅστιςοὖν, ἡτιςοὖν, ὅτιοὖν*, quicunque (Gen. *οὐτινοςοὖν, ὅτουοὖν, ἥστινοςοὖν*, Dat. *ὥτινιοὖν* or *ὅττωοὖν*, etc.);—*ὅποσοςδὴ, ὅποσοςοὖν, ὅσοςδήποτε*, quantuscunque;—*ὅπηλικοςοὖν*, however great, how old soever.

3. The suffix *δε* is appended to some demonstratives for the purpose of strengthening their demonstrative relation; e. g. *ὅδε, ἥδε, τόδε; τοιόςδε; τοσόςδε; τηλικόςδε*, from *τοῖος, τύσος, τηλίκος*, which change their accent after *δε* is appended.

4. The enclitic *περ* is appended to all relatives, in order to make the relative relation still more emphatic; hence it denotes, *even who, which*; e. g. *ὃςπερ, ἡπερ, ὅπερ* (Gen. *οὗπερ*, etc.); *ὅσοςπερ, οἷόςπερ* (Gen. *ὅσουπερ, οἷουπερ*, etc.); *ὅθιπερ, ὅθενπερ*.

5. The inseparable demonstrative *ἵ*, is appended to demonstrative pronouns and some demonstrative adverbs, always giving them a stronger demonstrative sense. It takes the acute accent and absorbs every short vowel immediately preceding it, and also shortens the long vowels and diphthongs:

*οὗτοσί, this here* (*hicce, celui-ci*), *αὐτῇ, τουτί,*

Gen. *τουτοῦί, ταυτησί*, Dat. *τουτῷί, ταυτῇί*, Pl. *οὗτοίί, αὐταίί, ταυτί;*

*ὅδέ, ἡδέ, τοδέ* from *ὅδε; ὡδέ* from *ὠδε; οὗτωσί* from *οὗτως;*

*ἐντευνθενί* from *ἐντεῦθεν; ἐνθαδί* from *ἐνθάδε; νυνί* from *νῦν; δευρί* from *δεῦρο*.

## CHAPTER VII.

### THE NUMERALS.

#### § 65. *Nature and Division of the Numerals.*

The numerals express the relation of number and quantity. They are divided into the following classes, according to their signification:

(a) *Cardinals*, which answer the question, "*How many?*" The first four numerals and the round numbers from 200 (διακόσιοι) to 10,000 (μύριοι), as well as the compounds of μύριοι, are declined; all the others are indeclinable. The thousands are expressed by adverbial numerals; e. g. τριςχίλιοι, 3000.

(b) *Ordinals*, which answer the question, "*Which one in the series?*" They all have the three endings of adjectives -ος, -η, -ον except δεύτερος, which has -ος, -ᾱ, -ον.

(c) *Multiplicatives*, which answer the question, "*How many fold?*" They are all compounded of πλοῦς, and are adjectives of three endings, -οῦς, -ῆ, -οῦν. For the declension of these, see § 29. Numeral adjectives in -άκις, answer the question, "*How many times?*"

(d) *Proportionals*, which answer the question, "*How many times more?*" They are all compounds of -πλάσιος, -ία, -ιον; e. g. διπλάσιος, two-fold, double.

(e) *Substantive-numerals*, which express the abstract idea of the number; e. g. ἡ δυάς, -άδος, duality.

### § 66. Numeral Signs.

1. The numeral signs are the twenty-four letters of the Greek alphabet, to which three obsolete letters are added, viz. after ε, Βαῦ or the digamma F or Στῖ, Ϝ, as the sign for 6;—Κόππα, Ϛ, as the sign for 90;—Σαμπῖ, Ϙ, as the sign for 900.

2. The first eight letters, i. e. from α to ϑ with the Βαῦ or Στῖ, denote the units; the following eight, i. e. from ι to π with the Κόππα, the tens; the last eight, i. e. from ρ to ω with the Σαμπῖ, the hundreds.

3. Up to 999, the letters, as numeral signs, are distinguished by a mark placed *over* them, and when two or more letters stand together, as numeral signs, only the last has this mark. With 1000, the alphabet begins again, but the letters are distinguished by a mark placed *under* them, thus, α' = 1, α = 1000, ι' = 10, ι = 10,000, ε ψ μ β' = 5742, α ω μ β' = 1842, ρ' = 100, ρ = 100,000.

### § 67. Summary of the Cardinals and Ordinals.

Cardinals.	Ordinals.
1 α' εἷς, μία, ἓν, one	πρῶτος, -η, -ον, primus, -a, -um
2 β' δύο or δύοω, two	δεύτερος, -ᾱ, -ον, secundus, -a, -um
3 γ' τρεῖς, τρία, three	τρίτος, -η, -ον, tertius, -a, -um
4 δ' τέτταρες, -α, or τέσσαρες	τέταρτος, -η, -ον
5 ε' πέντε	πέμπτος, -η, -ον
6 Ϝ' ἑξ	ἕκτος, -η, -ον
7 Ϛ' ἑπτὰ	ἑβδομος, -η, -ον
8 η' ὀκτώ	ὀγδοος, -η, -ον
9 ϑ' ἐννέα	ἐνατος, -η, -ον
10 ι' δέκα	δέκατος, -η, -ον
11 ια' ἐνδεκα	ἐνδέκατος, -η, -ον
12 ιβ' δώδεκα	δωδέκατος, -η, -ον
13 ιγ' τριςκαίδεκα	τριςκαιδέκατος, -η, -ον
14 ιδ' τετταρεςκαίδεκα or τεσσαρεςκαίδεκα	τετταρακαιδέκατος, -η, -ον

15	ιε	πεντεκαίδεκα	πεντεκαιδέκατος, -η, -ον
16	ις	έκκαίδεκα	έκκαιδέκατος, -η, -ον
17	ις'	έπτακαίδεκα	έπτακαιδέκατος, -η, -ον
18	ιη'	όκτωκαίδεκα	όκτωκαιδέκατος, -η, -ον
19	ιθ'	έννεακαίδεκα	έννεακαιδέκατος, -η, -ον
20	κ'	είκοσι(ν)	είκοστος, -ή, -όν
21	κα'	είκοσιν, εις, μία, έν	είκοστος, -ή, -όν, πρώτος, -η, -ον
30	λ'	τριακοντα	τριακοστος, -ή, -όν
40	μ'	τετταράκοντα or τεσσαράκοντα	τετταρακοστος, -ή, -όν
50	ν'	πεντήκοντα	πεντηκοστος, -ή, -όν
60	ξ'	έξήκοντα	έξηκοστος, -ή, -όν
70	ο'	έβδομήκοντα	έβδομηκοστος, -ή, -όν
80	π'	όγδοήκοντα	όγδοηκοστος, -ή, -όν
90	ς'	ένενήκοντα	έννηκοστος, -ή, -όν
100	ρ'	έκατόν	έκατοστος, -ή, -όν
200	σ'	διακόσιοι, -αι, -α	διακοσιοστος, -ή, -όν
300	τ'	τριακόσιοι, -αι, -α	τριακοσιοστος, -ή, -όν
400	υ'	τετρακόσιοι, -αι, -α	τετρακοσιοστος, -ή, -όν
500	φ'	πεντακόσιοι, -αι, -α	πεντακοσιοστος, -ή, -όν
600	χ'	έξακόσιοι, -αι, -α	έξακοσιοστος, -ή, -όν
700	ψ'	έπτακόσιοι, -αι, -α	έπτακοσιοστος, -ή, -όν
800	ω'	όκτακόσιοι, -αι, -α	όκτακοσιοστος, -ή, -όν
900	πρ'	έννακόσιοι, -αι, -α	έννακοσιοστος, -ή, -όν
1000	,α	χίλιοι, -αι, -α	χιλιοστος, -ή, -όν
2000	,β	δισχίλιοι, -αι, -α	δισχιλιοστος, -ή, -όν
3000	,γ	τρειςχίλιοι, -αι, -α	τρειςχιλιοστος, -ή, -όν
4000	,δ	τετρακισχίλιοι, -αι, -α	τετρακισχιλιοστος, -ή, -όν
5000	,ε	πεντακισχίλιοι, -αι, -α	πεντακισχιλιοστος, -ή, -όν
6000	,ς	έξακισχίλιοι, -αι, -α	έξακισχιλιοστος, -ή, -όν
7000	,ζ	έπτακισχίλιοι, -αι, -α	έπτακισχιλιοστος, -ή, -όν
8000	,η	όκτακισχίλιοι, -αι, -α	όκτακισχιλιοστος, -ή, -όν
9000	,θ	έννακισχίλιοι, -αι, -α	έννακισχιλιοστος, -ή, -όν
10,000	,ι	μύριοι, -αι, -α	μυριοστος, -ή, -όν
20,000	,κ	δισμύριοι, -αι, -α	δισμυριοστος, -ή, -όν
100,000	,ρ	δεκακισμύριοι, -αι, -α,	δεκακισμυριοστος, -ή, -όν.

REMARK. In compound numerals, the smaller number with *καί* is usually placed before the larger, often also the larger without *καί* is placed first, sometimes with *καί*; e. g.

25: πέντε καὶ εἴκοσι, or εἴκοσι πέντε,

345: πέντε καὶ τετταράκοντα καὶ τριακόσιοι, or τριακ. τετ . πεντε.

The same holds of the ordinals; e. g.

πέμπτος καὶ εἰκοστός, or εἰκοστός πέμπτος.

## § 68. Declension of the first four Numerals.

Nom.	εἰς	μία	ἐν	δύο and δύο
Gen.	ἐνός	μιᾶς	ἐνός	δυοῖν, Attic also δυεῖν
Dat.	ἐνί	μιᾷ	ἐνί	δυοῖν, more rarely δυσί(ν)
Acc.	ένα	μίαν	ἐν	δύο

Nom.	τρεις	Neut. τρία	τέτταρες or τέσσαρες	Neut. τέτταρα
Gen.	τριῶν		τεττάρων	
Dat.	τρισί(ν)		τέτταρσι(ν)	
Acc.	τρεις	Neut. τρία	τέτταρας	Neut. τέτταρα.

REM. 1. The Gen. and Dat. of *μία*, viz. *μιᾶς*, *μιᾷ*, have the accentuation of monosyllabic substantives of the third declension. See § 33, III. (b). Like *εἰς* are also declined *οὐδεῖς* and *μηδεῖς*, no one, which have the same irregular accentuation, thus :

*οὐδεῖς*, *οὐδεμία*, *οὐδέν*, Gen. *οὐδενός*, *οὐδεμιᾶς*, Dat. *οὐδενί*, *οὐδεμιᾷ*, etc., but in Pl. *οὐδένες* (*μηδένες*) -ένων, -έσι, -ένας.

REM. 2. *Δύο* is often used indeclinably for all the Cases. The numeral *ἄμφω*, both, like *δύο*, has -οῖν in the Gen. and Dat. (*ἄμφοῖν*) ; the Acc. is like the Nom. Like *δύο*, it is also sometimes used indeclinably.

## XXXV. Vocabulary.

Ἀμφί, about.	bearing, furnished with	πληθος, -εος = -ους, τό,
ἀνά-βασις, -εως, ἡ, a go-	scythes.	a multitude, extent.
ing up, an expedition	ἐνιαυτός, -οῦ, ὁ, a year.	πούς, ποδός, ὁ, a foot,
(from the sea inland).	εὖρος, -εος = -ους, τό,	pes, pedis.
ἀριθμός, -οῦ, ὁ, number,	breadth.	σταθμός, -οῦ, ὁ, a station, a
extent, length.	κατά-βασις, -εως, ἡ, a go-	day's journey, a march.
ἄρμα, -ατος, τό, a chariot.	ing down (from inland	στράτευμα, -ατος, τό, an
ἄσυντετος, -ον, senseless,	to the sea), retreat.	army, an armament.
stupid.	ὀπλίτης, -ου, ὁ, a heavy-	συγγράφω, conscribo, to en-
βάρβαρος, -ου, ὁ, barbarian,	armed man.	list, to describe.
{every one not a Greek).	πᾶρμι, to be present.	συνπᾶς, -ᾶσα, -ᾶν, all to-
βῆμα, -ατος, τό, a step, a	πελταστής, -οῦ, ὁ, a shields-	gether, in a body, whole.
pace.	man.	συντετός, -ῆς, -όν, sensible,
δρεπανηφόρος, -ον, scythe-		intelligent.

Εὐφράτης ποταμός ἐστὶ τὸ εὖρος τεττάρων σταδίων. Τὸ δὲ στάδιον ἔχει πέντε καὶ εἴκοσι καὶ ἑκατὸν βήματα ἢ πέντε καὶ εἴκοσι καὶ ἑξακοσίους πόδας. Κύρω παρήσαν αἱ ἐκ Πελοποννήσου νῆες τριάκοντα πέντε. Τοῦ Σάραυ Κιλικίας ποταμοῦ τὸ εὖρος ἦν τρία πλέθρα. Τὸ δὲ πλέθρον ἔχει τέτταρας καὶ ἑκατὸν πόδας. Κύδνος Κιλικίας ποταμὸς εὐρός ἐστὶ δύο (δυεῖν) πλέθρων. Τοῦ Μαιάνδρου Φρυγίας ποταμοῦ τὸ εὐρὸς ἐστὶν εἴκοσι πέντε ποδῶν. Ὁ παρασάγγης, Περσικὸν μέτρον, ἔχει τριάκοντα στάδια ἢ πεντήκοντα καὶ ἑπτακοσίους καὶ ὀκτακισχιλίους καὶ μυρίους πόδας. Ἀριθμὸς συμπάσης τῆς ὁδοῦ τῆς ἀναβάσεως καὶ καταβάσεως, ἢ ἐπὶ Ξενοφῶντος συγγράφεται, σταθμοὶ διακόσιοι δέκα πέντε, παρασάγγαι χίλιοι ἑκατὸν πεντήκοντα πέντε, στάδια τρισμῦρια τετρακισχίλια ἑξακόσια πεντήκοντα. χρόνου πληθος τῆς ἀναβάσεως καὶ καταβάσεως ἐνιαυτὸς καὶ τρεῖς μῆνες.

Ἐνδὸς φιλία συνετοῦ κρείττων ἐστὶν ἀσυνέτων ἀπάντων. Τοῦ Κύρου στρατεύματος ἦν ἀριθμὸς τῶν μὲν Ἑλλήνων ὀπλῖται μύριοι καὶ τετρακόσιοι πελτασταὶ δὲ διςχίλιοι καὶ πεντακόσιοι, τῶν δὲ μετὰ Κύρου βαρβάρων δέκα μυριάδες καὶ ἄρματα δρεπανηφόρα ἅμφὶ τὰ εἰκοσιν.

It is better to have one sensible friend, than all senseless ones. Seventy years afford about 25,555 days. The extent (number) of the way from the battle at (ἐν) Babylon to (εἰς) Cotyora on the retreat (*gen.*) which is described by Xenophon, amounts to (is) 122 days' journeys, 620 parasangs, 18,600 stadia; the length (multitude) of the time eight months. The number of the armament is 12,639,850. The generals of the armament are four, each of 300,000 (*gen.*). In the battle were present 96,650 soldiers and 150 scythe-bearing chariots.

### § 69. Numeral Adverbs.

1 ἅπαξ, once	18 ὀκτωκαιδεκάκις
2 δῖς, twice	19 ἑννεακαιδεκάκις
3 τρίς	20 εἰκοσάκις
4 τετράκις	30 τριακοντάκις
5 πεντάκις	40 τετταρακοντάκις or τεσσαρ.
6 ἑξάκις	50 πεντηκοντάκις
7 ἑπτάκις	60 ἑξηκοντάκις
8 ὀκτάκις	70 ἑβδομηκοντάκις
9 ἑννεάκις, ἑννάκις	80 ὀγδοηκοντάκις
10 δεκάκις	90 ἑνενηκοντάκις
11 ἑνδεκάκις	100 ἑκατοντάκις
12 δωδεκάκις	200 διακοσιάκις
13 τριςκαιδεκάκις	300 τριακοσιάκις
14 τετταρεςκαιδεκάκις or τεσσαρ	1000 χιλιάκις
15 πεντεκαιδεκάκις	2000 διςχιλιάκις
16 ἑκκαιδεκάκις	10,000 μυριάκις
17 ἑπτακαιδεκάκις	20,000 διςμυριάκις

## CHAPTER VIII.

### THE VERB.

#### § 70. Nature of the Verb.

The verb expresses something which is affirmed of a subject; e. g. *the father writes, the rose blooms, the boy sleeps, God is loved.*

#### § 71. Classes of Verbs.

Verbs are divided, in relation to their meaning and form, into the following classes:

1. Active verbs, i. e. such as express an action, that the subject itself performs or manifests; e. g. *γράφω*, *I write*, *θάλλω*, *I bloom*;

2. Middle or Reflexive verbs, i. e. such as express an action, that proceeds from the subject and again returns to it, i. e. an action which the subject performs on itself; e. g. *βουλεύομαι*, *I advise myself*, *I deliberate*;

3. Passive verbs, i. e. such as express an action that the subject receives from another subject; e. g. *τύπτομαι ὑπό τινος*, *I am smitten by some one*.

### § 72. The Tenses.

1. The Greek language has the following Tenses:

I. (1) Present, *βουλεύω*, *I advise*,

(2) Perfect, *βεβούλευκα*, *I have advised*;

II. (3) Imperfect, *ἐβούλεον*, *I was advising*,

(4) Pluperfect, *ἐβεβούλευκον*, *I had advised*,

(5) Aorist, *ἐβούλευσα*, *I advised*, (indefinite);

III. (6) Future, *βουλεύσω*, *I shall or will advise*,

(7) Future Perfect (only in the Middle form), *βεβούλευσομαι*, *I shall have advised myself*, or *I shall have been advised*.

2. All the Tenses may be divided into,

a. Principal tenses, viz. Present, Perfect and Future;

b. Historical tenses, viz. Imperfect, Pluperfect and Aorist.

REMARK. The Greek language has two forms for the Perf. and Pluperf. Act., two for the simple Fut. Pass., and two each for the Act., Pass. and Mid. Aor.; these two forms may be distinguished as Primary and Secondary tenses. Still, few verbs have both forms; most verbs construct the above tenses with one or the other form. No verb has all the tenses. Pure verbs form, with very few exceptions, only the primary tenses. Mute and liquid verbs may form both the primary and secondary tenses. The Fut. Perf., which is found in but few verbs, is almost entirely wanting in liquid verbs.

### § 73. The Modes.

The Greek has the following Modes:

I. The Indicative, which expresses what is actual or real; e. g. the rose *blooms*, *bloomed*, *will bloom*.

II. The Subjunctive, which denotes merely a representation or conception of the mind. The Subjunctive of the historical tenses, is called the Optative; comp. *γράφοιμι*, with *scriberem*.

REMARK. How the Aor. can have both forms of the Subjunctive (i. e. Subj. and Opt.), and the Future an Optative, will be seen in the Syntax (§ 152).

III. The Imperative, which denotes a direct expression of one's will; e. g. βούλενε, *advise*.

§ 74. *Participials.—Infinitive and Participle.*

In addition to the modes, the verb has two forms, which, from their partaking both of the nature of the verb, and also of that of the substantive and adjective, are called Participials, namely,

(a) The Infinitive, which is the substantive-participial; e. g. ἐθέλω βουλεύειν, *I wish to advise*, and τὸ βουλεύειν, *the advising*.

(b) The Participle, which is the adjective-participial; e. g. βουλεύων ἀνὴρ, *an advising man*, i. e. *a counsellor*.

REMARK. These two participials may be called *verbum infinitum*; the remaining forms of the verb, *verbum finitum*.

§ 75. *Numbers and Persons of the Verb.*

The personal-endings of the verb show whether the subject of the verb be the speaker himself (*I*, first person); or a person or thing addressed (*thou*, second person); or a person or thing spoken of (*he, she, it*, third person). They also show the relation of number, viz. Singular, Dual and Plural; e. g. βουλεύω, *I*, the speaker, *advise*; βουλεύεις, *thou*, the person addressed, *advisest*; βουλεύει, *he, she, it*, the person or thing spoken of, *advise*s; βουλεύετον, *ye two*, the persons addressed, *advise*; βουλεύουσι, *they*, the persons spoken of, *advise*.

REMARK. There is no separate form for the first Pers. Dual in the active voice, and in the Pass. Aorists; hence it is expressed by the form of the first Pers. Plural.



§ 76. *The Conjugation of the Verb.*

The Greek has two forms for conjugation, that in -ω, which includes much the larger number of verbs, e. g. βουλεύω, *to advise*, and the older conjugation in -μι, e. g. ἵστημι, *to station*.

§ 77. *Stem, Augment and Reduplication.—Verb-characteristic.*

1. Every verb is divided into the *stem*, which contains the ground-form of the verb, and into the *syllable of formation*, by which the relations of the action expressed by the verb, are denoted. See §§ 71—75. The stem is found in most verbs in -ω by cutting off the ending of the first Pers. Ind. Pres.; e. g. βουλεύω, λέγω, τριβω.

2. The syllables of formation are either annexed as endings to the stem, and are then called inflection-endings, e. g. βουλεύ-ω, βουλεύ-σω, βουλεύ-σομαι; or are prefixed to the stem, and are then called Augment and Reduplication, e. g. ἐ-βούλενον, *I was advising*, βε-βούλενα, *I have advised*.

3. The Augment, which belongs to the Indicative of all the historical tenses, i. e. the Imperfect, the Aorist and the Pluperfect, is ε prefixed to the stem of verbs which begin with a consonant; e. g. ἐ-βούλεσα, *I advised*; but in verbs, which begin with a vowel, it consists in lengthening the first stem-vowel, α and ε being changed into η (and in some cases ε into ει), ι and υ into ῑ and ῡ, and ο into ω.

4. Reduplication, which belongs to the Perfect, Pluperfect and Future Perfect, consists in repeating the first stem-consonant together with ε, in those verbs whose stem begins with a consonant; but in verbs whose stem begins with a vowel, it is the same as the Augment; e. g. βε-βούλενα, *I have advised*, ἱκέτενα, *I have supplicated*, from ἱκετεύ-ω. For a more full definition of the Augment and Reduplication, see § 85.

5. The last letter of the stem, after the ending -ω is cut off, is called the *verb-characteristic*, or merely the *characteristic*, because according to this, verbs in -ω are divided into different classes; according as the characteristic is a vowel, or a mute, or a liquid, verbs are divided into *pure*, *mute* and *liquid verbs*; e. g. βουλεύ-ω, *to advise*, τιμά-ω, *to honor*, τρίβ-ω, *to rub*, φαίν-ω, *to show*.

### § 78. Inflection-endings.

In the inflection-endings, so far as they denote the relation of tense, mode and person, there are three different elements, namely, the tense-characteristic, the mode-vowel, and the personal-ending; e. g. βουλεύ-σ-ο-μαι. According to the three classes of verbs, they are divided into the Active, Middle and Passive endings.

### § 79. (a) Tense-characteristic and Tense-endings.

1. The tense-characteristic is that consonant which stands next after the stem of the verb, and is the characteristic mark of the tense. In pure verbs, κ is the tense-characteristic of the Perf. and Plup. Ind. Act.; e. g.

βε-βούλεν-κ-α

ἐ-βε-βουλεύ-κ-ειν;

that of the Fut. and first Aor. Act. and Mid. and the Fut. Perf. σ; e. g.

βουλεύ-σ-ω  
ἐ-βούλευ-σ-α

βουλεύ-σ-ομαι  
ἐ-βούλευ-σ-άμην;

βε-βουλεύ-σ-ομαι

that of the first Aor. Pass. is  $\vartheta$ ; in addition to the tense-characteristic  $\sigma$ , the first Fut. Pass. has the ending  $-\vartheta\eta$  of the first Aor. Pass, thus,

ἐ-βουλεύ- $\vartheta$ -ην

βουλεν- $\vartheta$ ήσ-ομαι.

The primary tenses only, see § 72, Rem., have a tense-characteristic.

2. The tense-characteristic, together with the ending following, is called the *tense-ending*. Thus, e. g. in the form βουλεύσω,  $\sigma$  is the tense-characteristic of the Fut., and the syllable σω, the tense-ending of the Future. The stem of the verb, together with the tense-characteristic and the augment or reduplication, is called the *tense-stem*. Thus, e. g. in ἐβούλευσ-α, ἐβουλενσ is the tense-stem of the first Aor. Active.

### § 79 (b) *Personal-endings and Mode-vowels.*

The personal-ending takes a different form according to the different persons and numbers; and the mode-vowel takes a different form according to the different modes; e. g.

1	Pers.	Sing.	Ind.	Pres.	M.	βουλεύ-ο-μαι	Subj.	βουλεύ-ω-μαι
3	"	"	"	Fut.	"	βουλεύ-σ-ε-ται	Opt.	βουλεύ-σ-οι-το
1	"	Pl.	"	Pres.	"	βουλεν-ό-μεθα	Subj.	βουλεν-ώ-μεθα
2	"	"	"	"	"	βουλεύ-ε-σθε	"	βουλεύ-η-σθε
1	"	Sing.	"	A. I.	"	ἐβουλεν-σ-ά-μην	"	βουλεύ-σ-ω-μαι
3	"	"	"	"	"	ἐβουλεύ-σ-α-το	Opt.	βουλεύ-σ-αί-το.

REMARK. In the above forms, βουλεν is the verb-stem, and βουλεν, βουλενσ and ἐβουλενσ are the tense-stems, namely, of the Pres., Fut. and first Aor. Mid.; the endings -μαι, -ται, etc., are the personal-endings, and the vowels ο, ω, ε, οι, η, α, αι, are the mode-vowels.

### § 80. *Remarks on the Personal-endings and Mode-vowels.*

1. The personal-endings are appended directly to the mode-vowel, and are often so closely united with it, that the two do not appear as separate parts, but are united in one; e. g. βουλεύσ-ης, instead of βουλεύσ-η-ις, βουλεύ-η, instead of βουλεύ-ε-αι,—the ε and α coalescing and forming η, and ι being subscribed.

2. The difference between the principal and historical tenses is here important. The principal tenses, viz. Pres., Perf. and Fut., form the second and third person Dual with the same ending, -ον; e. g. βουλεύ-ε-τον βουλεύ-ε-τον, βουλεύ-ε-σθον βουλεύ-ε-σθον; but

the historical tenses form the *second* person Dual with the ending -ο ν, the *third* with the ending -η ν; e. g.

ἐβουλεύε-ε-τ ο ν ἐβουλεν-έ-τ η ν, ἐβουλεύε-σ θ ο ν ἐβουλεν-έ-σ θ η ν.

3. The principal tenses form the third person plural *active* with the ending -σ ι (ν) [arising from -ν τ ι, -ν σ ι], the third person plural *middle* with -ν τ α ι, the historical active with -ν, and the middle with -ν τ ο; e. g.

βουλεύ-ο-νσι = βουλεύ-ουσι(ν)      ἐβούλεν-ο-ν  
βουλεύ-ο-νται      ἐβουλεύ-ο-ντο.

4. The principal tenses in the singular middle end in -μαι, -σαι, ται; the historical, in -μην, -σο, -το; e. g.

βουλεύ-ο-μαι      ἐβουλεν-ῶ-μην  
βουλεύ-ε-σαι = βουλεύ-η      ἐβουλεύ-ε-σο = ἐβουλεύ-ου  
βουλεύ-ε-ται      ἐβουλεύ-ε-το.

5. The personal endings of the subjunctive of the principal tenses, are the same as those of the indicative of the same tenses; and the endings of the optative are the same as those of the indicative of the historical tenses; e. g.

2 and 3 Du. Ind. Pr.	βουλεύε-τ ο ν	Subj.	βουλεύη-τ ο ν
	βουλεύε-σ θ ο ν	"	βουλεύη-σ θ ο ν
3 Pl. "	βουλεύου-σ ι (ν)	"	βουλεύω-σ ι (ν)
	βουλεύο-ν τ α ι	"	βουλεύω-ν τ α ι
1 S. "	βουλεύο-μ α ι	"	βουλεύω-μ α ι
2 " "	βουλεύ-η	"	βουλεύ-η
3 " "	βουλεύε-τ α ι	"	βουλεύη-τ α ι
2 and 3 Du. " Impf.	ἐβουλεύε-τ ο ν, -έ-τ η ν	Opt.	βουλεύοι-τ ο ν, -οί-τ η ν
	ἐβουλεύε-σ θ ο ν, -έ-σ θ η ν	"	βουλεύοι-σ θ ο ν, -οί-σ θ η ν
3 Pl. "	ἐβούλενο-ν	"	βουλεύοι-εν
	ἐβουλεύο-ν τ ο	"	βουλεύοι-ν τ ο
1 S. "	ἐβουλεύό-μ η ν	"	βουλεύοι-μ η ν
2 " "	(ἐβουλεύε-σ ο) ἐβουλεύ-ο ν	"	(βουλεύοι-σ θ) βουλεύοι-ο
3 " "	ἐβουλεύε-τ ο	"	βουλεύοι-τ ο.

REMARK. On ν ἐφελκυστικόν, see § 7, 1. (b).

6. The mode-vowel of the subjunctive of the principal tenses differs from that of the indicative, merely in being lengthened, viz. ο into ω, ε and α into η, and ει into η; e. g.

Ind. βουλεύ-ο-μεν Subj. βουλεύ-ω-μεν; Ind. βουλεύ-ε-σθε Subj. βουλεν-η-σθε.  
Ind. βουλεύ-εις Subj. βουλεύ-ης.

7. The mode-vowel of the optative is ι in connection with the preceding mode-vowel of the first person singular indicative. (The pluperfect is an exception, the optative of this taking the mode-vowel of the present). Thus:

1. Sing. Ind. Imperf. Act. ο      Opt. οι ἐβούλεν-ο-ν      βουλεύ-οι-μι  
" Plur. " Aor. I. Act. α      " αι ἐβουλεύσ-α-μεν      βουλεύσ-αι-μεν

# § 81. Conjugation of the Regular Verb in -ω, exhibited in the Pure Verb (§ 77, 5) βουλεύω.

PRELIMINARY REMARKS. As pure verbs do not form the secondary tenses (§ 72, Rem.), these tenses are supplied in the Paradigm from two mute verbs and a liquid verb (τρίβ-ω, λείπ-ω, stem ΛΙΠ, φαίν-ω, stem ΦΑΝ), so as to exhibit a full conjugation.

In learning the table of conjugation, it is to be noted:

(1) That the meaning in English is opposite the Greek forms. All the particular shades of meaning, however, which belong to the different Modes and Tenses in connected discourse, cannot be given in the table.

(2) That the Greek forms may always be resolved into their constituent parts, viz. (a) Personal-ending, (b) Mode-vowel, (c) Tense-characteristic, (d) Tense-stem, (e) Verb-stem, (f) Augment or Reduplication.

(3) The spaced forms, e. g. βουλεύ-ετον, βουλεύ-ητον, 3d Pers. Du. Ind. and Subj. Pres., may call the attention of the learner to the difference between the historical tenses in the Ind. and Opt. and the principal tenses.

(4) Similar forms, as well as those that differ only in accentuation, are distinguished by a star (\*). The learner should search these out and compare them together; e. g. βουλεύσω, 1. S. Ind. Fut. Act. or 1. S. Subj. Aor. I. Act.; βούλευσαι, 2. S. Imp. Aor. I. Mid., βουλεύσαι, 3. S. Opt. Aor. I. Act., βουλεύσαι, Inf. Aor. I. Act.

(5) The accentuation should be learned with the form. The following general rule will suffice for beginners: *The accent of the verb is as far from the end as the final syllable will permit.* Those forms, whose accentuation deviates from this rule, are indicated by a cross (†).

(6) When the following paradigm has been thoroughly learned in this way, the pupil may first resolve the verbs occurring in the Greek exercises into their elements, i. e. into the personal ending, mode-vowel, etc., observing the following order, viz. βουλεύσω, is (1) of the first Pers., (2) Sing., (3) Ind., (4) Fut., (5) Act., (6) from the verb βουλεύω, to advise; then he may so translate into Greek the verbs in the English exercises, as to exhibit the elements of which the form of the Greek verb must be composed; these elements may be arranged in the following order: (1) Verb-stem, (2) Augment or Reduplication, (3) Tense-characteristic, (4) Tense-stem, (5) Mode-vowel, (6) Tense-stem with Mode-vowel, (7) Personal-ending, (8) Tense-stem with Mode-vowel and Personal-ending. E. g. What would be the form in Greek of the phrase, *he advised himself*, using the Aor. of the Pres., βουλεύ-ω, to advise? Answer: The verb-stem is βουλευ-, augment ἐ, thus ἐβουλεν; the tense-characteristic of the first Aor. Mid. is σ, thus tense-stem is ἐ-βουλεν-σ; the mode-vowel of the first Aor. Ind. Mid. is α, thus ἐ-βουλεν-σ-α; the personal-ending of the third Pers. Sing. of an historical tense of the Mid. is το, thus ἐ-βουλεύ-σ-α-το.

(7) In order that the memory of the pupil may not be tasked by too many forms at once, it is best to commit the verb in parts, and in the order in which the exercises in § 84 follow each other. He may at the same time translate the exercises from Greek into English, and from English into Greek. After all the forms have been thoroughly committed in this way, he may turn back to the tables and repeat all the forms together.

Tenses.	Numbers and Persons.	Indicative.	Subjunctive of the Principal tenses.
<i>Present.</i> Tense- stem : βουλεν-	S. 1. 2. 3. D. 2. 3. P. 1. 2. 3.	βουλεύ-ω,* I advise, βουλεύ-εις, thou advisest, βουλεύ-ει, he, she, it advises, βουλεύ-ετον, ye two advise, βουλεύ-ετον, they two advise, βουλεύ-ομεν, we advise, βουλεύ-ετε,* you advise, βουλεύ-ουσι(ν), they advise,	βουλεύ-ω,* I may advise, βουλεύ-ης, thou mayest advise, βουλεύ-η,* he, she, it may adv. βουλεύ-ητον, ye two may ad. βουλεύ-ητον, they two may a. βουλεύ-ωμεν, we may advise, βουλεύ-ητε, you may advise, βουλεύ-ωσι(ν), they may adv.
<i>Imperfect.</i> Tense- stem : ἐβουλεν-	S. 1. 2. 3. D. 2. 3. P. 1. 2. 3.	ἐβούλεν-ον,* I was advising, ἐβούλεν-ες, thou wast advising, ἐβούλεν-ε(ν), he, she, it was ad. ἐβουλεύ-ετον, ye two were adv. ἐβουλεν-έτην, they two were a. ἐβουλεύ-ομεν, we were advising, ἐβουλεύ-ετε, you were advising, ἐβούλεν-ον,* they were advising,	
<i>Perfect I.</i> Tense- stem : βε- βουλεν-κ	S. 1. 2. 3. D. 2. 3. P. 1. 2. 3.	βε-βούλεν-κ-α, I have advised, βε-βούλεν-κ-ας, thou hast adv'd, βε-βούλεν-κ-ε(ν),* he, she, it has a βε-βουλεύ-κ-ατον, ye two have a. βε-βουλεύ-κ-ατον, they two have advised, βε-βουλεύ-κ-αμεν, we have adv. βε-βουλεύ-κ-ατε, you have adv. βε-βουλεύ-κ-ασι(ν), they have a	βε-βουλεύ-κ-ω, I may have ad. βε-βουλεύ-κ-ης, thou mayest have advised, etc., declined like the Subj. Pres.
<i>Pluperfect I.</i> Tense- stem : ἐ-βε- βουλεν-κ	S. 1. 2. 3. D. 2. 3. P. 1. 2. 3.	ἐ-βε-βουλεύ-κ-ειν, I had adv'd, ἐ-βε-βουλεύ-κ-εις, thou hadst a. ἐ-βε-βουλεύ-κ-ει, he, she, it had ad. ἐ-βε-βουλεύ-κ-ειτον, ye two had advised, ἐ-βε-βουλεν-κ-είτην, they two had advised, ἐ-βε-βουλεύ-κ-ειμεν, we had ad. ἐ-βε-βουλεύ-κ-ειτε, you had ad. ἐ-βε-βουλεύ-κ-εσαν, they had a.	
<i>Perf. II.</i> <i>Plpf. II.</i>		πέ-φην-α, <sup>1</sup> I appear, ἐ-πε-φήν-ειν, <sup>2</sup> I appeared,	πε-φών-ω, I may appear,
<i>Aor. I.</i> Tense- stem : ἐ- βουλεν-σ	S. 1. 2. 3. D. 2. 3. P. 1. 2. 3.	ἐ-βούλεν-σ-α, I advised, (indef.) ἐ-βούλεν-σ-ας, thou advisedst, ἐ-βούλεν-σ-ε(ν), he, she, it adv. ἐ-βουλεύ-σ-ατον, ye two adv'd, ἐ-βουλεν-σ-άτην, they two ad. ἐ-βουλεύ-σ-αμεν, we advised, ἐ-βουλεύ-σ-ατε, you advised, ἐ-βούλεν-σ-αν, they advised,	βουλεύ-σ-ω,* I may advise, βουλεύ-σ-ης, thou mayest advise, etc., declined like the Subj. Pres.
<i>Aor. II.</i> ἐ-λιπ-	S. 1. 2.	ἐ-λίπ-ον, I left, ἐ-λίπ-ες, etc., declined like Impf. Ind.	λίπ-ω, etc., declined like the Subj. Pres.
<i>Future.</i> βουλεν-σ	S. 1.	βουλεύ-σ-ω,* I shall advise, declined like the Indic. Pres.	

<sup>1</sup> The declension of the 2d Perf. in all the Modes and Participles, is like that of the 1st Perf.

## IV E.

MODES.		Participials.	
Optative i. e. Subj. of Historical tenses.	Imperative.	Infinitive.	Participle.
	<i>βούλευ-ε, advise thou,</i> <i>βουλευ-έτω, let him a.</i> <i>βουλεύ-ετον, ye two a.</i> <i>βουλευ-έτων, let them</i> <i>both advise,</i> <i>βουλεύ-ετε,* do ye ad.</i> <i>βουλευ-έτωσαν, usually</i>	<i>βουλεύ-</i> <i>ειν,</i> <i>to</i> <i>advise,</i>	<i>βουλεύ-ων</i> <i>βουλεύ-ουσα</i> <i>βουλεύ-ον†</i> <i>G. βουλεύ-οντος</i> <i>βουλευ-ούσης,</i> <i>advising,</i>
<i>βουλεύ-οιμι, I might advise,</i> <i>βουλεύ-οις, thou mightest advise,</i> <i>βουλεύ-οι, he, she, it might adv.</i> <i>βουλεύ-οιτον, ye two might ad.</i> <i>βουλευ-οίτην, they two mig. a.</i> <i>βουλεύ-οιμεν, we might advise,</i> <i>βουλεύ-οιτε, you might advise,</i> <i>βουλεύ-οιεν, they might advise,</i>			
	<i>[βε-βούλευ-κ-ε*] etc.</i> <i>declined like the</i> <i>Imp. Pres.; yet</i> <i>only a few Per-</i> <i>fects, and such as</i> <i>have the meaning</i> <i>of the Pres., form</i> <i>an Imperative.</i>	<i>βε-βου-</i> <i>λευ-</i> <i>κ-έναι,†</i> <i>to have</i> <i>advised,</i>	<i>βε-βουλευ-κ-ώς†</i> <i>βε-βουλευ-κ-υία†</i> <i>βε-βουλευ-κ-ός†</i> <i>G. -κ-ότος, -κ-</i> <i>υίας, having</i> <i>advised,</i>
<i>βε-βουλεύ-κ-οιμι, I mig. have a.</i> <i>βε-βουλεύ-κ-οις, thou mightest</i> <i>have advised, etc., declined</i> <i>like the Opt. Impf.</i>			
	<i>πέ-φην-ε, appear thou,</i>	<i>πε-φην-</i> <i>νέ-ναι,†</i>	<i>πε-φην-ώς†</i>
<i>βουλεύ-σ-αιμι, I might advise,</i> <i>βουλεύ-σ-αις or -ειας</i> <i>βουλεύ-σ-αι*† or -ειε(ν)</i> <i>βουλεύ-σ-αιτον</i> <i>βουλευ-σ-αίτην</i> <i>βουλεύ-σ-αιμεν</i> <i>βουλεύ-σ-αιτε</i> <i>βουλεύ-σ-αιεν or -ειαν</i>	<i>βούλευ-σ-ον, advise,</i> <i>βουλευ-σ-άτω</i> <i>βουλεύ-σ-ατον.</i> <i>βουλευ-σ-άτων,</i>  <i>βουλεύ-σ-ατε.</i> <i>βουλευ-σ-άτωσαν, usually -σάντων*</i>	<i>βου-</i> <i>λεύ-</i> <i>σαι,*†</i> <i>to</i> <i>advise,</i>	<i>βουλεύ-σ-ας</i> <i>βουλεύ-σ-ασα</i> <i>βουλεύ-σ-άν†</i> <i>G. βουλεύ-σ-αντος</i> <i>βουλευ-σ-άσης,</i> <i>having advised,</i>
<i>λίπ-οιμι, etc., declined like the</i> <i>Opt. Impf.</i>	<i>λίπ-ε, etc., declined</i> <i>like the Imp. Pres.</i>	<i>λιπ-</i> <i>είν,†</i>	<i>λιπ-ών, οὔσα, ὄν†</i> <i>G. ὄντος, οὔσης,</i>
<i>βουλεύ-σ-οιμι, I would advise,</i> <i>declined like the Opt. Impf.</i>		<i>βουλεύ-</i> <i>σ-ειν,</i>	<i>βουλεύ-σ-ων,</i> <i>etc., like Pr. Pt.</i>

\* The declension of the 2d Pluperf. is like that of the 1st Pluperf., both in the Ind. and Opt.

Tenses.	Numbers and Persons.	THE	
		Indicative.	Subjunctive of the Principal tenses.
Present.	S. 1.	βουλεύ-ομαι, <i>I deliberate</i> , or	βουλεύ-ωμαι, <i>I may</i>
	2.	βουλεύ-η* [am advised,	βουλεύ-η* [deliberate,
	3.	βουλεύ-εταί	βουλεύ-ηται
	D. 1.	βουλευ-όμεθον	βουλευ-όμεθον
	2.	βουλεύ-εσθον	βουλεύ-ησθον
	3.	βουλεύ-εσθον	βουλεύ-ησθον
	P. 1.	βουλευ-όμεθα	βουλευ-όμεθα
	2.	βουλεύ-εσθε*	βουλεύ-ησθε
	3.	βουλεύ-ονταί	βουλεύ-ωνταί
Imperfect.	S. 1.	ἐ-βουλευ-όμην, <i>I was delibe-</i>	
	2.	ἐ-βουλεύ-οιμι [rating,	
	3.	ἐ-βουλεύ-ετο	
	D. 1.	ἐ-βουλευ-όμεθον	
	2.	ἐ-βουλεύ-εσθον	
	3.	ἐ-βουλευ-εσθον	
	P. 1.	ἐ-βουλευ-όμεθα	
	2.	ἐ-βουλεύ-εσθε	
	3.	ἐ-βουλεύ-οντο	
Perfect.	S. 1.	βε-βούλεν-ομαι, <i>I have delibe-</i>	βε-βουλεν-μένος ὦ, <i>I</i>
	2.	βε-βούλεν-σαι [rated,	<i>may have deliberated,</i>
	3.	βε-βούλεν-ται	
	D. 1.	βε-βουλεύ-μεθον	
	2.	βε-βούλεν-σθον	
	3.	βε-βούλεν-σθον	
	P. 1.	βε-βουλεύ-μεθα	
	2.	βε-βουλεν-σθε*	
	3.	βε-βούλεν-νται	
Pluperfect.	S. 1.	ἐ-βε-βουλεύ-μην, <i>I had de-</i>	
	2.	ἐ-βε-βούλεν-σο [liberated.	
	3.	ἐ-βε-βούλεν-το	
	D. 1.	ἐ-βε-βουλεύ-μεθον	
	2.	ἐ-βε-βούλεν-σθον	
	3.	ἐ-βε-βουλεύ-σθον	
	P. 1.	ἐ-βε-βουλεύ-μεθα	
	2.	ἐ-βε-βούλεν-σθε	
	3.	ἐ-βε-βούλεν-ντο	
Aorist I.	S. 1.	ἐ-βουλεν-σάμην, <i>I delibera-</i>	βουλεύ-σ-ωμαι, <i>I may</i>
	2.	ἐ-βουλεύ-σ-ω [ted, (indefinite)	βουλεύ-σ-η* [deliberate,
	3.	ἐ-βουλεύ-σ-ατο	etc., declined like
	D. 1.	ἐ-βουλεν-σάμεθον	Pres. Subj.
	2.	ἐ-βουλεύ-σ-ασθον	
	3.	ἐ-βουλεν-σάσθον	
	P. 1.	ἐ-βουλεν-σάμεθα	
	2.	ἐ-βουλεύ-σ-ασθε	
	3.	ἐ-βουλεύ-σ-αντο	
Aorist II.	S. 1.	ἐ-λίπ-ομαι, <i>I remained</i> , decli- ned like Ind. Imperf.	λίπ-ωμαι, <i>I may remain</i> , declined like Pres. Subj.
	S. 1.	βουλεύ-σ-ομαι, <i>I shall delibe-</i> <i>rate</i> , declined like Pres. Ind.	
Future.	S. 1.	βουλεύ-σ-ομαι, <i>I shall delibe-</i> <i>rate</i> , declined like Pres. Ind.	
	S. 1.	βε-βουλεύ-σ-ομαι, <i>I shall delibe-</i> <i>rate</i> , declined like Pres. Ind.	
Fut. Perf.	S. 1.	βε-βουλεύ-σ-ομαι, <i>I shall delibe-</i> <i>rate</i> , declined like Pres. Ind.	
	S. 1.	βε-βουλεύ-σ-ομαι, <i>I shall delibe-</i> <i>rate</i> , declined like Pres. Ind.	

DLE.

MODES.		Participials.	
Optative i.e. Subj. of the Hist. tenses.	Imperative.	Infin.	Particip.
	βουλεύ-ον, <i>deliberate thou</i> , βουλευ-έσθω  βουλεύ-εσθον βουλευ-έσθων <sup>2</sup>  βουλεύ-εσθε <sup>*</sup> βουλευ-έσθωσαν, usually βουλευ-έσθων <sup>*</sup>	βουλεύ- εσθαι, <i>to delibe-            rate,</i>	βουλευ-όμενος βουλευ-ομένη βουλευ-όμενον, <i>deliberating,</i>
βουλευ-οίμην, <i>I might</i> βουλεύ-οιο [ <i>deliberate,</i> βουλεύ-οιτο βουλευ-οίμεθον βουλεύ-οισθον βουλευ-οίσθην βουλευ-οίμεθα βουλεύ-οισθε βουλεύ-οιντο			
	βε-βούλεν-σο, <i>deliberate thou</i> βε-βουλεύ-σθω  βε βούλεν-σθον βε-βουλεύ-σθων <sup>*</sup>  βε-βουλεύ-σθε <sup>*</sup> βε-βουλεύ-σθωσαν, usually βε-βουλεύ-σθων <sup>*</sup>	βε-βουλεύ- σθαι, † <i>to</i> <i>have de-</i> <i>liberated,</i>	βεβουλευμένος† βεβουλευ-μένη βεβουλευ-μέ- νον, † <i>having</i> <i>deliberated,</i>
βε-βουλευ-μένος εἶην, <i>I</i> <i>might have deliberated,</i>			
βουλευ-σάιμην, <i>I mig't</i> βουλεύ-σαιο [ <i>delibe-</i> βουλεύ-σαιτο [ <i>rate.</i> βουλευ-σάιμεθον βουλεύ-σασθον βουλευ-σάισθην βουλευ-σάιμεθα βουλεύ-σασθε βουλεύ-σαιντο	βούλεν-σ-αι <sup>*</sup> <i>deliberate thou</i> , βουλευ-σ-άσθω  βουλεύ-σ-ασθον βουλευ-σ-άσθων <sup>*</sup>  βουλεύ-σ-ασθε βουλευ-σ-άσθωσαν, usually βουλευ-σ-άσθων <sup>*</sup>	βουλεύ- σ-ασθαι, <i>to delibe-</i> <i>rate,</i>	βουλευ-σ-άμενος βουλευ-σ-αμένη βουλευ-σ-άμενον <i>having delib-</i> <i>erated,</i>
λιπ-οίμην, <i>I mig't remain,</i> <i>like Opt. Impf.</i>	λιπ-οῦ, † -έσθω, <i>declined</i> <i>like Pres. Imp.</i>	λιπ-έσθαι†	λιπ-όμενος, -ο- μένη, -όμενον
βουλευ-σ-οίμην, <i>I m. have</i> <i>deliberated, like Opt. Impf.</i>		βουλεύ- σ-εσθαι	βουλευ-σ-όμε- νος, -η, -ον
βε-βουλευ-σ-οίμην, <i>I sh'd</i> <i>deliberate, like Opt. Impf.</i>		βε-βουλεύ- σ-εσθαι	βε-βουλευ-σ-ό- μενος, -η, -ον <sup>2</sup>

PAS

THE

Tenses.	Numbers and Persons.	THE	
		Indicative.	Subjunctive of the Principal tenses.
Aorist I. Tense-stem: ἐ-βουλευ-θ-	S. 1.	ἐ-βουλευ-θ-ην, <i>I was advised,</i>	βουλευ-θ-ῶ, <i>I might have</i>
	2.	ἐ-βουλευ-θ-ης	βουλευ-θ-ῇς [ <i>been advised,</i>
	3.	ἐ-βουλευ-θ-η	βουλευ-θ-ῇ
	D. 2.	ἐ-βουλευ-θ-ητον	βουλευ-θ-ῇτον
	3.	ἐ-βουλευ-θ-ήτην	βουλευ-θ-ῇτον
	P. 1.	ἐ-βουλευ-θ-ημεν	βουλευ-θ-ῶμεν
	2.	ἐ-βουλευ-θ-ητε	βουλευ-θ-ῆτε*
	3.	ἐ-βουλευ-θ-ησαν	βουλευ-θ-ῶσι(ν)
Future I.	S. 1.	βουλευ-θή-σομαι, <i>I shall be adv.</i>	
	2.	βουλευ-θή-σ-η, etc., declined like the Ind. Pres. Mid.	
Aorist II.	S. 1.	ἐ-τριβ-ην, <i>I was rubbed,</i>	τριβ-ῶ, <i>I may have been rub'd,</i>
	2.	ἐτριβ-ης, etc., declined like the first Aor. Ind. Pass.	τριβ-ῇς, etc., declined like the first Aor. Subj. Pass.
Fut. II.	S. 1.	τριβ-ή-σομαι, <i>I shall be rubbed,</i>	
	2.	τριβ-ή-σ-η, etc., declined like the first Fut. Ind. Pass.	

Verbal Adjectives: βουλευ-τός, -ή, -όν, *advised,*§ 82. *Remarks on the Paradigm.*

1. In the first person Sing. Plup. Act., Attic writers use besides the form in -ειν, a form in -η; e. g. ἐβεβουλευέκ-η, instead of -κ-ειν. The mode-vowel ει in the third Pers. Pl. is commonly shortened into ε; ἐβεβουλευέ-κ-ε-σαν, instead of ἐβεβουλευέ-κ-ει-σαν.

2. In the second Pers. Sing. Pres. and Fut. Mid. and Pass., the Attic writers besides the form in -η, use another in -ει; e. g. βουλευ-η and βουλευ-ει, βουλεύσ-η and -ει, βεβουλευέσ-η and -ει, βουλευνθήσ-η and -ει, τριβήσ-η and -ει. This last form in -ει is exclusively used in the following forms of the three verbs, viz.

βούλωμαι, *I wish,*  
οἶομαι, *I think,*  
ὄψομαι, *I shall see.*

βούλει, *thou wishest* (but Subj. βούλη)  
οἶεῖ, *thou thinkest* (but Subj. οἶη)  
ὄψει, *thou wilt see.*

3. The abbreviated forms of the third Pers. Pl. Imp. Act. have in all tenses except the Perf., the same form as the Gen. Pl. of participles of the respective tenses. The pupil should seek out these forms.

§ 83. *Remarks on the Formation of the Attic Future.*

1. When in the Fut. Act. and Mid. of verbs in -σω, -σομαι, from stems of two or more syllables, the short vowels ᾱ, ε, ι, precede σ, certain verbs, instead of the regular form, have another, which, after dropping σ, takes the circumflexed ending -ῶ, -οῦμαι, and because it was frequently used by the Attic writers, it is called the *Attic Future*; e. g. ἐλάω (usually ἐλαύνω), *to drive*, ἐλά-σ-ω, Fut. Att. ἐλῶ, -ᾶς, -ᾶ, -ᾶτον, -ᾶμεν, -ᾶτε, -ᾶσι(ν); τελέω, *to finish*, τελέ-σ-ω, Fut. Att.

## SIVE.

MODES.		Participials.	
Optative i. e. Subj. of the Hist. tenses.	Imperative.	Infinitive.	Participle.
βουλευ-θ-εῖην, <i>I might be advised,</i> βουλευ-θ-εῖς βουλευ-θ-εῖη βουλευ-θ-εῖητον βουλευ-θ-εῖη τ η ν βουλευ-θ-εῖημεν and -εῖμεν βουλευ-θ-εῖητε and -εῖτε βουλευ-θ-εῖεν	βουλεύ-θ-ητι, <i>be thou advised,</i> βουλευ-θ-ήτω βουλεύ-θ-ητον βουλευ-θ-ήτων βουλεύ-θ-ητε* βουλευ-θ-ήτωσαν	βουλευ-θ-ῆναι, <i>to be advised,</i> βουλευ-θ-ῆναι βουλευ-θ-ῆναι βουλευ-θ-ῆναι βουλευ-θ-ῆναι βουλευ-θ-ῆναι βουλευ-θ-ῆναι	βουλευ-θ-εῖς† βουλευ-θ-εῖσα† βουλευ-θ-έντ Genitive: βουλευ-θ-έντος βουλευ-θ-εῖπης, <i>having been advised,</i> βουλευ-θ-ῆναι βουλευ-θ-ῆναι βουλευ-θ-ῆναι βουλευ-θ-ῆναι βουλευ-θ-ῆναι βουλευ-θ-ῆναι
βουλευ-θ-η-σ-οίμην, <i>I should be advised, etc., declined like the Impf. Opt. Mid.</i>		βουλευ-θ-ῆσαι	βουλευ-θ-ῆς, -ον
τριβ-εῖην, <i>I might be rubbed,</i> τριβ-εῖς, etc., declined like the first Aor. Opt. Pass.	τρίβ-ηθι, -ήτω, etc., decl'd like first Aor. Imp. Pass.	τριβ-ῆναι	τριβ-εῖς, † etc., declined like I. Aor. Part. Pass.
τριβ-η-σ-οίμην, <i>I should be rubbed, etc., declined like the first Fut. Opt. Pass.</i>		τριβ-ῆσαι	τριβ-η-σ-όμενος -η, -ον

βουλευ-τέος, -τέα, -τέον, *to be advised.*

τελῶ, -εῖς, -εἶ, -εῖτον, -οὔμεν, -εῖτε, -οὔσι(ν); τελέ-σ-ομαι (τελέομαι), τελοῦμαι, -εἶ, -εῖται, etc.; κομῖζω, *to carry*, Fut. κομίσω, Fut. Att. κομιῶ, -ιεις, -ιει, -ιείτον, -ιούμεν, -ιείτε, -ιούσι(ν); κομοῦμαι, -ιει, -ιείται, -ιούμεθον, etc.

2. This form of the Fut. is found only in the Ind., Inf. and Part., never in the Opt., thus τελῶ, τελεῖν, τελῶν; but τελέσοιμι. The verbs which have this form are the following: (a) ἐλάω (ἐλαύνω), *to drive*, τελέω, *to finish*, καλέω, *to call*, and, though seldom, ἀλέω, *to grind*;—(b) all polysyllables in -ίζω;—(c) a few verbs in -άζω, very generally βιβάζω;—(d) of verbs in -μι, all in -άννυμι and ἀμφιέννυμι, *to clothe* (ἀμφιέσω, ἀμφιῶ, -ιεις, etc.). Exceptions to this form of the Fut. are found but seldom in the Attic dialect.

## § 84. Accentuation of the Verb.

1. PRIMARY LAW. The accent is drawn back from the end of the word towards the beginning, as far as the nature of the final syllable permits; e. g. βούλευε, βουλευομαι, παῦε, τύπτε, βούλευσον, παῦσον, τύψον, but βουλεύεις, βουλεύειν.

REM. 1. The diphthong -αι at the end of a word, is considered short in respect to accent; e. g. βουλεύομαι. The Opt. ending -αι, however, is considered long; e. g. βουλεύσαι, third Pers. Sing. Opt. first Aor. Active. The Opt. ending -οι is also long; e. g. ἐκλείποι.

2. The same law holds good in composition, yet with this limitation, that the accent cannot go back beyond that syllable of the word prefixed, which before composition had the accent; nor beyond the first two words forming the compound, neither beyond an existing augment; e. g.

φέρει πρόσφερε λείπε ἀπόλειπε δῶμεν ἐνδόμεν  
φεῦγε ἐκφευγε οἶδα σύνοιδα ἤμαι κάθημαι;

but *προσεῖχον* like *εἶχον*, *παρέσχον* like *ἔσχον*, *ἐξῆγον* like *ἦγον*, *προσῆκον* like *ἦκον*, *ἀπείργον* like *εἶργον* (not *πρόσειχον*, *πάρεσχον*, etc.), but Imp. *ἄπειργε*.

*Exceptions to the Primary Law.*

3. The accent is on the *ultimate* in the following forms :

(a) In the Inf. second Aor. Act. as circumflex, and in the Masc. and Neut. Sing. of the Part. of the same tense as acute; e. g. *λιπεῖν*, *λιπών*, -όν, and in the second Pers. Sing. Imp. second Aor. Act. of the five verbs, *εἰπέ*, *ἐλθέ*, *εἶρέ*, *λαβέ* and *ιδέ* (but in composition, *ἄπειπε*, *ἀπόλαβε*, *ἄπελθε*, *εἵριδε*).

(b) Also in the Imp. second Aor. Mid. as circumflex; e. g. *λαβοῦ*, *θοῦ*, from *τίθημι*.

REM. 2. In compounds, the Imp. (not Participials) of the second Aor. Act. draws back the accent in all verbs according to the primary law; e. g. *ἐκβαλε*, *ἐξελθε*, *ἐκδος*, *ἐκδοτε*, *ἀπόδος*, *ἀπόδοτε*, *μετάδος*, *μετάδοτε* (but not *ἄποδος*, *μέταδος*, see No. 2), but *ἐκβαλεῖν*, *ἐκβαλάν*, *ἐκλιπεῖν*, *ἐξελθάν*, etc. But in the Imp. Sing. second Aor. Mid. of verbs in -ω, the circumflex remains on the ultimate in compounds also; e. g. *ἐκβαλοῦ*, *ἀφικοῦ*, *ἐκλιποῦ*, *ἐπιλανθοῦ*, *ἀφελοῦ*, *ἐνενεγκοῦ*; so in verbs in -μι, when the verb is compounded with a monosyllabic preposition; e. g. *προδοῦ*, *ἐνθοῦ*, *ἀφοῦ*; yet the accent is drawn back, when the verb is compounded with a dissyllabic preposition; e. g. *ἀπόδου*, *κατάθου*, *ἀπόθου*; but in the Dual and Pl. of the second Aor. Mid., the accent is in all cases drawn back; e. g. *ἐκβάλεσθε*, *ἀπολάβεσθε*, *πρόδοσθε*, *ἐνθεσθε*, *ἄφεσθε*, *κατάθεσθε*.

(c) The acute stands on the ultimate in all participles in -ς (Gen. -τος), consequently in all active participles of verbs in -μι, as well as in those of the first and second Perf. Act. and first and second Aor. Pass. of all verbs; e. g. *βεβουλευκώς*, Gen. -ότος, *πεφηνώς*, Gen. -ότος, *βουλευθεῖς*, Gen. -έντος, *τυπείς*, Gen. -έντος, *ιστάς*, Gen. -άντος, *τιθείς*, Gen. -έντος, *διδούς*, Gen. -όντος, *δεικνύς*, Gen. -ύντος, *διαστάς*, *ἐκθείς*, *προδούς*, Gen. *διαστάντος*, *ἐκθέντος*, *προδόντος*.

REM. 3. The first Aor. Act. Part., which is always paroxytone, is an exception; e. g. *παιδεύσας*, Gen. *παιδεύσαντος*.

(d) In the Sing. of the first and second Aor. Subj. Pass. as circumflex; e. g. *βουλευθῶ*, *τριβῶ*.

4. The accent is on the penult in the following forms :

(a) In the Inf. Perf. Mid. or Pass., first Aor. Act. and second Aor. Mid.; also in all infinitives in -ναι, hence in all active infinitives of verbs in -μι, as well as in the Inf. of first and second Aor. Pass. and of the Perf. Act. of all verbs; e. g. *τετύφθαι*, *βεβουλευῆσθαι*, *τετιμῆσθαι*, *πεφιλήσθαι*, *μεμισθῶσθαι*;—*φυλάξαι*, *βουλεύσαι*, *τιμῆσαι*, *φιλήσαι*, *μισθῶσαι*;—*λιπέσθαι*, *ἐκθέσθαι*, *διαδόσθαι*;—*ιστάναι*, *τιθέναι*, *διδόναι*, *δεικνύναι*, *στήναι*, *ἐκστήναι*, *θεῖναι*, *ἐκθεῖναι*, *δοῦναι*, *μεταδοῦναι*;—*βουλευθῆναι*, *τριβῆναι*;—*βεβουλευκέναι*, *λελοιπέναι*.

(b) In all Optatives in -οι and -αι, see Rem. 1.

REM. 4. The three similar forms, viz. the Inf. first Aor. Act., Imp. first Aor. Mid. and the third Pers. Sing. Opt. first Aor. Act., when they consist of three or more syllables, whose penult is long by nature, are distinguished from one another by the accent, in the following manner :

Inf. first Aor. Act. βουλεῦσαι,	Imp. first Aor. Mid. βούλευσαι,
ποιῆσαι	ποιήσαι
Opt. first Aor. Act. βουλεύσαι	
ποιήσαι.	

But when the penult is short by nature or long only by position, the Inf. first Aor. Act. corresponds with the third Pers. Sing. Opt. first Aor. Act.; e. g. φυλάξαι; but Imp. first Aor. Mid. φύλαξαι.

(c) In the Part. Perf. Mid. or Pass.; e. g. βεβουλευμένος, -μένη, -μένον, -τετιμημένος, πεφιλημένος.

### XXXVI. Vocabulary.

#### (a) Present and Imperfect Active

Ἀγορεύω, to say.	ἕτερος, -ᾱ, -ον, alter, the	ὅτε, when.
ἄπειρος, -ον, (adv. ἀπειρώς), w. gen., unacquainted with, unskilled in.	other (of two), opposite, different.	οὕτως, (bef. cons. οὕτω,) so, thus.
ἀπο-τρέπω, to turn away, avert.	ἵνα, in order that.	παιδεία, -ας, ἡ, education,
ἀπο-φεύγω, to flee away.	κάλλος, -εος = -ους, τό, beauty.	instruction.
ἄροτρον, -ον, τό, a plough.	κεύθω, to conceal.	πλησιάζω, to approach.
γενναίως, nobly, bravely.	μουσική (τέχνη understood)	πρόνοια, -ας, ἡ, foresight,
δεινός, -ή, -όν, fearful, terrible, dangerous; τὸ δεινόν, the danger.	-ῆς, ἡ, every art under the patronage of the Muses, especially music.	precaution.
	ὅταν, w. subj., when, whenever.	προς-πίπτω, (in third pers. sing.), it falls out, it occurs, it presents itself.
		στασιάζω, to live at variance with.

Δύο ὁδοὶ πρὸς τὴν πόλιν ἄγετον. Βόε τὸ ἄροτρον ἄγετον. Χαίρωμεν, ὦ παῖδες. Ὡς ἡδὺν κάλλος, ὅταν ἔχη νοῦν σώφρονα. Οἱ πολῖται τοὺς νόμους φυλάττοντων. Ἐταῖρος ἐταῖρον φρονιζέτω. Πατήρ τε καὶ μήτηρ πρόνοιαν ἐχέτων τῆς τῶν τέκνων παιδείας. Ὁ γραμμάτων ἄπειρος οὐ βλέπει βλέπων. Τὰς προσπιπτούσας τύχας γενναίως φέρε. Ὁ παῖς τῷ πατρὶ ῥόδον φέρει, ἵνα χαίρῃ. Ὁ παῖς τῷ πατρὶ ῥόδον ἔφερεν, ἵνα χαίροι. Σωκράτης ὥσπερ ἐγίγνωσκεν, οὕτως ἔλεγεν. Ὅτε οἱ Ἕλληνες ἐπλησίαζον, οἱ βάρβαροι ἀπέφευγον. Θεμιστοκλῆς καὶ Ἀριστείδης ποτὲ ἐστασιαζέτην. Λακεδαιμόνιοι μουσικῆς ἀπείρως εἶχον. Ἀποτρέποιτε, ὦ θεοί, τὸ δεινὸν ἀφ' ἡμῶν. Μὴ ἕτερον κεῦθοις καρδίᾳ νοῦν, ἄλλα ἀγορεύων.

Two horses drawing (driving) the chariot, hasten. Two women sing. Let us flee from vice. The boys study literature diligently, that their parents may rejoice. The boys studied literature very diligently, that their parents might rejoice. Let the citizen defend the laws. Let friends care for friends. Two horses, drawing the chariot, hastened. Two women sang. Those who are unacquainted with literature do not see, when they see. Bear nobly the danger which presents itself (part.), O citizens! You speak (so) as you think. We were unacquainted with music. May the gods avert the danger from us!

## XXXVII. Vocabulary.

## (b) First Perfect and Pluperfect Active.

Γυναικεῖος, -ᾱ, -ον, be- longing to women, wo- manly.	κατα-λύω, to loosen, de- stroy, dissolve.	about to do, delay; τὸ μέλλον, the future.
ἐν-δύω, to go into, put on.	κυριεύω, w. gen., to be or become master of, con- quer, obtain.	πολέμιος, -ᾱ, -ον, hostile, ὁ πολέμιος, the enemy.
ἐπι-διώκω, to pursue.		προφητεύω, to prophesy.
κατα-δύω, to dip, go down, set, conceal oneself.	μάντις, -εως, ὁ, a seer, a prophet.	φύω, to bring forth. <i>Perf.</i> to have become, be.
	μέλλω, to intend or be	

Οἱ πολέμιοι ἑκατὸν πολίτας πεφονεύκασιν. Φερεκύδης ἔλεγε, μηδενὶ θεῷ τε-  
θυκέναι. Νέος πεφυκὼς πολλὰ χρηστὰ μάνθανε. Ὁ μάντις τὰ μέλλοντα κα-  
λῶς πεπροφήτευκεν. Τὰ τέκνα εὖ πεπαίδευκας. Μήδεια τὰ τέκνα πεφονευκῆ  
ἔχαιρεν. Οἱ Λακεδαιμόνιοι Πλαταιῶς κατελέλυκεσαν. Σαρδανάπαλος στολὴν  
γυναικεῖαν ἐνεδεδύκει. Ὅτε ἥλιος κατεδεδύκει, οἱ πολέμιοι ἐπλησίαζον. Ἀλέ-  
ξανδρος ἐπιδιώκων Δαρεῖον, τὸν τῶν Περσῶν βασιλέα, πολλῶν χρημάτων ἐκεκυ-  
ριεύκει.

The sun has gone down (is set). The Lacedaemonians have destroyed Plataea. We admired the woman, who had put on (having put on) a purple robe Diodorus (Διόδωρος) says that Alexander (*acc. w. inf.*), pursuing Darius, obtained many treasures. The enemies had killed 400 soldiers. Thy friend had brought up his (the) children well.

## XXXVIII. Vocabulary.

## (c) First Future and Aorist Active.

Ἀβλάβεια, -ας, ἡ, inno- cence.	ἐκγονος, -ον, descendant, descended from.	κινδυνεύω, to incur dan- ger, run a risk.
ἄμφω, both, <i>ambo</i> .	ἐλπίζω, to hope, expect.	μετά, w. gen., with; w. acc., after.
ἀνύω, to complete, finish.	ἐπαγγέλλω, to announce.	
δάκρυον, -ον, τό, a tear.	ἐπι-βουλεύω, w. dat., to plot against.	μηνίω, w. dat., to be angry with.
δια-λύω, to dissolve, sepa- rate.	ἔσχατος, -η, -ον ( <i>superl.</i> of ἐξ), outermost, utmost,	ὅτι, that, because.
δικάζω, to judge.		πρὶν ἂν, w. subj., before, ere, until.
δικαστής, -ου, ὁ, a judge, a magistrate.	ικετεύω, to ask, suppli- cate, entreat.	φυτεύω, to plant.
εἴθε, w. opt., O that.		

Οἱ στρατιῶται τὴν πόλιν ἀπὸ τῶν πολεμίων ἀπολύσουσιν. Ὁ χρηστὸς ἄν-  
θρωπος καὶ τοῖς ἐκγόνοις φυτεύσει. Ἐλπίζομεν πάντα εὖ ἀνύσειν. Ὁ ἄγγε-  
λος ἐπήγγελλε τοῖς πολίταις, ὅτι οἱ πολέμιοι τῷ στρατεύματι ἐπιβουλεύσοιεν.  
Ἀχιλλεὺς Ἀγαμέμνονι ἐμήνισεν. Οἱ Ἕλληνες ἀνδρεῖα πολλὰ ἴσχυσαν. Ὁ Σω-  
κοῦτης οὐχ ἰκέτευσε τοὺς δικαστὰς μετὰ πολλῶν δακρύων, ἀλλὰ πιστεύσας τῇ  
ἐαυτοῦ ἀβλαβείᾳ ἐκινδύνευσε τὸν ἔσχατον κίνδυνον. Τὰς τῶν φανῶν σινηθείας

ὀλίγος χρόνος διέλυσεν. Πρὶν ἂν ἀμφοῖν μῦθον ἀκούσῃς,<sup>1</sup> μὴ δικάζῃς. Οἱ Λακεδαιμόνιοι Πλαταιᾶς κατέλυσαν. Τίς ἂν πιστεύσαι (πιστεύσεις) ψεύσῃ; Εἶθε πάντα καλῶς ἀνύσαιμι. Ἀκούσας (ἀκούσειάς) μου, ὦ φίλε. Ὁ ἄγγελος ἐπήγγελλεν, ὅτι οἱ πολέμοι τῇ στρατιᾷ ἐπιβουλεύσαιεν (ἐπιβουλεύσειαν). Ἀκούσόν μου, ὦ φίλε. Ἐταῖρος ἐταίρῳ πιστευσάτω. Τὴν πόλιν λέγουσι μέγαν κίνδυνον κινδυνεύσαι.

**RULE OF SYNTAX.** The particle *ἂν* denotes a condition either expressed or to be supplied.

YOU will free the town from the enemies. Good men will plant also for their descendants. He said, that the town would incur great danger. Achilles and Agamemnon were angry with (*dual*) one another. We entreated the magistrates with many tears. Achilles killed Hector (*Ἐκτωρ, -ορος*). Judge not (*pl.*) before you have heard the account of both. Thou canst not trust (*opt. w. ἂν*) a liar. May we complete (*merely the opt.*) everything well. O that you would hear me, O friends! May the soldiers free us from the enemies. Hear me, O friends! Friends should trust (*imp.*) friends. To command (*aor.*) is easier than to do. Medea rejoiced in having murdered (*aor. part.*) her children.

### XXXIX. Vocabulary.

#### (d) Present and Imperfect Middle or Passive.

Ἀδελφός, -οῦ, ὁ, a brother.	ἐργάζομαι, to work.	πένομαι, to be poor.
ἀπο-δέχομαι, to receive, admit, approve of.	έρχομαι, to go, come.	πράττω, to do, to act; w. adv., to fare.
αὐλός, -οῦ, ὁ, a flute.	ἡσυχος, quiet, quietly.	στρατεύω, to make an expedition; <i>Mid.</i> to make war, march (in a hostile manner).
ἔάν = ἤν, or ἂν, if, w. subj.	λανθάνω, w. acc., to be concealed from, escape the notice of; <i>lateo, Mid.</i>	ψεύδομαι, to lie.
ἐγχώριος, -ον, and ἐγχώριος, -α, -ον, native, of the country.	to forget. [ <i>dile.</i> μέσος, middle, in the mid-	

Δύο ἄνδρες μάχεσθον. Γενναίως μαχώμεθα<sup>2</sup> περὶ τῆς πατρίδος. Ἀναγκαῖόν ἐστι τὸν υἱὸν πείθεσθαι τῷ πατρί. Πολλοὶ ἀγαθοὶ πένονται. Νόμοις τοῖς ἐγχωρίοις ἐπεσθαι καλόν ἐστιν. Μὴ ἀποδέχου τῶν φίλων τοὺς πρὸς τὰ φαυλὰ σοι χαριζομένους. Ἐκαστος ἡσυχος μέσῃ τὴν ὁδὸν ἐρχέσθω. Οἱ πολῖται τοῖς νόμοις πειθέσθων. Τῷ ἀδελφῷ μοι ἐπεσθον. Εἰ βούλει καλῶς πράττειν, ἐργάζου. Ἐὰν βούλῃ καλῶς πράττειν, ἐργάζου. Ψευδόμενος οὐδεὶς λανθάνει πολὺν χρόνον. Οἱ Λακεδαιμόνιοι μετ' αὐλῶν ἐστρατεύοντο. Εἶθε πάντες ἄνευ ὀργῆς βουλεύοιντο. Δύο καλῶ ἱππῳ εἰς τὴν πόλιν ἤλαννέσθην. Ἐὰν πένῃ, ὀλίγοι φίλοι.

The magistrate should consult without anger. He who goes (*part.*) the middle path, goes safest. Two beautiful horses are driven to the town. If (*ἔάν*) warriors fight courageously, they are admired. We will not lie, but always speak the truth. Sons should obey their fathers. With God and fate (*αἶσα*) it is terrible to contend. Two men contended. The soldiers fought courageously. O that every one would consult without anger! O that thou wouldst always worship the Deity!

<sup>1</sup> § 158, 5. (b).

<sup>2</sup> § 153, (a), (1).

XL. *Vocabulary.*

## (e) Perfect and Pluperfect Middle or Passive.

Ἀκρα, -ας, ἡ, a summit, ἐμφυτεύω, to implant. λέγομαι, dicor, to be said  
 a castle. ἰδρύω, to build, found. ληστής, -οῦ, ὁ, a robber.  
 ὑπενομία, -ας, ἡ, freedom, κατακλείω, to shut, lock συνθήκη, -ης, ἡ, a treaty  
 independent legislation. up.

Οἱ λησταὶ πεφόνευνται. Δύο ἀδελφῶ ὑπὸ τοῦ αὐτοῦ διδασκάλου πεπαίδευ-  
 σθον. Ἡ βασιλεία ὑπὸ τοῦ δήμου λέλνται. Τοῖς θεοῖς ὑπὸ τῶν Ἀθηναίων  
 πολλοὶ νεφ̄ ἰδρυνται. Ἡ θύρα κεκλείσθω. Πρὸ τοῦ ἔργου εὖ βεβούλευσο.  
 Πᾶσιν ἀνθρώποις ἐμπεφυτευμένη ἐστὶν ἐπιθυμία τῆς αὐτονομίας. Οἱ λησταὶ  
 πεφονεύσθων. Οἱ πολέμιοι εἰς τὴν ἄκραν κατακεκλείσθαι λέγονται. Ξενοφών-  
 τος υἱῶ, Γρύλλος καὶ Διόδωρος, ἐπεπαιδεύσθην ἐν Σπάρτῃ. Αἱ συνθήκαι ὑπὸ  
 τῶν βαρβάρων ἐλέλντο.

The robber has been murdered. The children of the friend have been well  
 brought up. The doors are said to have been shut. Before the work, you have  
 deliberated well. Good and bad desires have been implanted in men. The  
 treaties are said to have been violated by the barbarians. The two children  
 have been brought up by the same teacher. The royal authority had been abol-  
 ished by the people.

XLI. *Vocabulary.*

## (f) Future and first Aor. Mid., and Fut. Perf. Mid. or Pass.

Ἀνα-παύω, to cause to ἐπιτηδεύω, to manage, πορεύω, to lead forward;  
 rest; Mid. to rest, re- transact with diligence, Mid. to go, march, set  
 cover oneself. practise. out (w. pass. aorist).  
 γέωω (τινά τις), to give πολιτεία, -ας, ἡ, the state, πύλη, -ης, ἡ, a gate (usu-  
 any one a taste of any- the administration. ally in the plural).  
 thing; mid. w. gen., to  
 taste, enjoy.

Οἱ πολέμιοι ἐπὶ τὴν ἡμετέραν πόλιν στρατεύσονται. Περὶ τῆς τῶν πολιτῶν  
 σωτηρίας βουλευσόμεθα. Ὁ πατήρ μοι ἔλεγεν, ὅτι πορεύσοιτο. Οἱ Ἕλληνες  
 ἐπὶ τοῖς Πέρσας ἐστρατεύσαντο. Ἀναπαυσόμεθα,<sup>1</sup> ὦ φίλοι. Πρὸ τοῦ ἔργου  
 εὖ βούλευσαι. Πάντες τιμῆς<sup>2</sup> γεύσασθαι βούλονται. Ὁ πατήρ ἀναπαυσάμενος  
 πορεύσεται. Αἱ πύλαι τῆς νυκτὸς<sup>3</sup> κεκλείσονται. Ἐὰν τοιοῦτος ἀνὴρ τὴν πο-  
 λιτείαν ἐπιτηδεύῃ, αὐτῇ εὖ βεβουλευσεται.

You will deliberate about the safety of the citizens. The messenger an-  
 nounced (ἐπαγγέλλω), that the enemies would march against our town. The  
 general enjoyed a great honor. If (ἐάν, w. subj.) the enemies shall have been  
 led (πορεύω, subj. aor.) against us, the gates of the town will remain (have been)  
 closed. Before the work, deliberate well (pl.). In (ἐν) such a danger it is not  
 easy to deliberate (aor.). If you have deliberated, (aor. particip.) begin the work.

<sup>1</sup> § 153, (a), (1).<sup>2</sup> § 158, 5. (a).<sup>3</sup> § 158, 4.

XLII. *Vocabulary.*

## (g) First Aorist and first Future Passive.

Δημοκρατία, -ας, ἡ, the rule of the people, democracy.	μῆ after verbs of fear, w. subj., if a pres., perf. or fut. goes before; w. opt., if an historical tense goes before; as the Lat-	in ne, to be translated by 'that' or 'lest.'
ἐπι-φέρω, to bring upon; πόλεμόν τινι, bellum infero.		πολέμιος, -α, -ον, hostile of the enemy. τύραννος -ου, ὁ, a sovereign, a tyrant.

Ὁ Ἑκτωρ ὑπὸ τοῦ Ἀχιλλέως ἐφονεύθη. Τὸ ἀδελφὸν ὑπὸ τοῦ αὐτοῦ διδάσκαλου ἐπαιδευθήτην. Πολλὰι δημοκρατίαι ὑπὸ τῶν τυράννων κατελύθησαν. Μέγας φόβος τοὺς πολίτας ἔχει, μὴ αἱ συνθήκαι ὑπὸ τῶν πολεμίων λυθῶσιν. Εἶθε πάντες νεανίαι καλῶς παιδευθεῖεν. Φονεύητι, ὦ κακοῦργε. Οἱ στρατιῶται εἰς τὴν πολεμίαν γῆν πορευθῆναι λέγονται. Οἱ πολέμιοι, τῶν συνθηκῶν λυθισῶν,<sup>1</sup> ἡμῖν πόλεμον ἐπιφέρουσιν. Ὁ ληστής φονευθήσεται.

You were both educated by the same teacher. We were freed (ἀπολύω) from a great danger. I fear much (a great fear holds me), that the friend, who set off (*particip.*) six days ago, has been murdered by robbers. I feared much, that you had been murdered by robbers. The two robbers are said to be killed. The youth is said to be well brought up. The treaties are said to have been violated by the enemies. Well brought up youths are esteemed by all. The robbers will be killed.

§ 85. *A more particular view of the Augment and Reduplication.*

After the general view of the Augment and Reduplication (§ 77, 3 and 4), it is necessary to treat them more particularly.

As has been already seen, all the historical tenses, viz. the Impf., Plup. and Aor., take the augment, but retain it only in the Indicative. There are two augments, the *syllabic* and *temporal*.

(a) *Syllabic Augment.*

1. The *syllabic* augment belongs to those verbs whose stem begins with a consonant, and consists in prefixing ε to the stem, in the Impf. and Aorists, but to the reduplication, in the Pluperfect. In this way, the verb is increased by one syllable; e. g. βουλεύω, Impf. ἐ-βούλευον, Aor. ἐ-βούλευσα, Plup. ἐ-βε-βουλεύειν.

2. If the stem begins with ϑ, this letter is doubled when the augment is prefixed (§ 8, 12); e. g. ῥίπτω, to throw, Impf. ῥῥόπιτον, Aor. ῥῥόπηα.

<sup>1</sup> Gen. absolute, like the Abl. absolute in Latin.

REM. 1. The three verbs βούλομαι, *to will*, δύναμαι, *to be able*, and μέλλω, *to be about to do*, among the Attic writers take η, instead of ε, for the augment; still this is found more with the later Attic writers, than with the earlier; e. g. Aor. ἐβουλήθην and ἡβουλήθην; Impf. ἐδυνάμην and ἡδυνάμην, Aor. ἐδυνήθην and ἡδυνήθην (but always ἐδυνάσθην); Impf. ἔμελλον and ἡμελλον (the Aor. is very seldom ἡμέλλησα).

REM. 2. Among the Attic writers the augment ε is often omitted in the Plup. of compounds, for example, when the preposition ends with a vowel; in similes, when a vowel which is not to be elided, precedes; e. g. ἀναβεβήκει, καταδεδραμῆκεσαν.

### § 86. (b) Temporal Augment.

The *temporal* augment belongs to verbs, whose stem begins with a vowel, and consists in lengthening the first stem-vowel; in this way the quantity of the syllable is increased;

a becomes η, e. g.	Impf.	Perf.	Plup.
α " η, " ἄγω	ἤγον	ἤχα	ἤχην.
ε " η, " ἐλπίζω	ἤλπιζον	ἤλπικα	ἤλπικεν
ι " ι, " ἱκετεύω	ἵκετευν	ἵκετευκα	ἵκετεύκειν
ο " ω, " ὀμιλέω	ὠμίλουν	ὠμίληκα	ὠμίληκεν
υ " υ, " ὑβρίζω	ὑβρίζον	ὑβρिका	ὑβρίκειν
αι " η, " αἰρέω	ῆρουν	ῆρηκα	ῆρήκειν
αυ " ηυ, " αὐλέω	ῃλούον	ῃλῆκα	ῃλήκειν
οι " ω, " οἰκτίζω	ῶκτιζον	ῶκτικα	ῶκτίκειν.

REMARK. Verbs which begin with η, ι, υ, ω, ου and ει, do not admit the augment; e. g. ἡττάομαι, *to be overcome*, Impf. ἡττώμην, Perf. ἡττημαι, Plup. ἡττήμην; ἱπώω, *to press*, Aor. ἱπωσα; ὑπνώω, *to lull to sleep*, Aor. ὑπνωσα; ὠφέλεω, *to benefit*, Impf. ὠφέλουν; οὐτάζω, *to wound*, Impf. οὐταζον; εἴκω, *to yield*, Impf. εἴκον, Aor. εἴξα; εἰκάζω, *to liken*, is an exception, which among the Attic writers, though seldom, is augmented; e. g. εἴκαζον, seldom ἤκαζον, εἴκασα, seldom ἤκασα, εἴκασμαι, seldom ἤκασμαι. Also those verbs whose stem begins with ευ, usually take no augment; e. g. εὐχομαι, *to supplicate*, εὐχόμην, more rarely ηὐχόμην, but Perf. ηὔγμαι, not εὐγμαι; εὐρίσκω, *to find*, in good prose, always omits the augment.

### § 87. Remarks on the Augment.

1. Verbs beginning with α followed by a vowel, have ᾱ instead of η; but those beginning with ᾱ, αυ and οι followed by a vowel, do not admit the augment; e. g. αἰώω, *to perceive* (poetic), Impf. αἰών; ἀηδίζομαι, *to be disgusted with*, Impf. ἀηδιζόμην; ἀαίνω, *to dry*, Impf. αὔαινον; οἰακίζω, *to steer*, Impf. οἰάκιζον; also ἀνάλισκω, *to destroy*, although no vowel follows ᾱ, has ἀνάλωσα, ἀνάλωκα, as well as ἀνήλωσα, ἀνήλωκα. But οἰομαι, *to believe*, always takes the augment; e. g. ὀόμην.

2. Some verbs, also, beginning with οι followed by a consonant, do not take the augment; e. g. οἰκουρέω, *to guard the house*, Aor. οἰκούρησα.

3. The eleven following verbs, beginning with ε, have ει instead of η, for the augment, viz. ἐάω, *to permit*, Impf. εἶων, Aor. εἶασα; ἐθίζω, *to accustom*, (to which belongs also εἶωθα, *to be accustomed*); εἰσάμην Aor. (stem 'ΕΔ), *I es-*

tablished, founded; ἐλίσσω, to wind; ἔλκω, to draw; Aor. ἐλκῦσα (stem 'ΕΑΚΥ); ἐλλοῖν, to take, Aor. (stem 'ΕΛ) of αἰρέω; ἔπομαι, to follow; ἐργάζομαι, to work; ἔρπω, ἐρπύζω, to creep, to go; ἐστιάω, to entertain; ἔχω, to have.

4. The following verbs take the syllabic, instead of the temporal, augment:

ἄγνυμι, to break, Aor. ἔαξα, etc.

ἀλίσκομαι, capior, Perf. ἔαλωκα and ἤλωκα.

ώθῃω, to push, ἐώθουν, etc.

ὠνόμαϊ, to buy, Impf. ὠνούμεην, Perf. ὠνήμαϊ.

5. The verb ἐορτάζω, to celebrate a feast, takes the augment in the second syllable, Impf. ἐώρταζον. The same is true of the following forms of the Pluperfect:

ΕΙΚΩ, second Perf. ἔοικα, I am like, Plup. ἐέκεϊν.

ἐλπομαι, to hope, second Perf. ἔολπα, I hope, Plup. ἐέλπεϊν.

ΕΡΤΩ, to do, second Perf. ἔοργα, Plup. ἐέργεϊν.

6. The three following verbs take the temporal and syllabic augment at the same time:

ὁράω, to see, Impf. ἐώρων, Perf. ἐώρακα, ἐώραμαι.

ἀνοίγω, to open, Impf. ἀνέωγον, Aor. ἀνέωξα (Inf. ἀνοῖξαι), etc.

ἀλίσκομαι, to be taken, Aor. ἐάλων (Inf. ἀλῶναι, ᾶ) and ἤλων.

### § 88. Reduplication.

1. Reduplication consists in repeating the first consonant of the stem with ε. It denotes a *completed* action, and hence is prefixed to the Perf., e. g. λέ-λυκα, I have loosed; to the Fut. Perf., e. g. κε-κοσμήσομαι, I shall be adorned, from κοσμέω; and to the Plup., which as a historical tense, takes also the augment ε before the reduplication; e. g. ἐ-βε-βουλεύκειν. It remains in all the modes, as well as in the Inf. and Part.

2. Those verbs only admit the reduplication, whose stem begins with a single consonant or with a mute and liquid; verbs beginning with ρ, γν, γλ, βλ,\* (except βέβλαφα, βέβλαμμαι from βλάπτω, to injure, βεβλασφήμηκα from βλασφημέω, to blaspheme, βεβλάστηκα and ἐβλάστηκα from βλαστάνω, to sprout,) are exceptions, inasmuch as they take only the simple augment; e. g.

λύω, to loose,	Perf. λέ-λυκα	Plup. ἐ-λε-λύκειν
θύω, to sacrifice,	“ τέ-θυκα (§ 8, 10.)	“ ἐ-τε-θύκειν
φυτεύω, to plant,	“ πε-φύτευκα (§ 8, 10.)	“ ἐ-πε-φύτευκειν
χορεύω, to dance,	“ κε-χόρευκα (§ 8, 10.)	“ ἐ-κε-χορεύκειν
γράφω, to write,	“ γέ-γραφα	“ ἐ-γε-γράφεϊν
κλίνω, to bend,	“ κέ-κλικα	“ ἐ-κε-κλίκειν
κρίνω, to judge,	“ κέ-κρικα	“ ἐ-κε-κρίκειν

\* Such verbs are excepted on account of the difficulty of repeating these letters.—Tr.

πνέω, to breathe,	Perf. πέ-πνευκα	Plup. ἐ-πε-πνεύκειν
θλάω, to bruise,	“ τέ-θλακα (§ 8, 10.)	“ ἐ-τε-θλάκειν
ρίπτω, to throw,	“ ἔρριφα	“ ἐρρίφειν
γνωρίζω, to make known,	“ ἐ-γνώρικα	“ ἐ-γνωρίκειν
βλακεύω, to be slothful,	“ ἐ-βλάκευκα	“ ἐ-βλακεύκειν
γλύφω, to carve,	“ ἔ-γλυφα	“ ἐ-γλύφειν.

3. The reduplication is not used (beside the above cases of verbs beginning with ρ, γν, βλ, γλ), when the stem of the verb begins with a double consonant or two single consonants, which are not a mute and liquid; e. g.

ζηλόω, to emulate,	Perf. ἐ-ζήλωκα	Plup. ἐ-ζηλώκειν
ξενόω, to entertain,	“ ἐ-ξένωκα	“ ἐ-ξενώκειν
ψάλλω, to sing,	“ ἔ-ψαλκα	“ ἐ-ψάλκειν
σπείρω, to sow,	“ ἔ-σπαρκα	“ ἐ-σπάρκειν
κτίζω, to build,	“ ἔ-κτικα	“ ἐ-κτίκειν
πτύσσω, to fold,	“ ἔ-πτυχα	“ ἐ-πτύχειν.

REM. 1. The two verbs μιμνήσκω (stem MNA), to remind, and κτάομαι, to acquire, take the reduplication, although their stem begins with two consonants, which are not a mute and a liquid: μέ-μνημαι, κέ-κτημαι, ἐ-με-μνήμην, ἐ-κε-κτήμην.

4. Five verbs beginning with a liquid do not repeat this letter, but take ει for the augment:

λαμβάνω, to take,	Perf. εἴληφα	Plup. εἰλήφειν
λαγχάνω, to obtain,	“ εἴληχα	“ εἰλήχειν
λέγω, συλλέγω, to collect,	“ συνείλοχα	“ συνειλόχειν
ῥέω, to say,	“ εἶρηκα	“ εἰρήκειν
μείρομαι, to obtain,	“ εἵμαρται (with rough Breathing), it is fated.	

REM. 2. Διαλέγομαι, to converse, has Perf. διεείλεγμαι, though the simple λέγω in the sense of to say, always takes the regular reduplication, λέλεγμαι, dictus sum (Perf. Act. wanting).

### § 89. Attic Reduplication.

Several verbs, beginning with α, ε or ο, repeat, in the Perf. and Plup. before the temporal augment, the first two letters of the stem. This augmentation is called the Attic Reduplication. The Plup. then very rarely takes an additional augment; ἡκηκόειν has the regular Attic reduplication.

(a) Verbs whose second stem-syllable is short by nature:

ἀρόω, -ω, to plough,		ἐλάω (ἐλαύνω), to drive,	
ἀρ-ήροκα	ἀρ-ήρομαι	ἐλ-ήλακα	ἐλ-ήλαμαι
ἀρ-ηρόκειν	ἀρ-ηρόμην	ἐλ-ηλάκειν	ἐλ-ηλάμην
ἐλέγχω, to convince,		ὀρύττω, to dig,	
ἐλ-ήλεγχα	ἐλ-ήλεγμαι	ὀρ-ώρυχα	ὀρ-ώρυγμαί
ἐλ-ηλέγχειν	ἐλ-ηλέγμην	ὀρ-ωρύχειν	ὀρ-ωρύγμην

(b) Verbs which in the second stem-syllable have a vowel long

by nature, and shorten this after prefixing the reduplication (except ἐρεῖδω, to *prop*, ἐρήρεικα, ἐρήρεισμαι) :

ἀλείφω, to anoint,	ἀλ-ήλιμμαι	ἀκούω, to hear,	ἤκουσμαι
ἀλ-ήλιφα	ἀλ-ήλιμμην	ἀκ-ήκοα	ἤκ-ηκόειν
ἀλ-ηλίφειν		ἤκ-ηκόειν	ἤκούσμην
ἀγείρω, to collect,	ἄγ-ήγερμαι	ἐγείρω, to awaken,	ἐγ-ήγερμαι
ἄγ-ήγερκα	ἄγ-ηγέρμην	ἐγ-ήγερκα	ἐγ-ηγέρμην
ἄγ-ηγέρκειν		ἐγ-ηγέρκειν	ἐγ-ηγέρμην

REMARK. The verb ἄγω, to *lead*, forms the second Aor. Act. and Mid., and φέρω, to *carry*, forms all the Aorists with this reduplication, with this difference, however, that the vowel of the reduplication takes the temporal augment only in the Ind., and the vowel of the stem remains pure :

ἄγω, to *lead*, Aor. II. ἤγ-αγον, Inf. ἀγαγεῖν, Aor. II. Mid. ἤγαγόμην.

φέρω, to *carry* (stem 'ΕΤΚ), Aor. II. ἤν-εγκον, Inf. ἐν-εγκεῖν, Aor. I. ἤν-εγκα, Inf. ἐν-έγκαί, Aor. Pass. ἤν-έχθην, Inf. ἐν-εχθῆναι.

## § 90. Augment and Reduplication in Compound Words.

1. First rule. Verbs compounded with prepositions take the augment and reduplication between the preposition and the verb ; then prepositions which end with a vowel, except περί and πρό, suffer Elision (§ 6, 3) ; πρό frequently combines with the augment by means of Crasis (§ 6, 2), and becomes προῦ, and ἐν and σύν resume their ν which had been assimilated, or dropped, or changed ; e. g.

ἀπο-βάλλω, to throw from,	Im.ἀπ-έβαλλον	Pf.ἀπο-βέβληκα	Plp.ἀπ-εβεβλήκειν
περι-βάλλω, to throw around,	περι-έβαλλον	περι-βέβληκα	περι-εβεβλήκειν
προ-βάλλω, to throw before,	προ-έβαλλον	προ-βέβληκα	προ-εβεβλήκειν
	προῦβαλλον		προῦβεβλήκειν
ἐμ-βάλλω, to throw in,	ἐν-έβαλλον	ἐμ-βέβληκα	ἐν-εβεβλήκειν
ἐγ-γίγνομαι, to be in,	ἐν-εγιγνόμην	ἐγ-γέγονα	ἐν-εγεγόνειν
συ-σκενάζω, to pack up,	συν-εσκενάζον	συν-εσκενάκα	συν-εσκενάκειν
συν-ρίπτω, to throw together,	συν-έρριπτον	συν-έρριφα	συν-εφρίφειν
συν-λέγω, to collect together,	συν-έλεγον	συν-είλοχα	συν-ειλόχουν

2. Second rule. Verbs compounded with δυσ take the augment and reduplication, (a) at the beginning, when the stem of the simple verb begins with a consonant or a vowel which does not admit the temporal augment ; (b) but in the middle, when the stem of the simple verb begins with a vowel which admits the temporal augment ; e. g.

δυσ-τυχέω, to be unfortunate,	ἐ-δυστύχουν	δε-δυστύχηκα	ἐ-δε-δυστυχήκειν
δυσ-ωπέω, to make ashamed,	ἐ-δυσώπουν		
δυσ-αρεστέω, to be displeased,	δυσ-ηρέστουν	δυσ-ηρέστηκα.	

Verbs compounded with εὖ may take the augment and reduplication at the beginning or in the middle, yet they commonly omit them at the beginning, and εὐεργετέω usually in the middle ; e. g.

εὐ-τυχέω, to be fortunate,  
εὐ-ωχέομαι, to feast well,  
εὐ-εργετέω, to do good,

ἡ-τύχουν, commonly εὐ-τύχουν  
εὐ-ωχούμην  
εὐ-ηργέτουν, Perf. εὐ-ηργέτηκα, commonly εὐ-  
εργέτουν, εὐ-εργέτηκα.

3. Third rule. All other compounds take the augment and reduplication at the beginning; e. g.

μυθολογέω, to relate,  
οικοδομέω, to build,

ἐμυθολόγουν  
ᾠκοδόμουν

μεμυθολόγηκα  
ᾠκοδόμηκα.

### § 91. Remarks.

1. The six following words compounded with prepositions, take the augment in both places, viz. at the beginning of the simple verb and before the preposition:

ἀμπεχόμαι, to clothe oneself,	Impf. ἡμπειχόμεν or ἀμπειχ.	Aor. ἡμπεσχόμεν
ἀνέχομαι, to endure,	“ ἡνειχόμεν	“ ἡνεσχόμεν
ἀμφιγνοέω, to be uncertain,	“ ἡμφεγνόουν and ἡμφιγν.	
ἀνорθόω, to raise up,	“ ἡνώρθουν Perf. ἡνώρθωκα	“ ἡνώρθωσα
ἐνοχλέω, to molest,	“ ἡνώχλουν “ ἡνώχληκα	“ ἡνώχλησα
παροινέω, to riot,	“ ἐπαρῶνουν “ πεπαρῶνηκα	“ ἐπαρῶνησα.

2. The analogy of these verbs is followed by three others, which are not compounded with prepositions, but are derived from other compound words, viz.

διαιτώ (from δίαίτα, food), (a) to feed, (b) to be a judge, Impf. ἐδίητων and διήτων, Perf. δεδίητηκα.

διακονέω, to serve (from διάκονος, servant), Impf. ἐδικόνουν and διηκόνουν, Perf. δεδιηκόνηκα.

ἀμφισβητέω (from ΑΜΦΙΣΒΗΤΗΣ, to dispute), Impf. ἡμφεσβήτουν and ἡμφισβήτουν.

3. Exceptions to the first rule (§ 90, 1). There are several verbs compounded with prepositions, which take the augment before the preposition, since they have nearly the same signification as the simple verbs; e. g.

ἀμφιγνοέω (γνοέω), to be uncertain,	Impf. ἡμφιγνόουν or ἡμφεγνόουν (No. 1)
ἀμφιέννυμι, to clothe,	Aor. ἡμφίεσα, Perf. ἡμφίεσμαι
ἐπίσταμαι, to know,	Impf. ἡπιστάμην
καθίζω, to cause to sit,	“ ἐκάθιζον, Perf. κεκάδικα
καθέζομαι, to sit,	“ ἐκαθεζόμεν and καθεζ. (without Aug.)
κάθημαι, to sit,	“ ἐκαθήμην and καθήμην (without Aug.)
καθεύδω, to sleep,	“ ἐκάθευδον, seldom καθηῦδον.

4. Those verbs form an apparent exception to the first rule (§ 90, 1), which are not formed by the composition of a simple verb with a preposition, but by derivation from a word already compounded (Comp. No. 2); e. g.

ἐναντιοῦμαι, to oppose oneself to,	from ἐναντίος	Impf. ἡναντιοῦμην
ἀντιδικέω, to defend at law,	“ ἀντίδικος	“ ἡντιδίκουν
ἐμπεδός, to establish,	“ ἔμπεδος	“ ἡμπέδουν.

### § 92. Division of Verbs in -ω according to the Characteristic, together with Remarks on the Formation of the Tenses.

Verbs in -ω are divided into two principal classes, according to the different nature of the characteristic (§ 77, 5):

I. Pure verbs, whose characteristic is a vowel; these are again divided into two classes:

- A. Uncontracted verbs, whose characteristic is a vowel, except  $\alpha$ ,  $\epsilon$ ,  $\omicron$ ; e. g.  $\piαιδεύ\text{-}\omega$ , to educate,  $λύ\text{-}\omega$ , to loose;  
 B. Contract verbs, whose characteristic is either  $\alpha$ ,  $\epsilon$  or  $\omicron$ ; e. g.  $τιμά\text{-}\omega$ , to honor,  $φιλέ\text{-}\omega$ , to love,  $μισθό\text{-}\omega$ , to let.

II. Impure verbs, whose characteristic is a consonant; these are again divided into two classes:

- A. Mute verbs, whose characteristic is one of the nine mutes; e. g.  $λείπ\text{-}\omega$ , to leave,  $πλέκ\text{-}\omega$ , to twine,  $πείθ\text{-}\omega$ , to persuade;  
 B. Liquid verbs, whose characteristic is one of the four liquids,  $\lambda$ ,  $\mu$ ,  $\nu$ ,  $\rho$ ; e. g.  $ἀγγέλλ\text{-}\omega$ , to announce,  $νέμ\text{-}\omega$ , to divide,  $φαίν\text{-}\omega$ , to show,  $φθείρ\text{-}\omega$ , to destroy.

REMARK. According to the accentuation of the first Pers. Pres. Ind. Act., all verbs are divided into,

(a) Barytones, whose final syllable in the first Pers. Pres. Ind. Act. is not accented; e. g.  $λύ\text{-}\omega$ ,  $πλέκ\text{-}\omega$ , etc.;

(b) Perispomena, whose final syllable is circumflexed in the first Pers.; these are consequently contract verbs; e. g.  $τιμῶ$ ,  $φιλῶ$ ,  $μισθῶ$ .

### § 93. I. Formation of the Tenses of Pure Verbs.

1. In pure verbs, both Barytones and Perispomena, the tense-endings are commonly appended to the unchanged characteristic; e. g.  $βουλεύ\text{-}\sigma\omega$ ,  $βεβούλευ\text{-}\nu\alpha$ . Pure verbs do not form the Secondary tenses, but only the Primary tenses; the Perf. with  $\nu$  ( $\nu\alpha$ ), the Fut. and Aor. with  $\sigma$  ( $\sigma\omega$ ,  $\sigma\alpha$ ). Pure verbs, however, are subject to the following regular change in the stem:

2. The short characteristic-vowel of the Pres. and Impf., both in Barytones and Perispomena, is lengthened in the other tenses. The Barytones will first be considered, thus:

$\iota$  into  $\bar{\iota}$ , e. g.  $μην\text{-}\bar{\iota}\omega$ ,  $μην\bar{\iota}\text{-}\sigma\omega$ ,  $\bar{\epsilon}\text{-}μ\eta\bar{\nu}\bar{\iota}\text{-}\sigma\alpha$ , etc.;

$\bar{\upsilon}$  into  $\bar{\upsilon}$ , e. g.  $κωλ\bar{\upsilon}\text{-}\omega$ ,  $κωλ\bar{\upsilon}\text{-}\sigma\omega$ ,  $κε\text{-}κ\omegaλ\bar{\upsilon}\text{-}\mu\alpha\iota$ .

$κωλ\bar{\upsilon}\omega$ , to hinder.		ACTIVE.			
Pres.	Ind. $κωλ\bar{\upsilon}\text{-}\omega$	Subj. $κωλ\bar{\upsilon}\text{-}\omega$	Imp. $κ\omegaλ\bar{\upsilon}\text{-}\epsilon$	Inf. $κωλ\bar{\upsilon}\text{-}\epsilon\iota\nu$	Part. $κωλ\bar{\upsilon}\text{-}\omega\nu$
Impf.	Ind. $\bar{\epsilon}\text{-}κ\omegaλ\bar{\upsilon}\text{-}\sigma\upsilon$	Opt. $κωλ\bar{\upsilon}\text{-}\sigma\omicron\mu\iota$			
Perf.	Ind. $κε\text{-}κ\omegaλ\bar{\upsilon}\text{-}\nu\alpha$	Inf. $κε\text{-}κωλ\bar{\upsilon}\text{-}\kappa\epsilon\nu\alpha\iota$	Part. $κε\text{-}κωλ\bar{\upsilon}\text{-}\kappa\omega\varsigma$		
Plup.	Ind. $\bar{\epsilon}\text{-}κε\text{-}κωλ\bar{\upsilon}\text{-}\kappa\epsilon\iota\nu$				
Fut.	Ind. $κωλ\bar{\upsilon}\text{-}\sigma\omega$	Opt. $κωλ\bar{\upsilon}\text{-}\sigma\omicron\mu\iota$	Inf. $κωλ\bar{\upsilon}\text{-}\sigma\epsilon\iota\nu$	Part. $κωλ\bar{\upsilon}\text{-}\sigma\omega\nu$	
Aor.	Ind. $\bar{\epsilon}\text{-}κ\omegaλ\bar{\upsilon}\text{-}\sigma\alpha$	Subj. $κωλ\bar{\upsilon}\text{-}\sigma\omega$	Opt. $κωλ\bar{\upsilon}\text{-}\sigma\alpha\mu\iota$		
		Imp. $κ\omegaλ\bar{\upsilon}\text{-}\sigma\upsilon$	Inf. $κωλ\bar{\upsilon}\text{-}\sigma\alpha\iota$	Part. $κωλ\bar{\upsilon}\text{-}\sigma\alpha\varsigma$ .	

MIDDLE.						
Pres.	Ind.	κωλύ-ομαι	Subj.	κωλύ-ωμαι	Imp. κωλύ-ου	Inf. κωλύ-εσθαι
		Part. κωλύ-όμενος				
Impf.	Ind.	ἐ-κωλύ-όμην	Opt.	κωλύ-οίμην		
Perf.	S. 1.	Ind. κε-κώλυ-μαι	Imperative		Infinitive	
	2.	κε-κώλυ-σαι	κε-κώλυ-σο		κε-κώλυ-σθαι	
	3.	κε-κώλυ-ται	κε-κώλυ-σθω		Participle	
	D. 1.	κε-κώλυ-μεθον				
	2.	κε-κώλυ-σθον	κε-κώλυ-σθον		κε-κώλυ-μένος	
	3.	κε-κώλυ-σθον	κε-κώλυ-σθων		Subjunctive	
	P. 1.	κε-κώλυ-μεθα				
	2.	κε-κώλυ-σθε	κε-κώλυ-σθε			
	3.	κε-κώλυ-νται	κε-κώλυ-σθωσαν or κε-κώλυ-σθων]		κε-κώλυ-μένος ὦ	
Plup.	S. 1.	ἐ-κε-κώλυ-μην	D. ἐ-κε-κώλυ-μεθον	P. ἐ-κε-κώλυ-μεθα	Opt. κε-	
Ind.	2.	ἐ-κε-κώλυ-σο	ἐ-κε-κώλυ-σθον	ἐ-κε-κώλυ-σθε	[κώλυ-μέ	
	3.	ἐ-κε-κώλυ-το	ἐ-κε-κώλυ-σθην	ἐ-κε-κώλυ-ντο	[νος εἶην	
Fut.	Ind.	κωλύ-σομαι	Opt.	κωλύσοίμην	Inf. κωλύ-σεσθαι	Part. κωλύ-σόμενος
Aor.	Ind.	ἐ-κώλυ-σάμην	Subj.	κωλύ-σωμαι	Opt. κωλύ-σαίμην	Imp. κώλυ-σαι
		κώλυ-σαι	Inf.	κωλύ-σασθαι	Part.	κωλύ-σάμενος.
PASSIVE.						
Aor.	Ind.	ἐ-κώλυ-θην	Subj.	κωλύ-θῶ	Opt. κωλύ-θείην	
			Imp.	κωλύ-θητι	Inf. κωλύ-θῆναι	Part. κωλύ-θείς
Fut.	Ind.	κωλύ-θήσομαι	Opt.	κωλύ-θησοίμην	Inf. κωλύ-θήσεσθαι	Part. κωλύ-θησόμενος.

### § 94. Verbs which, contrary to the rule, retain the short Characteristic-vowel in forming the Tenses.

1. Several pure verbs, contrary to the rule (§ 93, 2), retain the short characteristic-vowel, either in all the tenses, or at least in some tenses. Most of these verbs take a σ in the Perf. Mid. or Pass. and in the first Aor. Pass. This is indicated by the phrase, *Pass. with σ* (see § 95). Thus:

Χρῖω, to prick, Fut. χρίσω, Aor. ἐχρίσα, Inf. χρίσαι. Pass. with σ; (but χρίω, to anoint, Fut. χρίσω, Aor. ἐχρίσα, Inf. χρίσαι, Aor. Mid. ἐχρίσάμην; Perf. Mid. or Pass. ἐχρίσμαι, κεχρίσθαι; Aor. Pass. ἐχρίσθην).

Ἀνύω, to complete, Fut. ἀνύσω; Aor. ἤνυσα. Pass. with σ.

Ἀρύω, to draw water, Fut. ἀρύσω; Aor. ἤρυσσα. Pass. with σ.

ἄνωω, to close, e. g. the eyes, Fut. μύσω, Aor. ἐμύσα; but Perf. μέμυκα, I am shut, am silent.

πτύω, to spit, Fut. πτύσω; Aor. ἐπτύσα. Pass. with σ.

ἰδρύω, to cause to sit, Fut. ἰδρύσω; Aor. ἰδρύσα (later ἰδρύσω, ἰδρύσα); Aor. Pass. ἰδρύθην.

2. The following dissyllables in -ύω lengthen the short characteristic-vowel in the Fut. and Aor. Act. and Mid., and δύω also in the Perf. and Plup. Act., but they resume the short vowel in the Perf. and Plup. Act. (except δύω), also in the Mid. or Pass., and in the Aor. and Fut. Pass.:

δύω, to wrap up, Fut. δύσω Aor. ἐδύσα Perf. δέδυκα δέδύμαι, Aor. Pass. ἐδέθην

θύω, to sacrifice, " θύσω " ἔθυσσα " τέθυκα τέθυμαι " " ἐτέθην

λύω, to loose, " λύσω " ἔλυσα " λέλυκα λέλύμαι " " ἐλύθην

REMARK. When the vowel in the Fut. Act. is long, and short in the Perf. Mid. or Pass., the Fut. Perf. resumes the long vowel, both in uncontracted verbs and in contract pure verbs; e. g. λύω, λελύσομαι.

§ 95. *Formation of the Aor. and Fut. Pass., and Perf. and Plup. Mid. or Pass. with σ.*

1. Pure verbs which retain the short characteristic-vowel of the stem in forming the tenses, insert σ (Comp. § 94) before the tense-ending -θην, -μαι, etc. in the Aor. and Fut. Pass., and in the Perf. and Plup. Mid. or Pass.; this σ connects the endings to the tense-stem; e. g.

τελέ-ω                      ἐ-τελέ-σ-θην                      τε-τέλε-σ-μαι  
τελε-σ-θήσομαι                      ἐ-τε-τελέ-σ-μην.

2. Besides these verbs, several others also, which either have a long characteristic-vowel in the stem, or lengthen it in forming the tenses, take the same formation; e. g. ἀκούω, to hear, Aor. ἤκου-σ-θην, Fut. ἀκου-σ-θήσομαι, Perf. ἤκου-σ-μαι, Plup. ἤκου-σ-μην; ἐναύω, to kindle; κελεύω, to command; κυλῖω, to roll; λεύω, to stone; ξύω, to scrape; πρίω, to saw; σείω, to shake; χρίω, to anoint (§ 94); ψαύω, to touch, etc.

κελεύω, to command. ACTIVE.			
Pres.	κελεύ-ω	Perf.	κε-κέλευ-κα
Impf.	ἐ-κέλευ-ον	Plup.	ἐ-κε-κελεύ-κειν
		Fut.	κελεύ-σω
		Aor.	ἐ-κέλευ-σα.
MIDDLE.			
Present	κελεύ-ομαι	Impf. ἐ-κελευ-όμην	
Perf. S. 1.	κε-κέλευ-σ-μαι	Imperative	Infinitive
Ind. 2.	κε-κέλευ-σαι	κε-κέλευ-σο	κε-κελεύ-σθαι
3.	κε-κέλευ-σ-ται	κε-κελεύ-σθω	Participle
D. 1.	κε-κελεύ-σ-μεθον	κε-κέλευ-σθον	κε-κελευ-σ-μένος
2.	κε-κέλευ-σθον	κε-κελεύ-σθων	Subjunctive
3.	κε-κέλευ-σθον	κε-κελεύ-σθωσαν or κε-κελεύ-σθων]	κε-κελευ-σ-μένος ὦ
P. 1.	κε-κελεύ-σ-μεθα		
2.	κε-κέλευ-σθε	κε-κέλευ-σθε	
3.	κε-κελεύ-σ-μένοι εἰσὶ	κε-κελεύ-σθωσαν	
Plup. S. 1.	ἐ-κε-κελεύ-σ-μην	D. ἐ-κε-κελεύ-σ-μεθον	P. ἐ-κε-κελεύ-σ-μεθα
Ind. 2.	ἐ-κε-κέλευ-σο	ἐ-κε-κέλευ-σθον	ἐ-κε-κέλευ-σθε
3.	ἐ-κε-κέλευ-σ-το	ἐ-κε-κελεύ-σθην	κε-κελευ-σ-μένοι ἦσαν
Opt.	κε-κελευ-σ-μένος εἴην		
Future	κελεύσομαι	Fut. Perf. κε-κελεύ-σομαι	Aor. ἐ-κελευ-σάμην.
PASSIVE.			
Aorist	ἐ-κελεύ-σ-θην	Future κέλευ-σ-θήσομαι.	

REM. 1. Some vary between the regular formation and that with σ.

θραύω, to break in pieces, τέθρανσμαι and τέθρανμαι, ἐθραύσθην  
κλείω, to shut, κέκλεισμαι and Att. κέκλημαι; Aor. ἐκλείσθην.  
κρούω, to strike upon, κέκρουμαι and κέκρουσμαι; Aor. ἐκρούσθην.

REM. 2. Some contrary to the rule, do not take σ, although they retain the short characteristic-vowel; thus, e. g. δύω, θύω, λύω, mentioned § 94, 2.

## XLIII. Vocabulary.

Αἰσθάνομαι, <i>w. gen. or acc.</i> , to perceive, observe.	δρόμος, -ου, ὁ, a course, running.	κατα-παύω, to put a stop to.
ἀσπίς, -ίδος, ἡ, a shield.	δύναμις, -εως, ἡ, strength, power, might.	κρούω, to knock, beat.
δεινῶς, terribly, violently, extraordinarily.	σεισμός, -οῦ, ὁ, an earth- quake.	θραύω, to break, shatter, crush.
		σειώ, to shake.

Οἱ στρατιῶται πρὸς τοὺς πολεμίους πορεύεσθαι ἐκελεύσθησαν. Σπάρτη ποτὲ ὑπὸ σεισμοῦ δεινῶς ἐσειέσθη. Ἡ τῶν Περσῶν δύναμις ὑπὸ τῶν Ἑλλήνων τέθραυσται. Οἱ πολέμοι εἰς τὴν ἄκραν κατεκλείσθησαν. Ὅτε οἱ βάρβαροι τῶν ἀσπίδων πρὸς τὰ δόρατα ὑπὸ τῶν Ἑλλήνων κεκρουσμένων ἠσθάνοντο, δρόμῳ ἔφευγον. Ὁ πόλεμος κατεπαύσθη.

The soldiers are ordered to march against the enemies. Our town has been violently shaken by an earthquake. The might of the Persians was crushed by the Hellenes. The enemies have been shut up in (into) the castle. The shields were beaten by the enemies against their spears. The war is ended, i. e. has been put a stop to.



## § 96. Contract Pure Verbs.

1. Contract pure verbs, as has been seen § 92, are such as have for their characteristic *α*, *ε* or *ο*, which are contracted with the mode-vowel following. Contraction takes place only in the Pres. and Impf. Act. and Mid. or Pass., because, in these two tenses only, is the characteristic-vowel followed by another vowel.

2. The following are the contractions which occur here:

$\alpha + \varepsilon$ becomes $\bar{\alpha}$	$\varepsilon + \varepsilon = \varepsilon\iota$	$\sigma + \varepsilon = \sigma\upsilon$
$\alpha + \eta = \bar{\alpha}$	$\varepsilon + \eta = \eta$	$\sigma + \eta = \omega$
$\alpha + \eta = \bar{\alpha}$	$\varepsilon + \eta = \eta$	$\sigma + \eta = \sigma\iota$
$\alpha + \omicron = \omega$	$\varepsilon + \omicron = \sigma\upsilon$	$\sigma + \omicron = \sigma\upsilon$
$\alpha + \omega = \omega$	$\varepsilon + \omega = \omega$	$\sigma + \omega = \omega$
$\alpha + \varepsilon\iota = \bar{\alpha}$	$\varepsilon + \varepsilon\iota = \varepsilon\iota$	$\sigma + \varepsilon\iota = \sigma\iota$ ( <i>ov</i> in Inf.)
$\alpha + \sigma\iota = \varphi$	$\varepsilon + \sigma\iota = \sigma\iota$	$\sigma + \sigma\iota = \sigma\iota$
$\alpha + \sigma\upsilon = \omega$	$\varepsilon + \sigma\upsilon = \sigma\upsilon$	$\sigma + \sigma\upsilon = \sigma\upsilon$

3. The tenses of contract verbs, as has been seen § 93, are formed like those of uncontracted pure verbs, i. e. the short characteristic-vowel is usually lengthened, in forming the tenses, viz.

$\varepsilon$  into  $\eta$ , e. g. φιλέ-ω, to love, φιλή-σω, πε-φίλη-κα, etc.

$\omicron$  into  $\omega$ , e. g. μισθό-ω, to let out, μισθώ-σω, με-μίσθω-κα, etc.

$\bar{\alpha}$  into  $\eta$ , e. g. τιμᾶ-ω, to honor, τιμή-σω, τε-τίμη-κα, etc.

$\alpha$  into  $\bar{\alpha}$ , e. g. ἐᾶ-ω, to permit, Fut. ἐᾶ-σω. This lengthening into  $\bar{\alpha}$  occurs, when  $\varepsilon$ ,  $\iota$  or  $\varrho$  precedes (Comp. § 26, 1); e. g.

ἐᾶ-ω, ἐᾶ-σω; μειδιᾶ-ω, to laugh, μειδιά-σομαι; φωρᾶ-ω, to catch

a thief, φωρά-σω (but ἐγγυᾶ-ω, to give as a pledge, ἐγγυήσω; βοᾶ-ω, to cry out, βοή-σομαι, like ὀγδόη). To these verbs belong the following:

ἀλοά-ω, to thresh, ἀλοά-σω,

ἀκροά-ομαι, to hear, ἀκροά-σομαι.

REMARK. The verbs χρᾶω, to give an oracle, χρᾶομαι, to use, and τιτράω, to bore, although a ρ precedes, lengthen ᾶ into η; e. g. χρήσομαι, τρήσω. The exceptions to rule No. 3. will be stated in § 98.

## PARADIGMS OF

ACTIVE.				
Modes and Participals.	Numbers and Persons.	Present.		
		Characteristic α.	Characteristic ε.	Characteristic ο.
Indicative,	S. 1.	τιμ(ά-ω)ῶ, to honor,	φιλ(έ-ω)ῶ, to love,	μισθ(ό-ω)ῶ, to let,
	2.	τιμ-(ά-εις)ᾶς	φιλ(έ-εις)εῖς	μισθ(ό-εις)οῖς
	3.	τιμ(ά-ει)ᾶ	φιλ(έ-ει)εῖ	μισθ(ό-ει)οῖ
	D. 1.			
	2.	τιμ(ά-ε)ᾶ-τον	φιλ(έ-ε)εῖ-τον	μισθ(ό-ε)οῦ-τον
	3.	τιμ(ά-ε)ᾶ-τον	φιλ(έ-ε)εῖ-τον	μισθ(ό-ε)οῦ-τον
	P. 1.	τιμ(ά-ο)ῶ-μεν	φιλ(έ-ο)οῦ-μεν	μισθ(ό-ο)οῦ-μεν
	2.	τιμ(ά-ε)ᾶ-τε	φιλ(έ-ε)εῖ-τε	μισθ(ό-ε)οῦ-τε
	3.	τιμ(ά-οι)ῶ-σι(ν)	φιλ(έ-οι)οῦ-σι(ν)	μισθ(ό-οι)οῦ-σι(ν)
Subjunctive,	S. 1.	τιμ(ά-ω)ῶ	φιλ(έ-ω)ῶ	μισθ(ό-ω)ῶ
	2.	τιμ(ά-ης)ᾶς	φιλ(έ-ης)ῆς	μισθ(ό-ης)οῖς
	3.	τιμ(ά-η)ᾶ	φιλ(έ-η)ῆ	μισθ(ό-η)οῖ
	D. 1.			
	2.	τιμ(ά-η)ᾶ-τον	φιλ(έ-η)ῆ-τον	μισθ(ό-η)ῶ-τον
	3.	τιμ(ά-η)ᾶ-τον	φιλ(έ-η)ῆ-τον	μισθ(ό-η)ῶ-τον
	P. 1.	τιμ(ά-ω)ῶ-μεν	φιλ(έ-ω)ῶ-μεν	μισθ(ό-ω)ῶ-μεν
	2.	τιμ(ά-η)ᾶ-τε	φιλ(έ-η)ῆ-τε	μισθ(ό-η)ῶ-τε
	3.	τιμ(ά-ω)ῶ-σι(ν)	φιλ(έ-ω)ῶ-σι(ν)	μισθ(ό-ω)ῶ-σι(ν)
Imperative,	S. 2.	τίμ(α-ε)α	φίλ(ε-ε)ει	μίσθ(ο-ε)ου
	3.	τιμ(α-έ)ά-τω	φιλ(ε-έ)εἰ-τω	μισθ(ο-έ)οὔ-τω
	D. 2.	τιμ(ά-ε)ᾶ-τον	φιλ(έ-ε)εἰ-τον	μισθ(ό-ε)οῦ-τον
	3.	τιμ(α-έ)ά-των	φιλ(ε-έ)εἰ-των	μισθ(ο-έ)οὔ-των
	P. 2.	τιμ(ά-ε)ᾶ-τε	φιλ(έ-ε)εἰ-τε	μισθ(ό-ε)οῦ-τε
	3.	τιμ(α-έ)ά-τωσαν or τιμ(α-ό)ῶ-ντων	φιλ(ε-έ)εἰ-τωσαν or φιλ(ε-ό)οῦ-ντων	μισθ(ο-έ)οὔ-τωσαν or μισθ(ο-ό)οῦ-ντων
Infin.		τιμ(ά-ειν)ᾶν	φιλ(έ-ειν)εῖν	μισθ(ό-ειν)οῦν
Participle,	Nom.	τιμ(ά-ων)ῶν	φιλ(έ-ων)ῶν	μισθ(ό-ων)ῶν
		τιμ(ά-ον)ῶ-σα	φιλ(έ-ον)οῦ-σα	μισθ(ό-ον)οῦ-σα
		τιμ(ά-ον)ῶν	φιλ(έ-ον)οῦν	μισθ(ό-ον)οῦν
	Gen.	τιμ(ά-ο)ῶ-ντος	φιλ(έ-ο)οῦ-ντος	μισθ(ό-ο)οῦ-ντος
		τιμ(α-οῦ)ῶ-σης	φιλ(ε-οῦ)οῦ-σης	μισθ(ο-οῦ)οῦ-σης.
Imperfect.				
Indicative.	S. 1.	ἐτίμ(α-ον)ων	ἐφίλ(ε-ον)ουν	ἐμίσθ(ο-ον)ουν
	2.	ἐτίμ(α-ε)ας	ἐφίλ(ε-ε)εις	ἐμίσθ(ο-ε)ους
	3.	ἐτίμ(α-ε)α	ἐφίλ(ε-ε)ει	ἐμίσθ(ο-ε)ου
	D. 1.			
	2.	ἐτιμ(ά-ε)ᾶ-τον	ἐφιλ(έ-ε)εἰ-τον	ἐμισθ(ό-ε)οῦ-τον
	3.	ἐτιμ(α-έ)ά-την	ἐφιλ(ε-έ)εἰ-την	ἐμισθ(ο-έ)οὔ-την
	P. 1.	ἐτιμ(ά-ο)ῶ-μεν	ἐφιλ(έ-ο)οῦ-μεν	ἐμισθ(ό-ο)οῦ-μεν
	2.	ἐτιμ(ά-ε)ᾶ-τε	ἐφιλ(έ-ε)εἰ-τε	ἐμισθ(ό-ε)οῦ-τε
	3.	ἐτιμ(α-ον)ων	ἐφίλ(ε-ον)ουν	ἐμίσθ(ο-ον)ουν

CONTRACT VERBS.

MIDDLE.

*Present.*

Characteristic <i>a</i> .	Characteristic <i>ε</i> .	Characteristic <i>ο</i> .
τιμ(ά-ο)ῶμαι τιμ(ά-η)ᾶ τιμ(ά-ε)ᾷ-ται τιμ(ά-δ)ῶ-μεθον τιμ(ά-ε)ᾷ-σθον τιμ(ά-ε)ᾷ-σθον τιμ(α-δ)ῶ-μεθα τιμ(ά-ε)ᾷ-σθε τιμ(ά-ο)ῶνται	φιλ(έ-ο)οῦμαι φιλ(έ-η)ῆ φιλ(έ-ε)εἶ-ται φιλ(ε-δ)οῦ-μεθον φιλ(έ-ε)εἶ-σθον φιλ(έ-ε)εἶ-σθον φιλ(ε-δ)οῦ-μεθα φιλ(έ-ε)εἶ-σθε φιλ(έ-ο)οῦνται	μισθ(ό-ο)οῦμαι μισθ(ό-η)οἶ μισθ(ό-ε)οῦ-ται μισθ(ο-δ)οῦ-μεθον μισθ(ό-ε)οῦ-σθον μισθ(ό-ε)οῦ-σθον μισθ(ο-δ)οῦ-μεθα μισθ(ό-ε)οῦ-σθε μισθ(ό-ο)οῦνται
τιμ(ά-ω)ῶμαι τιμ(ά-η)ᾶ τιμ(ά-η)ᾷ-ται τιμ(α-δ)ῶ-μεθον τιμ(ά-η)ᾷ-σθον τιμ(ά-η)ᾷ-σθον τιμ(α-δ)ῶ-μεθα τιμ(ά-η)ᾷ-σθε τιμ(ά-ω)ῶνται	} Like the Indicative. φιλ(έ-ω)ῶμαι φιλ(έ-η)ῆ φιλ(έ-η)ῆ-ται φιλ(ε-δ)ῶ-μεθον φιλ(έ-η)ῆ-σθον φιλ(έ-η)ῆ-σθον φιλ(ε-δ)ῶ-μεθα φιλ(έ-η)ῆ-σθε φιλ(έ-ω)ῶνται	μισθ(ό-ω)ῶμαι μισθ(ό-η)οἶ μισθ(ό-η)ῶ-ται μισθ(ο-δ)ῶ-μεθον μισθ(ό-η)ῶ-σθον μισθ(ό-η)ῶ-σθον μισθ(ο-δ)ῶ-μεθα μισθ(ό-η)ῶ-σθε μισθ(ό-ω)ῶνται
τιμ(ά-ου)ῶ τιμ(α-έ)ᾱ-σθω τιμ(ά-ε)ᾷ-σθον τιμ(α-έ)ᾱ-σθων τιμ(ά-ε)ᾷ-σθε τιμ(α-έ)ᾱ-σθωσαν or τιμ(α-έ)ᾱ-σθων	φιλ(έ-ου)οῦ φιλ(ε-έ)εἰ-σθω φιλ(έ-ε)εἰ-σθον φιλ(ε-έ)εἰ-σθων φιλ(έ-ε)εἰ-σθε φιλ(ε-έ)εἰ-σθωσαν or φιλ(ε-έ)εἰ-σθων	μισθ(ό-ου)οῦ μισθ(ο-έ)οῦ-σθω μισθ(ό-ε)οῦ-σθον μισθ(ο-έ)οῦ-σθων μισθ(ό-ε)οῦ-σθε μισθ(ο-έ)οῦ-σθωσαν or μισθ(ο-έ)οῦ-σθων
τιμ(ά-ε)ᾷ-σθαι	φιλ(έ-ε)εἶ-σθαι	μισθ(ό-ε)οῦ-σθαι
τιμ(α-δ)ῶ-μενος τιμ(α-ο)ω-μένη τιμ(α-δ)ῶ-μενον τιμ(α-ο)ω-μένον τιμ(α-ο)ω-μένον τιμ(α-ο)ω-μένης	φιλ(ε-δ)οῦ-μενος φιλ(ε-ο)ου-μένη φιλ(ε-δ)οῦ-μενον φιλ(ε-ο)ου-μένον φιλ(ε-ο)ου-μένον φιλ(ε-ο)ου-μένης	μισθ(ο-δ)οῦ-μενος μισθ(ο-ο)ου-μένη μισθ(ο-δ)οῦ-μενον μισθ(ο-ο)ου-μένον μισθ(ο-ο)ου-μένον μισθ(ο-ο)ου-μένης.

*Imperfect.*

ἐτιμ(α-δ)ῶ-μην ἐτιμ(ά-ου)ῶ ἐτιμ(ά-ε)ᾷ-το ἐτιμ(α-δ)ῶ-μεθον ἐτιμ(ά-ε)ᾷ-σθον ἐτιμ(α-έ)ᾱ-σθην ἐτιμ(α-δ)ῶ-μεθα ἐτιμ(ά-ε)ᾷ-σθε ἐτιμ(ά-ο)ῶντο	ἐφιλ(ε-δ)οῦ-μην ἐφιλ(έ-ου)οῦ ἐφιλ(έ-ε)εἶ-το ἐφιλ(ε-δ)οῦ-μεθον ἐφιλ(έ-ε)εἶ-σθον ἐφιλ(ε-έ)εἰ-σθην ἐφιλ(ε-δ)οῦ-μεθα ἐφιλ(έ-ε)εἶ-σθε ἐφιλ(έ-ο)οῦντο	ἐμισθ(ο-δ)οῦ-μην ἐμισθ(ό-ου)οῦ ἐμισθ(ό-ε)οῦ-το ἐμισθ(ο-δ)οῦ-μεθον ἐμισθ(ό-ε)οῦ-σθον ἐμισθ(ο-έ)οῦ-σθην ἐμισθ(ο-δ)οῦ-μεθα ἐμισθ(ό-ε)οῦ-σθε ἐμισθ(ό-ο)οῦντο
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Modes and Participials.	Numbers and Persons.	Imperfect.		
		Characteristic α.	Characteristic ε.	Characteristic ο.
Optative,	S. 1.	τιμ(ά-οι)ῶ-μι	φιλ(έ-οι)οῖ-μι	μισθ(ό-οι)οῖ-μι
	2.	τιμ(ά-οις)ῶς	φιλ(έ-οις)οῖς	μισθ(ό-οις)οῖς
	3.	τιμ(ά-οι)ῶ	φιλ(έ-οι)οῖ	μισθ(ό-οι)οῖ
	D. 1.			
	2.	τιμ(ά-οι)ῶ-τον	φιλ(έ-οι)οῖ-τον	μισθ(ό-οι)οῖ-τον
	3.	τιμ(α-οί)ῶ-την	φιλ(ε-οί)οῖ-την	μισθ(ο-οί)οῖ-την
	P. 1.	τιμ(ά-οι)ῶ-μεν	φιλ(έ-οι)οῖ-μεν	μισθ(ό-οι)οῖ-μεν
	2.	τιμ(ά-οι)ῶ-τε	φιλ(έ-οι)οῖ-τε	μισθ(ό-οι)οῖ-τε
	3.	τιμ(ά-οι)ῶ-εν	φιλ(έ-οι)οῖ-εν	μισθ(ό-οι)οῖ-εν
Attic Optative,	S. 1.	τιμ(α-οί)ῶ-ην	φιλ(ε-οί)οῖ-ην	μισθ(ο-οί)οῖ-ην
	2.	τιμ(α-οί)ῶ-ης	φιλ(ε-οί)οῖ-ης	μισθ(ο-οί)οῖ-ης
	3.	τιμ(α-οί)ῶ-η	φιλ(ε-οί)οῖ-η	μισθ(ο-οί)οῖ-η
	D. 2.	τιμ(α-οί)ῶ-ητον	φιλ(ε-οί)οῖ-ητον	μισθ(ο-οί)οῖ-ητον
	3.	τιμ(α-οί)ῶ-ητην	φιλ(ε-οί)οῖ-ητην	μισθ(ο-οί)οῖ-ητην
	P. 1.	τιμ(α-οί)ῶ-ημεν	φιλ(ε-οί)οῖ-ημεν	μισθ(ο-οί)οῖ-ημεν
	2.	τιμ(α-οί)ῶ-ητε	φιλ(ε-οί)οῖ-ητε	μισθ(ο-οί)οῖ-ητε
	3.	τιμ(ά-οι)ῶ-εν	φιλ(έ-οι)οῖ-εν	μισθ(ό-οι)οῖ-εν
Indicative,	Perf.	τετίμηκα πεφώρακα	πεφίληκα	μεμίσθωκα
	Plup.	ἔτετιμήκειν ἐπεφωράκειν	ἐπεφίληκειν	ἐμεμισθώκειν
	Fut.	τιμήσω φωράσω	φιλήσω	μισθώσω
	Aor.	ἐτίμησα ἐφωράσα	ἐφίλησα	ἐμίσθωσα
	F.Pf.			
PAS				
Aorist,   ἐτιμήθην ἐφωράθην   ἐφίληθην   ἐμισθώθην				
Verbal adjectives: τιμῆ-τέος, -τέα, -τέον, φωρᾶ-τέος, -τέα, -τέον,				

### § 97. Remarks on the Conjugation of Contract Verbs.

1. Verbs in -έω with a monosyllabic stem, e. g. πλέω, *to sail*, πνέω, *to breathe*, θέω, *to run*, are contracted only in ει (arising from έει or εε), but in all the other forms, they are uncontracted; e. g.

Act. Pr. Ind. πλέω, πλεῖς, πλεῖ, πλέομεν, πλεῖτε, πλέουσι(ν).

Subj. πλέω, πλέης, πλέη, πλέωμεν, πλέητε, πλέωσι(ν).

Imp. πλεῖ. Inf. πλεῖν. Part. πλέων, πλέουσα, πλέον.

Impf. Ind. ἐπλεον, ἐπλεις, ἐπλει, ἐπλέομεν, ἐπλεῖτε, ἐπλεον.

Opt. πλέοιμι, πλέοις, etc.

Mid. Pr. Ind. πλέομαι, πλέη, πλεῖται, πλεόμεθον, πλεῖσθον, etc.

Inf. πλεῖσθαι. Part. πλεόμενος. Impf. ἐπλεόμην.

2. The verb δέω, *to bind*, is commonly contracted in all the forms, particularly in compounds; e. g. τῷ δοῦν, τοῦ δοῦντος, διαδοῦμαι, κατέδουν.

3. Several verbs deviate from the general rules of contraction; e. g.

(a) -αι and -αιε are contracted into -η and -η, instead of into -α and -α; e. g.

*Imperfect.*

Characteristic α.	Characteristic ε.	Characteristic ο.
τιμ(α-οί)ῶ-μην τιμ(ά-οι)ῶ-ο τιμ(ά-οι)ῶ-το τιμ(α-οί)ῶ-μεθον τιμ(ά-οι)ῶ-σθον τιμ(α-οί)ῶ-σθην τιμ(α-οί)ῶ-μεθα τιμ(ά-οι)ῶ-σθε τιμ(ά-οι)ῶ-ντο	φιλ(ε-οί)οί-μην φιλ(έ-οι)οῖ-ο φιλ(έ-οι)οῖ-το φιλ(ε-οί)οῖ-μεθον φιλ(έ-οι)οῖ-σθον φιλ(ε-οί)οῖ-σθην φιλ(ε-οί)οῖ-μεθα φιλ(έ-οι)οῖ-σθε φιλ(έ-οι)οῖ-ντο	μισθ(ο-οί)οί-μην μισθ(ό-οι)οῖ-ο μισθ(ό-οι)οῖ-το μισθ(ο-οί)οῖ-μεθον μισθ(ό-οι)οῖ-σθον μισθ(ο-οί)οῖ-σθην μισθ(ο-οί)οῖ-μεθα μισθ(ό-οι)οῖ-σθε μισθ(ό-οι)οῖ-ντο
τετίμημαι πεφώραμαι	πεφίλημαι	μεμίσθωμαι
ἐτετιμήμην ἐπεφωράμην	ἐπεφιλήμην	ἐμεμισθώμην
τιμήσομαι φωράσομαι	φιλήσομαι	μισθώσομαι
ἐτιμησάμην ἐφωράσάμην	ἐφιλησάμην	ἐμισθωσάμην
τετιμήσομαι πεφωράσομαι	πεφιλήσομαι	μεμισθώσομαι

## SIVE.

| Future, | τιμηθήσομαι φωράθήσομαι | φιληθήσομαι | μισθωθήσομαι  
φιλη-τέος, -τέα, -τέον, μισθω-τέος, -τέα, -τέον.

ζ(ά-ω) ὦ, to live, ζῆς, -ῆ, -ῆτον, -ῆτε, Inf. ζῆν, Imp. ζῆ, Impf. ἐζων, -ης, -η, -ῆτον, -ῆτην, -ῆτε;—πειν(ά-ω) ὦ, to hunger, Inf. πεινῆν, etc.;—διψ(ά-ω) ὦ, to thirst, διψῆς, etc., Inf. διψῆν;—κν(ά-ω) ὦ, to scrape, Inf. κνῆν;—σμ(ά-ω) ὦ, to smear, Inf. σμῆν;—ψ(ά-ω) ὦ, to rub, Inf. ψῆν;—χρ(ά-ο) ὦ-μααι, to use, χρῆ, χρῆται, χρῆσθαι; so ἀποχρῶμααι, to have enough, to abuse, ἀποχρησθαι;—ἀπόχρη (abridged from ἀποχρη), it suffices, Inf. ἀποχρῆν, Impf. ἀπέχρη;—χρ(ά-ω) ὦ, to give an oracle, to prophesy, χρῆς, χρῆ, Inf. χρῆν.

(b) -οο and -οε are contracted into -ω, instead of into -ου, and -όη into -ῶ, instead of into -οῖ, in ριγ(ό-ω) ὦ, to freeze, Inf. ριγῶν and ριγοῦν, Part. Gen. ριγῶντος and ριγοῦντος, Subj. ριγῶ, Opt. ριγῶην, etc.

4. The following things are to be noted on the use of the Attic forms of the Opt. in -ην, namely, in the Sing. of verbs in -έω and -όω, the form in -οίην is much more in use than the common form, and in verbs in -άω it is used almost exclusively; but in the Dual and Pl. of all three, the common form is more in use; in the third person Pl., the Attic form is always the same as the common form; e. g. τιμῶεν.

5. The verb  $\lambda\omicron\upsilon\omega$ , to wash, though properly not a contract, admits contraction in all the forms of the Impf. Act. and of the Pres. and Impf. Mid., in the ending of which there is  $-\epsilon$  or  $-o$ ; e. g.  $\epsilon\lambda\omicron\nu$  instead of  $\epsilon\lambda\omicron\nu\epsilon$ ,  $\epsilon\lambda\omicron\upsilon\mu\epsilon\nu$  instead of  $\epsilon\lambda\omicron\upsilon\omicron\mu\epsilon\nu$ , Mid.  $\lambda\omicron\upsilon\mu\alpha\iota$ , ( $\lambda\omicron\epsilon\iota$ ,)  $\lambda\omicron\upsilon\tau\alpha\iota$ , etc., Imp.  $\lambda\omicron\upsilon$ , Inf.  $\lambda\omicron\upsilon\sigma\theta\alpha\iota$ , Impf.  $\epsilon\lambda\omicron\upsilon\mu\eta\nu$ ,  $\epsilon\lambda\omicron\upsilon$ ,  $\epsilon\lambda\omicron\upsilon\tau\omicron$ , etc., as if from the stem  $\Lambda\omicron\epsilon\omega$ .

REMARK. On the change of the accent in contraction, see §11, 2.

## XLIV. Vocabulary.

(a) Contract Verbs in  $-\acute{\omega}$  in the Pres. and Impf. Act.

Ἀγαπάω, to love.	ζάω, to live.	πρίν, <i>w. inf.</i> , before.
ἀθάνατος, <i>-ον</i> , immortal.	ἡλικία, <i>-ας, ἡ</i> , age, especially youth or manhood.	πῶς; how?
ἀθλίως, miserably, unfortunately.	θάρραλέως, boldly, courageously.	σιωπάω, to be silent.
ἀκμή, <i>-ῆς, ἡ</i> , a point, height, full power, bloom.	ιδέα, <i>-ας, ἡ</i> , an appearance, an outward figure.	συγκυκάω, to move together, bring into confusion, confound.
ἀστράπτω, to lighten.	νικάω, to conquer, overcome.	σύμμαχος, <i>-ον</i> , fighting with; <i>subst.</i> , a fellow-combatant, or ally.
βροντάω, to thunder.	δολοφύρομαι, <i>w. acc.</i> , to pity.	τελευτάω, to finish, ( <i>βίον understood</i> ) to die.
διψάω, to thirst, or be thirsty.	δράω, to see.	τολμάω, to dare, venture, prevail upon oneself.
δράω, to do, act.	δρμάω, to rush, advance.	
ἐξ-απατάω, to completely deceive, or mislead.	πεινάω, to hunger, or be hungry.	
ἐράω, <i>w. gen.</i> , to love (ardently).		

Πολλάκις γνώμην ἐξαπατῶσιν ιδέαι. Μὴ σὲ νικάτω κέρδος. Ἐρῶ τῆς ἀρετῆς. Πολλάκις νικᾷ καὶ κακὸς ἄνδρα ἀγαθόν. Οἱ ἀγαθοὶ ἐρῶσι τῶν καλῶν. Πολλοὶ ἄνθρωποι ἐν τῇ τῆς ἡλικίας ἀκμῇ τελευτῶσιν. Ἡ σιώπα, ἣ λέγε ἀμείνονα. Ἀνάγκη ἐστὶ πάντας ἀνθρώπους τελευτᾶν. Νοῦς δρᾷ καὶ νοῦς ἀκούει. Θάρραλέως, ὡς στρατιῶται, δρῶμεν ἐπὶ τοὺς πολεμίους. Πρὶν μὲν πεινῆν, πολλοὶ ἐσθίουσι, πρὶν δὲ διψῆν, πίνουσιν. Οὐκ ἔστι τοῖς μὴ δρῶσι σύμμαχος τύχη. Περικλῆς ἡστραπτεν, ἐβρόντα, συνεκύκα τὴν Ἑλλάδα. Εἶθε πάντες παῖδες τοὺς γονεάς ἀγαπῶεν. Πῶς ἂν τολμῶν τὸν φίλον βλάπτειν; Τὸ μὲν σῶμα πολλάκις καὶ πεινῇ καὶ διψῇ· ἡ δὲ ψυχὴ πῶς ἂν ἡ διψῇ ἢ πεινῇ; Ψυχὴ ἀθάνατος καὶ ἄγηρος ζῇ διὰ παντός. Κρεῖττον τὸ μὴ ζῆν ἔστιν ἢ ζῆν ἀθλίως. Ὅλοφρόμεθα τὸν ἐν τῇ τῆς ἡλικίας ἀκμῇ τελευτῶντα.

Children love their (the) parents. Either be silent (*pl.*) or speak better. With the mind (*dat.*) we see and hear. Youths should be silent (*imp.*). We will love virtue. All citizens fear (fear holds all citizens) that (*μὴ, w. subj.*) the enemies will advance against the town. It is well to love our parents. We pity those who die (*part.*) in the bloom of youth (*ἡλικία*). The soldiers advanced courageously against the town. The army is often hungry and thirsty. All the citizens feared, that the enemies would rush against the town. May you always, O boy, love your parents!

## XLV. Vocabulary.

## (b) Contract Verbs in -έω in the Pres. and Impf. Act.

Αθυμέω, to be dispirited, despair.	θέλω and ἐθέλω, to will, wish, be willing.	well to, to confer a favor on.
ἀμελέω, <i>w. gen.</i> , to neglect, not to care for.	κἄν, <i>w. subj.</i> = καί and the modal adverb ἄν, or	πονέω, <i>labōro</i> , to take trouble, work, toil.
ἄν (instead of ἐάν), <i>w. subj.</i> , if.	καὶ ἐάν, even if, although; or καί and the particle ἄν.	προσδοκάω, to expect, presume.
ἀπορρέω, to flow away, or from.	κρατέω, <i>w. gen.</i> , to be master of, have power over, command.	ρίψ, ριπός, ὁ, ἡ, a reed.
ἀσκέω, to practise, adorn.	λαλέω, to talk, prate.	σιγῶω, to be silent.
δέω, <i>w. gen.</i> , to want; δεῖ, there is need, it is necessary, one must; <i>w. acc. and inf.</i>	μάλιστα, ( <i>superlative of μάλα, very</i> ) most, especially.	συλλαμβάνω, <i>w. dat.</i> , to take in common with, help, assist.
δυστυχέω, to be unfortunate.	μέλι, -ιτος, τό, honey.	συμπονέω, <i>w. dat.</i> , to work with, help, assist.
ἐπαινέω, to approve of.	μήτε—μήτε, neither—nor.	τελέω, to accomplish, fulfil.
εὐτυχέω, to be fortunate, happy.	οὐδέποτε, never.	ὑπέρ, <i>w. gen.</i> , instead or in behalf of, on account of; <i>w. acc.</i> , above, beyond.
εὐχή, -ῆς, ἡ, a request, a prayer.	πλέω, to sail.	φρονέω, to think; μέγα φρονεῖν, to be haughty.
	ποιέω, to make, do; ποιεῖν, <i>w. acc.</i> , to do	

Ἄνὴρ πονηρὸς δυστυχεῖ, κἂν εὐτυχῇ. Βίος κράτιστος, ἂν θυμὸν<sup>1</sup> κρατῇς. Σιγᾶν μάλλον, ἢ λαλεῖν πρέπει. Ὁ τι ἂν ποιῇτε, νομίζετε ὀρᾶν θεόν. Φίλος φίλῳ συμπονῶν αὐτῷ<sup>2</sup> πονεῖ. Οἱ ἄνθρωποι θνητοὶ μὴ φρονούντων ὑπὲρ θεοῦς Ὁ μάλιστα εὐτυχῶν μὴ μέγα φρονεῖτω. Οὐδέποτε<sup>3</sup> ἀθυμεῖν τὸν κακῶς πράττοντα δεῖ, τὰ βελτίῳ δὲ προσδοκᾶν ἀεὶ. Τῷ πονοῦντι θεὸς συλλαμβάνει. Δικαιοσύνην ἀσκεῖτε καὶ ἔργῳ καὶ λόγῳ. Ἀπὸ τῆς Νέστορος γλώττης, ὥς περ μέλι, ὁ λόγος ἀπέβρει. Ὁ Σωκράτης τοῦ σώματος οὐκ ἡμέλει, τοὺς δὲ ἀμελοῦντας οὐκ ἐπὶ ἡνείκε. Εἴθε, ὦ θεός, τελοῖης (τελοῖς) μοι τὴν εὐχὴν. Εἴθε εὐτυχοῖτε (εὐτυχοίητε), ὦ φίλοι. Θεοῦ θέλοντος,<sup>3</sup> κἂν (καὶ ἂν) ἐπὶ ριπὸς πλέοις.

Bad men are unfortunate, even if they are fortunate. If God were willing, we could sail even on a reed. Whatever thou doest, believe, God sees it. Friends, who work with friends, work for themselves. Practise justice in word and deed. The Greeks neglected neither the body nor the mind. O that ye, O gods, would fulfil my desire! O that thou wert happy, my (O) friend! Friends should work with friends! It is well to practise virtue.

## XLVI. Vocabulary.

## (c) Contract Verbs in -όω in the Pres. and Impf. Act

ἀμυνρώω, to darken, destroy, weaken, blunt.	ἀμέλεια, -ας, ἡ, careless-ness.	ἀνθρώπινος, -η, -ον, human.
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<sup>1</sup> § 158, 7. (α).<sup>2</sup> § 161, 5.<sup>3</sup> Genitive Absolute.

ἀπορρόη, -ῆς, ἡ, a flowing off, a source.	ζητέω, to seek, strive.	ὀρεξίς, -εως, ἡ, a striving after, a desire.
δολόω, to outwit, trick, deceive.	ζωή, -ῆς, ἡ, life.	ὀρθόω, to make straight, erect, raise up.
δουλόω, to enslave, subjugate.	θεῖος, -ᾱ, -ον, godlike, divine.	οὔτε—οὔτε, neither—nor.
ἐλευθερόω, to set free, to free.	ἵνα, in order that, that, (after a principal tense with the subj.; after a historical tense with the opt.).	ὅσπερ, ἥπερ, ὅπερ, who—ever, whatever.
ἐξισόω, to make equal.	κοινωνία, -ας, ἡ, communion, intercourse.	συν-εξ-ομοιόω, to make equal.
ζηλόω, to strive after, imitate, value, think happy, admire.	λυμός, -οῦ, ὁ, hunger.	τυφλόω, to make blind, to blind.
		χαλεπῶς, with difficulty.

Τὸ ἀληθὲς κάλλος, ὅπερ ἐκ θείας κοινωνίας ἔχει τὴν ἀπορρόην, οὔτε πόνος ἢ λυμὸς ἢ ἀμέλειά τις, οὔτε ὁ πολὺς χρόνος ἀμαυροῖ. Αἱ φιλίας τὰ ἔθνη ζητοῦσι συνεξομοιοῦν. Χαλεπῶς ἂν ταῖς τῶν ἀγαθῶν ἀρεταῖς ἐξισοίης (ἐξισοίς) τοὺς ἐπαίνους. Εὐνομία ἀμαυροῖ ὕβριν. Ζήλον, ὧ παῖ, τοὺς ἐσθλοὺς καὶ σῶφρονας ἀνδρας. Πολλοὺς κακῶς πράττοντας ὀρθοῖ τύχη. Πλῆθος κακῶν τὴν ἀνθρωπίνην ζωὴν ἀμαυροῖ. Αἱ περὶ τι σφοδραὶ ὀρέξεις τυφλοῦσιν εἰς τὰλλα<sup>1</sup> τὴν ψυχὴν. Τὴν ἀρετὴν καὶ τὴν σοφίαν ζηλωμεν. Χρυσός ἐστιν ὁ δουλῶν θνητῶν φρένας. Οἱ πολέμοι τὸ στράτευμα ἡμῶν ἐδόλουν. Οἱ νεανίαι τὴν σοφίαν ζηλοῖεν. Οἱ πολέμοι ἐπλησίαζον, ἵνα τοὺς αἰχμαλώτους ἐλευθεροῖεν.

The violent striving after anything makes the soul blind for everything else. The enemies approach, in order that they may free the prisoners. Imitate, O youths, noble and wise men! It is not easy to make praise equal to the virtues of the good. We love youths who strive (*particip.*) after wisdom. The enemies freed the prisoners. May violent desire not make your soul blind for everything else. Youths should strive after virtue.

## XLVII. Vocabulary.

(d) Contract Verbs in -άω in the Pres. and Impf. Mid. or Pass.

ἄδυνατέω, to be unable.	set my mind or heart	μηχανάομαι, <i>māchinōi</i> , to contrive.
ἀεικής, -ές, unseemly, disgraceful.	upon, desire.	εὐεργετέω, <i>w. acc.</i> , to do well to, benefit.
ἀκροάομαι, <i>w. gen.</i> , to hear, listen to.	ἡδομαι, <i>w. pass. aor. and fut.</i> , to rejoice.	ὁμοίως, in like manner, alike.
ἀξιόω (τινὰ τινοῦς), to think deserving, consider worthy, desire, wish.	ἡμεροδρόμος, -ου, ὁ, (running through the day,) a courier.	πειράομαι, <i>w. pass. aor.</i> , to try.
γάρ, for.	ἡμεροδρόμος, -ου, ὁ, (running through the day,) a courier.	τιμάω, to esteem, honor.
εἴτε — εἴτε, <i>sive — sive</i> ; whether — or.	ἰάομαι, to heal.	ὑπόδημα, -ατος, τό, (bound under) a sandal, a shoe.
ἐπιθυμέω, <i>w. gen. or inf.</i> , to	μακάριος, -ᾱ, -ον, blessed, happy.	χράομαι, <i>w. dat.</i> , to use; <i>utor</i> .
		ὠφελέω, <i>w. acc.</i> , to benefit.

Ὅμοιως ἀμφοῖν ἀκροῦσθαι δεῖ. Ὅταν ἀδυνατῆς τῷ πλούτῳ χρῆσθαι, τί δια-

<sup>1</sup> By Crasis instead of τὰ ἄλλα.

φέρεις τοῦ πένητος; Εὖνους λόγος λύπην ἰῦται. Τιμώμενοι πάντες ἡδονται βροτοί. Οἱ ἄνθρωποι πολλὰ μηχανῶνται. Μακάριος, ὃς οὐσίαν καὶ νοῦν ἔχει· χρῆται γὰρ εἰς αὐτὸν δεῖ καλῶς. Ὁ ἀγαθὸς ὑπὸ πάντων τιμᾷται. Γλώττης πειρῶ κρατεῖν. Περικλῆς ὑπὸ τῶν Ἀθηναίων ἡγαπᾶτο καὶ ἐτιμᾶτο. Οἱ ἡμεροδρόμοι οὐκ ἐχρῶντο ὑποδήμασιν ἐν ταῖς ὁδοῖς. Οὐκ ἀεικές, ἐάν τις ὑπὲρ ἐχθρῶν ἐξαπατᾷται. Εἶθε πάντες γονεῖς ὑπὸ τῶν τέκνων ἀγαπῶντο. Οἱ ἀγαθοὶ ὑπὸ πάντων ἀγαπᾶσθων. Εἴτε ὑπὸ φίλων ἐθέλεις ἀγαπᾶσθαι, τοὺς φίλους εὐεργέτει, εἴτε ὑπὸ τινος πόλεως ἐπιθυμεῖς τιμᾶσθαι, τὴν πόλιν ὠφέλει, εἴτε ὑπὸ τῆς Ἑλλάδος πάσης ἀξιοῖς ἐπὶ ἀρετῇ θαυμάζεσθαι, τὴν Ἑλλάδα πειρῶ εὖ ποιεῖν.

Listen to both, in like manner, O judge! It is not disgraceful if we are deceived by enemies. Kind words heal sorrow. Man rejoices in being (*part.*) honored by others. We wish to be loved by our friends and honored by the citizens. Among (*παρά, w. dat.*) the Lacedaemonians old men were extraordinarily honored. Let the good man always be loved and honored by all. The judge should hear both.

### XLVIII. Vocabulary.

(e) Contract Verbs in -έω in the Pres. and Impf. Mid. or Pass.

ἁδικέω, <i>w. acc.</i> , to do wrong to, injure, do injustice.	ἔτος, -εος = -ους, τό, a year.	<i>ind. fut.</i> , after verbs of care.
αἰδέομαι, <i>w. acc.</i> , to be ashamed before anyone; reverence, esteem, worship.	ἰσχυρός, -ά, -όν, strong, powerful.	πλησίος, -ά, -ον, near; οἱ πλησίον, those near, neighbors, fellow-men.
ἀπιστέω, <i>w. dat.</i> , to disbelieve; <i>pass.</i> , ἀπιστέομαι, to be disbelieved.	κατα-φρονέω, <i>w. gen.</i> , to despise; <i>pass.</i> , καταφρονέομαι, to be despised.	πολιορκέω, to besiege.
ἀπό-λυσις, -εως, ἡ, deliverance, liberation.	λοιδορέω, to scold, abuse.	προς-ποιέω, to add; <i>mid.</i> , to acquire, claim, or make for oneself.
δέομαι, <i>w. pass. aor. and gen.</i> , to want, need.	μισέω, to hate.	φοβέω, to frighten; <i>mid.</i> , <i>w. pass. aor.</i> , to be frightened, fear.
	ὅπως, how; in order that;	
	<i>w. subj.</i> , after a principal tense; <i>w. opt.</i> , after an historical tense; <i>w.</i>	

Αἰδοῦ θεόν. Τὸν ἀγαθὸν ἄνδρα ποιοῦ ἐταῖρον. Φιλοῦντες φιλοῦνται, μισοῦντες μισοῦνται. Τὸν ἰσχυρὸν δεῖ πρᾶον<sup>2</sup> εἶναι, ὅπως οἱ πλησίον αἰδῶνται μᾶλλον, ἢ φοβῶνται. Αἰδεῖσθαι δεῖ φίλους. Ἀπιστοῦνται οἱ λάλοι, κὰν ἀληθεύωσιν. Οἱ Πέρσαι ὑπὸ τῶν Ἑλλήνων ἐμισοῦντο καὶ κατεφρονοῦντο. Ὁ μηδὲν ἀδικῶν οὐδενὸς δεῖται<sup>3</sup> νόμον. Τροία δέκα ἔτη ὑπὸ τῶν Ἑλλήνων ἐπολιορκεῖτο. Οἱ πολῖται ἐφοβοῦντο, μὴ ἡ πόλις πολιορκεῖτο. Λοιδоруόμενος φέρε· ὁ γὰρ λοιδορῶν, ἐὰν ὁ λοιδορούμενος μὴ προσποιῇται, λοιδορεῖται λοιδορῶν. Μηδεὶς φοβείσθω θάνατον, ἀπόλυσιν κακῶν.

Worship (*pl.*) God. One who loves (*part.*) is loved, one who hates (*part.*) is hated. Those who do no (not) injustice (*part.*) need no law. The king of the Persians was hated and despised by the Hellenes. The citizens fear, that

<sup>1</sup> Instead of εἰς ταῦτα, εἰς αὐτὸν.

<sup>2</sup> See § 48.

<sup>3</sup> § 158, 5. (a).

the town will be besieged by the enemies. May you make (*pl.*) good men your friends. Parents delight to be honored (*part.*) by their children. It is not disgraceful to be hated by the bad.

### XLIX. Vocabulary.

(f) Contract Verbs in -όω in the Pres. and Impf. Mid. or Pass.

Αλκή, -ῆς, ἡ, strength.	ἐξ-αμανρώ, ἀμανρώ	μερίζω, to part, divide.
γαυρόω, to make proud;	strengthened by ἐξ,	σάρξ, -ρκός, ἡ, flesh.
mid. w. pass. aor., to be	page 107.	ταπεινώω, to bring low,
proud, pride oneself in.	ζημιόω, to punish.	humble.
δηλώω, to make known or	ἥθος, -εος = -ους, τό, cus-	υπερήφανος, -ον, haughty,
evident, show.	tom, manner, the char-	proud.
ἐναντιόομαι, w. dat., ad-	acter.	χειρόομαι, to worst, sub-
versor, to oppose, resist,	μήτε—μήτε, neither—nor.	due, subjugate.
thwart.		

Δουλούμεθα τῇ σαρκὶ καὶ τοῖς πάθεσιν. Ὑπὸ τῆς ἀνάγκης πάντα δουλοῦται ταχύ. Ἡ φιλία εἰς πολλοὺς μεριζομένη ἐξαμανροῦται. Τοὺς φίλους ἐλευθερῶμεν, τοὺς δὲ ἐχθροὺς χειρώμεθα. Μὴ γαυροῦ σοφία,<sup>2</sup> μήτ' ἀλκῇ, μήτε πλούτῳ. Τὸ ἥθος μάλιστα ἐκ τῶν ἔργων δηλοῦται. Ὁ υπερήφανος ταπεινοῖτο. Οὐ καλὸν ἐστι, τῇ σοφίᾳ γαυροῦσθαι. Οἱ τοῖς ἀγαστοῖς ἐναντιούμενοι ἄξιοί εἰσι ζημιοῦσθαι. Οἱ στρατιῶται ὑπὸ τῶν βαρβάρων ἐδολοῦντο. Πάντες κακοὶ ζημιοῖντο.

The immoderate are enslaved to the flesh and the passions. Be (*pl.*) not proud of your wisdom (*dat.*). May the haughty be brought low. It is disgraceful to thwart the good. The citizens fear, that they may be subjugated by (*ὑπό*, *w. gen.*) the enemies. Cowardly (bad) soldiers are punished by the general. One who prides himself in (*part.*) his (the) wisdom (*dat.*) is not wise.

### § 98. Contract Verbs which, contrary to the rule, retain the short Characteristic-vowel in forming the Tenses.

1. As in several uncontracted pure verbs, the short characteristic-vowel is retained (§ 94) contrary to the rule in forming the tenses; so also in several contract verbs. Most of these verbs take a σ in the Perf. Mid. or Pass. and in the first Aor. Pass., and the tenses derived from both of these forms. This is indicated by the phrase, *Pass. with σ* (§ 95). They are the following:

(a) -ᾶω.

γελᾶω, to laugh, Fut. γελάσομαι; Aor. ἐγέλᾶσα. Pass. with σ.

ἐλάω (usually ἐλαύνω), to drive, Fut. ἐλάσω (Att. ἐλῶ, § 83), etc.

θλάω, to bruise, θλάσω, etc. Pass. with σ.

κλάω, to break, κλάσω, etc. Pass. with σ.

χαλάω, to loosen, χαλάσω, etc. Pass. with σ.

<sup>1</sup> § 161, 2. (a), (δ).

<sup>2</sup> § 161, 3.

δαμάω (usually δαμάζω), to subdue, Aor. ἐδάμῃσα. Pass. with σ.

περάω, to transport, to sell, Fut. περάσω; Aor. ἐπέρῃσα; Perf. πεπέρῃκα; but περάω, to pass over (Intrans.), Fut. περάσω; Aor. ἐπέρῃσα. (These seven verbs have a liquid before the characteristic-vowel α).

σπάω, to draw, σπῶσω, etc. Pass. with σ.

σχαάω, to loose, to open, σχῶσω, etc.

(b) -έω.

ἰκέομαι, to heal, ἰκέσομαι, ἡκεσάμην; Perf. Mid. or Pass. ἡκεσμαι; Aor. Pass. ἡκέσθην.

ἰλέω, to grind, to beat, Fut. ἰλῶ (§ 83); Perf. Mid. or Pass. ἰλήλεσμαι (§ 89).

ἰρκέω, to suffice, etc. Pass. with σ (also to be sufficient).

ἰμέω, to vomit, Fut. ἰμέσω, etc.; Perf. Act. ἰμήμεκα; Perf. Mid. or Pass. ἰμήμεσμαι (§ 89).

ζέω, to boil, usually intrans., and ζέυννυμι, usually trans. Pass. with σ.

ξέω, to scrape. Pass. with σ.—τελέω, to accomplish, Fut. τελῶ (§ 83). Pass. with σ.

τρέω, to tremble.—χέω, to pour.

REMARK. The following have in some tenses the long, in others, the short vowel:

αἰνέω, to praise, Fut. αἰνέσω; Aor. ἤνεσα; Perf. ἤνεκα; Aor. Pass. ἠνέσθην, but Perf. Mid. or Pass. ἤνημαι.

αἰρέω, to take, Aor. Pass. ἠρέσθην; also η; e. g. αἶρήσω, ἤρηκα, ἤρημαι.

γαμέω, to marry, Fut. γαμῶ (§ 83); Aor. ἐγημα; Perf. γεγάμηκα; Aor. Pass. ἐγαμήθην (I was taken to wife).

δέω, to bind, δήσω, ἔδησα, ἔδησάμην; but δέδεκα, δέδεμαι, ἐδέσθην; Fut. Perf. δεδῆσομαι, which takes the place of the Fut. Pass. δεδήσομαι not used by the Attic writers.

καλέω, to call, Fut. καλῶ (§ 83); Aor. ἐκάλεσα; Perf. Act. κέκληκα; Perf. Mid. or Pass. κέκλημαι, I am called; Fut. Perf. κεκλήσομαι, I shall be called; Aor. Pass. ἐκλήσθην; Fut. Pass. κληθήσομαι; Fut. Mid. καλοῦμαι; Aor. Mid. ἐκαλεσάμην.

ποθέω, to desire, old Attic Fut. ποθέσομαι; Aor. ἐπόθησα; elsewhere ποθήσω, ἐπόθησα; Perf. Act. πεπόθηκα; πεπόθημαι; Aor. Pass. ἐποθέσθην.

πονέω, labdōro, Fut. πονήσω, etc. (to work); πονέσω (to be in pain); Perf. πεπόνηκα in both senses.

(c) -όω.

ἄρόω, to plough, Fut. ἄρόσω, Aor. ἤροσα; Perf. Mid. or Pass. ἰοήρομαι (§ 89); Aor. Pass. ἠρόσθην.

§ 99. *Para*

ACTIVE.			
Tenses.	Characteristic α.	Characteristic ε.	Characteristic ο.
Present	σπ(ά-ω)ῶ, <i>to draw</i> ,	τελ(έ-ω)ῶ, <i>to accom-</i>	ἄρ(ό-ω)ῶ, <i>to plough</i> ,
Imperfect	ἔσπ(α-ον)ων	ἔτέλ(ε-ον)ουν [ <i>plish</i> ,	ἤρ(ο-ον)ουν
Perfect	ἔσπᾱκα	τετέλεκα	ἄρ-ήροκα
Pluperfect	ἔσπᾱκειν	ἔτετελέκειν	ἄρ-ήρόκειν
Future	σπᾶσω	τελῶ	ἄρόσω
Aorist	ἔσπᾱσα	ἔτέλεσα	ἤροσα

PAS			
Aorist	ἐσπᾶ-σ-θῆν	ἐτελέ-σ-θῆν	ἤρόθην
Verbal adjectives: σπα-σ τέος, -τέα, -τέον			

REM. 1. On the formation of the Perf. and Aor. with σ, see § 95; and on the Attic reduplication in ἄρ-ήρομαι, § 89, (a).—The further inflection of ἔσπα-σμαι, ἔσπᾶ-σ-μην, τετέλε-σμαι, ἐτετελέ-σ-μην is like that of κεκέλευ-σμαι, ἐκεκελεύ-σ-μην (§ 95).

REM. 2. On the Attic Fut. (τελέσω = τελῶ, τελεῖς, etc., τελέσομαι = τελοῦμαι, τελεῖ, etc.), see § 83.

REM. 3. Two contract verbs assume σ in the Pass, although they lengthen the characteristic-vowel in forming the tenses, viz. χόω, *to heap*, Fut. χώσω, Perf. Mid. or Pass. κέχωσμαι, Aor. Pass. ἐχώσθην, and χράω, *to give an oracle*, Fut. χρήσω, Perf. Mid. or Pass. κέχρησμαι, Aor. ἐχρήσθην.—Χράομαι, *to use*, Fut. χρήσομαι, has in the Perf. κέχρημαι, but in the Aor. ἐχρήσθην. On the contrary, ἐλάω, αἰνέω, αἰρέω, δέω and ἄρόω, do not assume σ, although the characteristic-vowel in the Perf. Mid. or Pass. and in the Aor. Pass., remains short. Comp. § 98.

L. *Vocabulary.*

## Formation of the Tenses of Contract Verbs.

Ἀγρός, -οῦ, ὁ, <i>ager</i> , a field.	ἔάω, <i>to let, allow, permit</i> ,	κτάομαι, <i>to acquire, gain</i> ;
ἀδαήμων, -ον, <i>inexperienced, ignorant</i> .	ἔλλω, <i>to leave</i> .	perf., <i>to possess, have</i> .
ἄκέομαι, <i>to heal</i> .	ἔλκος, -εος = -ους, τό, <i>ulcus</i> , a sore, an ulcer.	λογίζομαι, <i>to think, consider, reflect</i> .
ἀκολουθεῖν, <i>w. dat.</i> , <i>to follow, go behind, imitate</i> .	ἱατρός, -οῦ, ὁ, <i>a physician</i> .	λόγιος, -α, -ον, <i>eloquent, intelligent</i> .
ἀνελευθερία, -ας, ἡ, <i>illiberalitas</i> , disgraceful avarice.	καίριος, -α, -ον, and <i>καίριος</i> , -ον, <i>at the right time, opportune, fitting</i> .	μηδέποτε, <i>w. imp. or subj. in an imp. sense, never</i> .
ἀτυχεῖν, <i>to be unhappy</i> .	καρπόομαι, <i>to enjoy the fruits of</i> .	οἰκέω, <i>to dwell, inhabit</i>
ἔηλος, -η, -ον, <i>evident</i> .	κοσμέω, <i>to adorn</i> .	οἰκοδομέω, <i>to build a house, build</i> .

digs.

## MIDDLE.

Characteristic α.	Characteristic ε.	Characteristic ο.
σπ(ά-ο)ῶ-μαι ἐσπ(α-ό)ω-μην ἐσπα-σ-μαι ἐσπά-σ-μην σπάσομαι ἐσπασάμην	τελ(έ-ο)οῦ-μαι ἐτελ(ε-ό)οῦ-μην τετέλε-σ-μαι ἐτετελέ-σ-μην τελοῦμαι ἐτελεσάμην	ἄρ(ό-ο)οῦ-μαι ἤρ(ο-ό)οῦ-μην ἄρ-ήρομαι ἄρ-ηρόμην ἄρόσομαι ἤροσάμην

## SIVE.

Future	σπα-σ-θήσομαι	τελε-σ-θήσομαι	ἄροθήσομαι
	τελε-σ-τέος, -έα, -έον	ἄρο-τέος, -έα, -έον.	

πενυχρός, -ά, -όν, poor. σιωπηλός, -ή, -όν, silent. ὑψώω, to elevate.  
 πλουτέω, to be or become rich. σφάλλω, to shake, make fall, deceive. χηρώω, to deprive, rob, bereave.

Οἱ περὶ τὸν Λεωνίδα τριακόσιοι<sup>1</sup> γενναῖος μαχόμενοι ἐτελεύτησαν. Νίκη-  
 σον ὄργην τῷ λογιζεσθαι<sup>2</sup> καλῶς. Μακάριος, ὅστις εὐτύχησεν εἰς τέκνα. Πολ-  
 λὸς κακῶς πράττωντας ὥρθωσε τύχη. Σφάλλει ἐκείνους, οὓς ἂν ὑψώσῃ τύχη.  
 Ῥάδια πάντα θεῷ τελέσαι. Μηδέποτε κρίνειν ἀδαήμονας ἄνδρας ἐάσης. Ἐν  
 οἷς ἂν τόποις τις ἀτυχήσῃ, τούτοις πλησιάζων οὐχ ἥδεται. Ὁ νεανίας ἀκολου-  
 θησάτω τῇ σοφίᾳ.<sup>3</sup> Ὁ ποιητὴς τὸν λογιώτατον Ὀδυσσεά σιωπηλότατον πεποίη-  
 κεν. Οἱ ἀγαθοὶ πατρίδα κοσμήσουσιν. Πολλὰκις πενυχρὸς ἀνὴρ αἵψα μάλ'  
 ἐπλούτησεν. Πολλοὶ κεκτημένοι μὲν πολλὰ οὐ χρῶνται δὲ δι' ἀνελευθερίαν.  
 Λύσανδρος, ὁ Σπαρτιάτης, μεγάλων τιμῶν<sup>4</sup> ἠξιώθη. Οἱ ἡμεροδρόμοι οὐκ ἐχρή-  
 σαντο ὑποδήμασιν<sup>5</sup> ἐν ταῖς ὁδοῖς. Ἡ πόλις πολλῶν ἀνδρῶν<sup>5</sup> ἐχηρώθη. Οἱ ια-  
 τροὶ τὰ ἔλκη ἀκέσονται. Ἡ γλῶττα σιγὴν καιρίαν κεκτημένη καὶ γέροντι καὶ  
 νέῳ τιμὴν φέρει. Οὐδεὶς ἐπαινον ἡδοनाῖς ἐκτήσατο. Οὔτε τῷ καλῶς ἄγρὸν φυ-  
 τευσάμενῳ δῆλον, ὅστις καρπώσεται, οὔτε τῷ καλῶς οἰκίαν οἰκοδομησαμένῳ δῆ-  
 λον, ὅστις οἰκήσει.

The good will love (ἀγαπάω) and honor the good. Noble youths will follow  
 virtue. The citizens will think the brave warriors deserving of great honor.  
 Alexander, king of the Macedonians (ὁ Μακεδών, -όνος), conquered Darius  
 king of the Persians. Leonidas and his 300 warriors adorned their country by  
 their bravery. The citizens thought the brave warriors deserving of great honors.  
 Fulfil (aor.) for me, O Zeus, my prayer! The soldiers have conquered the ene-  
 mies. The war has robbed the town of many citizens. The enemies were con-  
 quered. The brave warriors will be thought by the citizens deserving of great  
 honors. The physicians healed the ulcer. No one will gain praise by pleasures.  
 The town has been robbed of many citizens. It has all (ptur.) been well fulfilled.

<sup>1</sup> i. e. Leonidas and his 300 warriors.<sup>2</sup> § 161, 3.<sup>3</sup> § 161 2. (a), (d).<sup>4</sup> § 158, 7. (γ).<sup>5</sup> § 158, 5. (a).

§ 100. 2. *Impure Verbs.*

## Pure and Impure Stem.—Theme.

1. Impure verbs, i. e. those whose characteristic is a consonant (§ 92), undergo several changes in the stem, a part of which take place in the formation of the tenses; these changes in the stem are as follows:

(a) There is either a strengthening consonant added; e. g. *τύπ-τ-ω*, stem *ΤΥΠ*; *κράζ-ω*, stem *ΚΡΑΓ*;

(b) or the stem-vowel is lengthened; e. g. *φεύγ-ω*, stem *ΦΥΓ*; *λήθ-ω*, stem *ΛΑΘ*; *τήμ-ω*, stem *ΤΑΚ*;

(c) or there is a change of the stem-vowel in the tenses; this change may be called *variation*, and the vowel subject to the change, the *variable* vowel; e. g. *κλέπτ-ω*, *ἔ-κλεῖπ-ην*, *κέ-κλοφ-α*; Comp. English *fly, flew, flown,—sing, sang, sung*.

2. In verbs, whose stem is thus changed in the formation of the tenses, the two different stems must be distinguished, viz. the original, simple one, and the full, strengthened one; the former is called the *pure*, the latter the *impure*, stem. The Pres. and Impf. of these verbs contain the impure stem, the secondary tenses (when such are formed), and especially the second Aor., the pure stem; but the other tenses either the pure or impure; e. g.

Pres. *τύπ-τ-ω*, to strike, Aor. II. Pass. *ἔ-τῦπ-ην* Fut. *τύψω* (*τύπ-σω*)  
*λείπ-ω*, to leave, Aor. II. Act. *ἔ-λιῖπ-ον* λείψω (*λείπ-σω*)

3. For every form of a verb which cannot be derived from the Pres. tense in use, another Pres. is assumed, mostly for the mere purpose of formation; this may be called the *Theme* (*θέμα*), and is printed in capitals, so as to distinguish it from the form of the Pres. in actual use; thus, e. g. *φεύγω* is the Pres. form in use, *ΦΥΓΩ* is the assumed Pres. form, or the *Theme*, in order to construct the second Aor., *ἔ-φῦγ-ον*.

§ 101. *Strengthening of the Stem.*

1. The strengthening of the stem by consonants consists in merely strengthening the simple characteristic consonant of the stem by means of another consonant; e. g.

*τύπτω*, to strike, Aor. II. Pass. *ἔ-τῦπ-ην*  
*τάττω*, to arrange, “ “ *ἔ-τῦγ-ην*  
*κράζω*, to cry out, “ Act. *ἔ-κρῦγ-ον*.

2. Yet the stem, strengthened in this way, is found only in the

Pres. and Impf.; in the other tenses the strengthening letters are omitted and the simple stem appears; e. g.

Pres. *τύπτω* Impf. *ἐτυπτον* Aor. II. Pass. *ἐτύπην* Fut. *τύψω* (*τύπσω*).

REMARK. The characteristic of the pure stem, e. g. *π* in *ΤΥΠ-Ω*, is called the pure characteristic; that of the impure stem, e. g. *πτ* in *τύπτ-ω*, the impure characteristic.

3. The short stem-vowel of many verbs is lengthened in the Pres and Impf.; this short vowel reappears in the second Aor., and in the Fut. of liquid verbs. Thus;

<i>ä</i> is changed into <i>η</i> in mute verbs,	e. g. ( <i>ἐ-λᾱθ-ον</i> )	<i>λήθω</i>
<i>ᾱ</i> “ “ <i>αι</i> “ liquid “	“ ( <i>φᾱν-ῶ</i> )	<i>φαίνω</i>
<i>ε</i> “ “ <i>ει</i> “ “	“ ( <i>φθερ-ῶ</i> )	<i>φθείρω</i>
<i>ι</i> “ “ <i>ει</i> “ mute “	“ ( <i>ἐ-λῖπ-ον</i> )	<i>λείπω</i>
<i>ι</i> “ “ <i>ι</i> “ “ and liquid verbs,	“ ( <i>ἐ-τρῖβ-ην</i> )	<i>τρίβω</i>
<i>υ</i> “ “ <i>υ</i> “ “ “ “	“ ( <i>ἐ-φρύγ-ην</i> )	<i>φρύγω</i>
<i>υ</i> “ “ <i>ει</i> “ mute verbs,	“ ( <i>ἐ-φύγ-ον</i> )	<i>φεύγω</i>

## § 102. *Change or Variation of the Stem-vowel.*

1. The change or variation of the stem-vowel, § 100, 1. (c), occurs only in the Secondary tenses, except in a few first Perfects.

2. Most mute, as well as liquid, verbs, with a monosyllabic stem and with *ε* as a stem-vowel, take the variable vowel, namely, short *ä* in the second Aor. instead of *ε*; e. g.

<i>τρέπ-ω</i> , to turn,	Aor. II. Act. <i>ἐ-τρᾱπ-ον</i>
<i>τρέφ-ω</i> , to nourish,	“ Pass. <i>ἐ-τρᾱφ-ην</i>
<i>στέλλ-ω</i> , to send,	“ “ <i>ἐ-στᾱλ-ην</i>
<i>φθείρ-ω</i> , to destroy,	“ “ <i>ἐ-φθᾱρ-ην</i>

But not polysyllables; e. g. *ἀγγέλλω*, to announce, Aor. II. Pass. *ἡγγέλην*.

REM. 1. This change of the stem-vowel does not occur in the second Aor Pass. of some verbs of this class (the second Aor. Act. not being used), because the second Aor. Pass. cannot be mistaken for the Impf., see § 103, Rem. 2; e. g. *βλέπ-ω*, to see, Impf. *ἐβλεπ-ον*, second Aor. Pass. *ἐβλέπ-ην*.

3. Liquid verbs with monosyllabic stems and with the stem-vowel *ε*, take the variable *ä*, not only in the second Aor., but also in the first Perf. and first Plup. Act. and the Perf. and Plup. Mid. or Pass. and the first Aor. Pass.; e. g.

*στέλλω*, to send, Fut. *στελ-ῶ* Perf. *ἐ-σταλ-κα* *ἐ-σταλ-μαι* Aor. *ἐ-στάλ-θην*.  
But not polysyllables; e. g. *ἡγγελκα*, *ἡγγέλθην* from *ἀγγέλλω*. Comp. No. 2.

4. Those mute verbs, which have *ε* in the final stem-syllable of the Pres., take the variable *ο* in the second Perf.; but those which have *ει* in the final stem-syllable, take *οι*; liquid-verbs, which have *ε* or *ει* in this syllable, take *ο*; e. g.

τρέφω, to nourish, τέτροφα  
λείπω, to leave, λέλοιπα

δέρω, to flay, δέδορα  
σπείρω, to sow, ἔσπορα.

5. The following take the variable ο, in the first Perf., contrary to the rule in No. 1.

κλέπτω, to steal, first Perf. κέκλοφα, but Perf. Mid. or Pass. κέκλεμμαι (κέκλαμμαι very rare and only poetic).

λέγω, to collect, first Perf. ξυνείλοχα, ἐξείλοχα; but Perf. Mid. or Pass. συνείλεγμαι.

πέμπω, to send, first Perf. πέπομφα; but Perf. Mid. or Pass. πέπεμμαι.

τρέπω, to turn, first Perf. τέτροφα, (in form like the second Perf. of τρέφω, to nourish).

6. The following mute verbs with a monosyllabic stem and with the stem-vowel ε, like liquid verbs (No. 3), take the variable α in the Perf. Mid. or Pass.; still the α is not found in the first Aor. Pass., as is the case in liquid verbs; e. g.

στρέφω, to turn,	Perf. Mid. or Pass. ἐστραμμαι,	but first Aor. Pass. ἐστρέφθην
τρέπω, to turn,	“ τέτραμμαι,	“ ἐτρέφθην
τρέφω, to nourish,	“ τέθραμμαι	“ ἐθρέφθην.

### § 103. Remarks on the Secondary Tenses.

The Secondary tenses differ from the Primary, partly in wanting the tense-characteristic, and consequently in appending the personal-endings, -ον, -όμην, -ην, -ήσομαι, -α and -ειν, to the pure characteristic of the verb; e. g. second Aor. ἔ-λιπ-ον, but first Aor. ἐ-παίδευσ-α; partly in being formed throughout from the unchanged pure verb-stem, e. g. λείπω ἔ-λ ῖ π-ον, φεύγω ἔ-φ υ γ-ον; and partly in having the variable vowel, e. g. στρέφω, ἐ-στρᾶφ-ην, στρᾶφ-ήσομαι; but ἐ-στρέφ-θην.

REM. 1. The second Perf. does not always retain the short stem-vowel, but it either lengthens it in many verbs, viz. ῶ into η, and after ρ and vowels into ᾶ; e. g.

κράζω, to cry out,	second Aor. ἔ-κρᾶγ-ον	second Perf. κέ-κρᾶγ-α
φρίσσω, to shudder,	stem: ΦΡΙΚ(ῖ)	“ πέ-φρικ-α
θάλλω, to bloom,	Fut. θᾶλ-ῶ	“ τέ-θηλ-α;

so, πέφηνα, λέληθα from ΦΑΝ-ω, ΛΑΘ-ω; or it retains the long vowel or diphthong of the Pres.; e. g. πέφευγα from φεύγω, but second Aor. Act. ἐφύγον, τέτηκα from τήκω, but second Aor. Pass. ἐτᾶκην.

REM. 2. Those verbs whose second Aor. Act. would not be distinguished from the Impf., at least, only by the quantity of the stem-vowel, have no second Aor. Act. and Mid., but only the second Aor. Pass., because this has a different ending from the Impf.; e. g.

γράφω	Impf. ἔγραφον	Aor. II. Act. wanting	Aor. II. Pass. ἔγραψην.
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## A. MUTE VERBS.

§ 104. *Introduction*

Mute verbs are divided, like mute letters, into three classes; in each of these classes, verbs with a pure characteristic in the Pres. and Impf. are distinguished from those with an impure characteristic (§ 100, 2).

1. Verbs, whose characteristic is a Pi-mute ( $\beta$ ,  $\pi$ ,  $\varphi$  pure characteristic;  $\pi\tau$  impure characteristic); e. g.

(a) pure characteristic,  $\pi\acute{\epsilon}\mu\pi\text{-}\omega$ , to send,  $\tau\rho\acute{\iota}\beta\text{-}\omega$ , to rub,  $\gamma\rho\acute{\alpha}\varphi\text{-}\omega$ , to write;

(b) impure characteristic,  $\tau\acute{\upsilon}\pi\tau\text{-}\omega$ , to strike, (pure characteristic  $\pi$ , pure stem  $T\Pi$ ),  $\beta\lambda\acute{\alpha}\pi\tau\text{-}\omega$ , to injure, ( $\beta$ ,  $B\Lambda\Lambda B$ ),  $\rho\acute{\iota}\pi\tau\text{-}\omega$ , to hurl, ( $\varphi$ ,  $\text{'PI}\Phi$ ).

2. Verbs, whose characteristic is a Kappa-mute ( $\kappa$ ,  $\gamma$ ,  $\chi$  pure characteristic;  $\sigma\sigma$  or Attic  $\tau\tau$ , impure characteristic); e. g.

(a) pure characteristic,  $\pi\lambda\acute{\epsilon}\kappa\text{-}\omega$ , to weave,  $\alpha\gamma\text{-}\omega$ , to lead,  $\tau\acute{\epsilon}\upsilon\chi\text{-}\omega$ , to prepare;

(b) impure characteristic,  $\varphi\rho\acute{\iota}\sigma\sigma\text{-}\omega$ , Att.  $\varphi\rho\acute{\iota}\tau\tau\text{-}\omega$ , to shudder, (pure characteristic  $\kappa$ , pure stem  $\Phi\Pi K$ ),  $\tau\acute{\alpha}\sigma\sigma\text{-}\omega$ , Att.  $\tau\acute{\alpha}\tau\tau\text{-}\omega$ , to arrange, ( $\gamma$ ,  $T\Lambda\Gamma$ ),  $\beta\acute{\eta}\sigma\sigma\text{-}\omega$ , Att.  $\beta\acute{\eta}\tau\tau\text{-}\omega$ , to cough, ( $\chi$ ,  $BHX$ ).

3. Verbs, whose characteristic is a Tau-mute ( $\tau$ ,  $\delta$ ,  $\theta$  pure characteristic;  $\zeta$  impure characteristic); e. g.

(a) pure characteristic,  $\acute{\alpha}\nu\tau\text{-}\omega$ , to complete,  $\xi\delta\text{-}\omega$ , to sing,  $\pi\acute{\epsilon}\iota\theta\text{-}\omega$ , to persuade;

(b) impure characteristic,  $\varphi\rho\acute{\alpha}\zeta\text{-}\omega$ , to say, (pure characteristic  $\delta$ , pure stem  $\Phi P\Lambda\Delta$ ).

§ 105. *Remarks on the Characteristic.*

1. Some verbs in  $-\sigma\sigma\omega$ ,  $-\tau\tau\omega$ , have a Tau-mute—not a Kappa-mute—for the pure characteristic:  $\acute{\alpha}\rho\mu\acute{o}\tau\tau\omega$  ( $\acute{\alpha}\rho\mu\acute{o}\zeta\omega$ ), to fit, Fut.  $-\acute{o}\sigma\omega$ ;— $\acute{\epsilon}\rho\acute{\epsilon}\sigma\sigma\omega$ , to row, Fut.  $-\acute{\epsilon}\sigma\omega$ ;— $\pi\acute{\alpha}\sigma\sigma\omega$ , to scatter, Fut.  $-\acute{\alpha}\sigma\omega$ ;— $\pi\lambda\acute{\alpha}\sigma\sigma\omega$ , to form, Fut.  $-\acute{\alpha}\sigma\omega$ ;— $\pi\tau\acute{\iota}\sigma\sigma\omega$ , to pound, Fut.  $-\acute{\iota}\sigma\omega$ .

The verb  $\nu\acute{\alpha}\sigma\sigma\omega$ , to press together, varies between the two formations, Fut.  $\nu\acute{\alpha}\zeta\omega$ , etc., Perf. Mid. or Pass.  $\nu\acute{\epsilon}\nu\alpha\sigma\mu\alpha\iota$ , verbal adjective  $\nu\alpha\sigma\tau\acute{o}\varsigma$ .

2. The following verbs in  $-\zeta\omega$ , which for the most part express a call or sound, have for their pure characteristic not a Tau but a Kappa-mute, usually  $\gamma$ , viz.  $\alpha\acute{\iota}\acute{\alpha}\zeta\omega$ , to groan, Fut.  $\alpha\acute{\lambda}\acute{\alpha}\zeta\omega$ ;  $\alpha\lambda\alpha\lambda\acute{\alpha}\zeta\omega$ , to shout;  $\kappa\omicron\tau\acute{\iota}\zeta\omega$ , to squeak, to grunt (like a swine);  $\kappa\rho\acute{\alpha}\zeta\omega$ , to scream;  $\kappa\rho\acute{\omega}\zeta\omega$ , to caw;  $\mu\alpha\sigma\tau\acute{\iota}\zeta\omega$ , to whip;  $\theta\delta\acute{\alpha}\zeta\omega$ , to bite;  $\omicron\acute{\iota}\mu\acute{\omega}\zeta\omega$ , to lament, Fut.  $\omicron\acute{\iota}\mu\acute{\omega}\xi\omicron\mu\alpha\iota$ ;  $\theta\lambda\omicron\lambda\acute{\upsilon}\zeta\omega$ , to howl;  $\rho\upsilon\sigma\tau\acute{\alpha}\zeta\omega$ , to drag to and fro;  $\sigma\tau\acute{\alpha}\zeta\omega$  and  $\sigma\tau\alpha\lambda\acute{\alpha}\zeta\omega$ , to trickle;  $\sigma\tau\epsilon\nu\acute{\alpha}\zeta\omega$ , to sigh;

στηρίζω, to make firm; στίζω, to prick; συρίζω, to whistle; σφάζω (Att. σφάττω), to kill; σφύζω, to throb; τρίζω, to chirp (τέτριγα); φλύζω, to bubble.

3. The following verbs in -ζω vary between the two modes of formation: βαστάζω, to bear, Fut. -άσω, etc., Aor. ἐβαστάχθην;—νυστάζω, to nod, to sleep, Fut. -άσω and -άξω;—παίζω, to sport, Fut. παιξοῦμαι (§ 1. 6, 3) and παίζομαι, Aor. ἔπαισα, Perf. Mid. or Pass. πέπαισμαι.

4. The following verbs in -ζω have for a pure characteristic γγ: κλάζω, to sound, to clang, Perf. κέ-κλαγγ-α, Fut. κλάγξω, Aor. ἐκλαγξα;—πλάζω, to cause to wander, Fut. πλάγξω, etc., Aor. Pass. ἐπλάγχθην;—σαλπίζω, to blow a trumpet, Fut. -ίγξω.

### § 106. Formation of the Tenses of Mute Verbs.

Mute verbs form the Fut. and the first Aor. Act. and Mid. with the tense-characteristic σ, and the first Perf. and first Plup. Act. with the aspirated endings -ά and -εῖν, when the characteristic is a Pi or Kappa-mute; but with the endings -κα, -κειν, when it is a Tau-mute. The Tau-mute, however, is omitted before κ; and before μ and τ in the Perf. Mid. or Pass. is changed into σ; but this σ is omitted before σ of the personal-endings; e. g. πείθω, to persuade, πέπεισμαι, -σαι; φράζω, to speak, πέφρασμαι, -σαι; still, the second Pers. is πέπει-σαι. The vowels α, ι, υ in the verbs which have a Tau-mute as a characteristic, are short before endings with the tense-characteristic σ and κ (-κα, -κειν); e. g. φράζω, φράσσω, ἔφρασα, πέφρακα; πλάσσω, to form, πλάσσω; νομίζω, to think, ἐνόμῃσα; κλύζω, to wash, κλύσσω, etc.

REM. 1. On the changes which the Mutes undergo by the addition of the endings beginning with σ, θ, μ or τ, and before the aspirated endings -ά, -εῖν, and also on the lengthening of ε into ει before σ of verbs in -ένδω or -ένθω, e. g. σπένδω, to make a libation, Fut. (σπένδ-σω) σπείσω, see § 8.

REM. 2. When μ precedes a Pi-mute, which serves as a characteristic, e. g. in πέμπω, the μ is rejected in the Perf. Mid. or Pass. before endings beginning with μ; thus πέμπω, to send, πέ-πεμ-μαι (instead of πέ-πεμπ-μαι, πέ-πεμμ-μαι), κάμπτω, to bend, κέ-καμ-μαι (instead of κέ-καμπ-μαι, κέ-καμμ-μαι). So also when two γ's stand before μ, one of them is omitted; e. g. σφίγγω, to bind, ἔσφιγγ-μαι (instead of ἔσφίγγγ-μαι).

REM. 3. Verbs whose characteristic is a Tau-mute, do not form the second Aor., in the Common Language.

REM. 4. Endings beginning with σθ drop the σ after a mute, and the mute is changed into an aspirate on account of the θ following; e. g. κεκρύφθαι instead of κεκρύψθαι, πεπλέχθαι instead of πεπλέξθαι.

REM. 5. The third person Pl. Perf. and Plup. Mid. or Pass., which, in pure verbs, properly ends in -νται and -ντο, in impure verbs both mute and liquid, cannot have these endings, on account of the accumulation of so many consonants. Hence this person is usually expressed by a periphrasis consisting of

the plural of the Perf. Part., and the third person Pl. Pres. and Impf. of εἶναι, to be; sometimes however the ν is dropped, and its place supplied by an ᾱ, which is aspirated after a Kappa and Pi-mute, but after a Tau-mute is unaspirated; e. g.

τρίβ-ω, to rub,	τέ-τριμ-μαι	third Pers. Pl. τετρίβᾱται (instead of τέτριβνται)
		Plur. ἐτετρίβᾱτο
πλέκ-ω, to twist,	πέ-πλεγ-μαι	third Pers. Pl. πεπλέχεται (instead of πέπλεκνται)
τάττ-ω, to arrange,	τέ-ταγ-μαι	“ τετάχεται (instead of τέταγνται)
σκευάζ-ω, to prepare,	ἐ-σκεύασ-μαι	“ ἐσκευάδαται (instead of ἐσκευάδνται)
χωρίζ-ω, to separate,	κε-χώρισ-μαι	“ κεχωρίδαται (instead of κεχώριδνται).

## PARADIGMS OF MUTE VERBS.

## § 107. A. Verbs, whose Characteristic is a Pi-mute (β, π, φ).

(a) Pure Characteristic, β, π, φ (Fut. -ψω).

τρίβ-ω, to rub.

## ACTIVE.

Pres.	Ind. τρίβ-ω	Subj. τρίβ-ω	Imp. τριβ-ε	Inf. τρίβ-ειν	Part. τρίβ-ων
Impf.	Ind. ἔ-τριβ-ον	Opt. τρίβ-οιμι			
Perf.	Ind. (τέ-τριβ-ά)	τέ-τριβ-α	Subj. τε-τριβ-ω	Imp. not used	Inf. τε-τριβ-έναι
		Part. τε-τριβ-ώς			
Plup.	Ind. (ἐ-τε-τριβ-ειν)	ἐ-τε-τριβ-ειν	Opt. τε-τριβ-οιμι		
Fut.	Ind. (τρίβ-σω)	τρίψω	Opt. τρίβοιμι	Inf. τρίψειν	Part. τρίπων
Aor. I.	Ind. ἔ-τριψα	Subj. τρίψω	Opt. τρίψαιμι	Imp. τρίψον	Inf. τρίψαι
		Part. τρίψας.			

## MIDDLE.

Pres.	Ind. τρίβ-ομαι	Subj. τρίβ-ωμαι	Imp. τρίβ-ον	Inf. τρίβ-εσθαι
	Part. τριβ-όμενος			
Impf.	Ind. ἔ-τριβ-όμην	Opt. τριβ-οίμην		
Perf.	Ind. (τέ-τριβ-μαι)		Imperative.	Infinitive.
	S. 1. τέ-τριμ-μαι		(τέ-τριβ-σο)	(τε-τριβ-θαι)
	2. τέ-τριψαι		τέ-τριψο	τε-τριβ-θαι
	3. τέ-τριπ-ται		τε-τριβ-θω	
	D. 1. τε-τρίμ-μεθον			Participle.
	2. τέ-τριβ-θον		τέ-τριβ-θον	τε-τριμ-μένος, -η, ον
	3. τέ-τριβ-θον		τε-τριβ-θων	
	P. 1. τε-τρίμ-μεθα			Subjunctive.
	2. τέ-τριβ-θε		τέ-τριβ-θε	τε-τριμ-μένος ᾧ
	3. τε-τριμ-μένοι εισί(ν)		τε-τριβ-θωσαν	
	or τε-τριβ-ᾱται		or τε-τριβ-θων	
Plup.	S. 1. ἐ-τε-τρίμ-μην	D. ἐ-τε-τρίμ-μεθον	P. ἐ-τε-τρίμ-μεθα	
Ind.	2. ἐ-τέ-τριψο	ἐ-τέ-τριβ-θον	ἐ-τέ-τριβ-θε	
	3. ἐ-τέ-τριπ-το	ἐ-τε-τριβ-θην	τε-τριμ-μένοι ἦσαν.	
Opt.	τε-τριμ-μένος εἶην			
Fut.	Ind. τρίψομαι	Opt. τριψοίμην	Inf. τρίψεσθαι	Part. τριψόμενος
Aor. I.	Ind. ἐ-τριψάμην	Subj. τρίψωμαι	Opt. τριψαίμην	Imp. τρίψαι
	Part. τριψάμενος			Inf.
F. Pf.	Ind. τε-τρίψομαι	Opt. τε-τριψοίμην	Inf. τε-τρίψεσθαι	Part. τε-τοιψόμενος.

PASSIVE.			
Aor. I.	Ind. (ἐ-τρίβ-θην) ἐ-τρίφ-θην	Subj. τριφ-θῶ	Opt. τριφ-θείην Inf. τριφ-θῆναι Imp. τρίφ-θητι Part. τριφ-θείς
Fut. I.	Ind. τριφ-θήσομαι	Opt. τριφ-θησοίμην	Inf. τριφ-θήσεσθαι Part. τριφ-θησόμενος
Aor. II.	Ind. ἐ-τρίβ-ην	Subj. τρίβ-ῶ	Opt. τρίβ-είην Imp. τρίβ-ηθι Inf. τρίβ-ῆναι Part. τρίβ-είς
Fut. II.	Ind. τρίβ-ήσομαι	Opt. τρίβ-ησοίμην	Inf. τρίβ-ήσεσθαι Part. τρίβ-ησόμενος
Verbal adjective: (τριβ-τός) τριπ-τός, -ή, -όν, τριπ-τέος, -έα, -έον.			

§ 108. (b) *Impure Characteristic, πτ in Pres. and Impf. (Fut. - ψ ω).*

κόπτω, to cut.

ACTIVE.		MIDDLE.	PASSIVE.
Pres.	κόπτ-ω	κόπτ-ομαι	
Impf.	ἔ-κοπτ-ον	ἔ-κοπτ-όμην	
Perf. I.	(κέ-κοπ-ά) κέ-κοφ-α	κέ-κομ-μαι, like τέ-τριμμαι	
Plup. I.	ἐ-κε-κόφ-ειν	ἐ-κε-κόμην, like ἐ-τε-τρίμην	
Perf. II.	κέ-κοπ-α (Hom.)		
Plup. II.	ἐ-κε-κόπ-ειν		
Fut.	(κόπ-σω) κόψω	κόψομαι	Aor. I. ἐ-κόφ-θην
Aor. I.	ἔ-κοψα	ἔ-κοψάμην	Fut. I. κοφ-θήσομαι
Fut. Pf.		κε-κόψομαι	Aor. II. ἐ-κόπ-ην
			Fut. II. κοπ-ήσομαι
Verbal adjective: κοπ-τός, -η, -ον, κοπ-τέος, -τέα, -τέον.			
Inflection of the Perf. Mid. or Pass.			
κάμπ-τ-ω to bend (κέκαμ-μαι for κέκαμμι-μαι § 106, Rem. 2).			
Ind.	S. 1. κέκαμμαι	Imperative.	Infinitive.
	2. κέκαμψαι	κέκαμψο	κεκάμψθαι
	3. κέκαμπται	κεκάμψθω	
	D. 1. κεκάμμεθον		Participle.
	2. κέκαμψθον	κέκαμψθον	κεκαμμένος, -η, -ον
	3. κέκαμψθον	κεκάμψθων	Subjunctive.
	P. 1. κεκάμμεθα		κεκαμμένος ὦ
	2. κέκαμψθε	κέκαμψθε	
	3. κεκαμμένοι εἰσί(ν)	κεκάμψθωσαν or κεκάμψθων]	
Verbal adjective: καμπτός, -ή, -όν, καμπτέος, -τέα, -τέον.			

## LI. Vocabulary.

Αἰών, -ῶνος, ὁ, ævum, duration of time, time, lifetime.	βυσσόθεν (fr. ὁ βυθός, the deep), from the depth, or the bottom.	κάμπω, to bend.
ἀλείφω, to anoint.	γυμνός, -ή, -όν, naked.	κατα-λείπω, to leave behind, desert.
ἀνα-τρέπω, to turn up, overturn, destroy.	ἐξ-αλείφω, to wipe or rub off, obliterate.	κεχρημένος, (perf. part. of χράσμαι, utor,) wanting, w. gen.
βίωτος, -ον, ὁ, life, livelihood, food.	θάπτω, to bury.	κλέπτω, to steal.
	καλύπτω, to conceal.	κόπτω, to cut, strike.

κρύπτω, to hide, conceal.	πρεσβευτής, -ου, ὁ, an am-	τάξις. -εως, ἡ, order, a
μέλος, -εος = -ους, τό, a	bassador, <i>pl.</i> πρέσβεις.	rank.
song, a melody.	προ-λείπω, to forsake, de-	τρίβω, to rub. [phy.
μύχματος, -η, -ον, inmost,	sert.	τρόπαιον, -ον, τό, a tro-
hidden.	ρίπτω, to throw, throw out.	φαίνω, to show; <i>mid.</i> to
ναυμαχία, -ας, ἡ, a sea-	σκληρός, -ά, -όν, dry, rough,	appear.
fight.	hard.	φθόνος, -ου, ὁ, envy.
περι-τρέπω, to turn round,	συν-θάπτω, to bury to-	φῶρ, -ωρός, ὁ, a thief.
overturn.	gether with.	χορεύω, to dance.

Ὁ παῖς τὴν ἐπιστολὴν ἐγεγράφει. Οἱ πολέμοι πρέσβεις εἰς τὴν πόλιν ἔπεμψαν. Οἶνος καὶ<sup>1</sup> τὰ κεκρυμμένα φαίνει βυσσόθεν. Πάν ὕψος ἐν θνητῷ γένει περιέτρεψεν<sup>2</sup> ἢ χρόνος, ἢ φθόνος. Τὰς τῶν σπουδαίων φιλίας οὐδ' ἂν ὁ πᾶς αἶδων ἐξαλείψειεν. Σοφοκλῆς μετὰ τὴν ἐν Σαλαμῖνι ναυμαχίαν περὶ τρόπαιον γυμνὸς ἀλλημιμένος<sup>3</sup> ἐχόρευσεν. Μύρμηκες γῆς μυχάτους οἴκους προλελοιπότες ἔρχονται βιότου κεκρημένοι. Πολλάκις ὀργὴ ἀνθρώπων νοῦν ἐξεκάλυψεν. Τῷ Ἐπαμεινώνδου σώματι συνέθαψε τὴν δύναμιν τῶν Θηβαίων ὁ καιρός. Τῆς ἀρετῆς τὸν πλοῦτον οὐ διαμειψόμεθα τοῖς χρήμασιν. Εὐριπίδης ἐν Μακεδονίᾳ τέθαπται. Θεὸς τοῖς ἀνθρώποις τὸ μέλλον κεκάλυψεν. Οἱ Λακεδαιμόνιοι ἐτράφησαν ἐν σκληροῖς ἡθεσιν. Ἀκούσας καλὸν μέλος τερφθείης ἂν. Ῥῆμα παρὰ καιρὸν διφθὲν ἀνέτρεψε πολλάκις βίον. Οἱ φῶρες ἡμῖν τὰ χρήματα κεκλόφασιν.<sup>4</sup> Οἱ πολέμοι τὴν πόλιν ἀνατετρόφασιν.<sup>4</sup> Οἱ στρατιῶται τὰς τάξεις κατέλιπον.<sup>5</sup>

The letter is (*i. e.* has been) written by the boy. Ambassadors were sent (*aor.*) by enemies into the town. Wine often discovers what the man has concealed (*part. sing.*) in his heart. With the body of Epaminondas the power of the Thebans was buried (*aor. 2*). The future has been concealed by God from men. The Lacedaemonians brought up (*aor.*) their children in rough manners. A beautiful song delights (*aor.*) us. Many treasures have been stolen by the thieves. The enemies destroyed (*aor.*) (overturned) the town. By the soldiers the ranks were deserted.

### § 109. B. Verbs, whose Characteristic is a Kappa-mute (γ, κ, χ).

(a) Pure Characteristic, γ, κ, χ. (b) Impure Characteristic in the Pres. and Impf., σσ, Att. ττ, rarer ζ.

πλέκ-ω, to weave.

Fut. -ξω:

τάσσω, Att. τᾶττω, to arrange.

ACTIVE.		MIDDLE.		ACTIVE.		MIDDLE.	
Pres.	πλέκ-ω		πλέκ-ομαι		τάσσ-ω		τάσσ-ομαι
Impf.	ἔ-πλεκ-ον		ἔ-πλεκ-όμην		ἔ-τασσ-ον		ἔ-τασσ-όμην
Perf.	(πέ-πλεκ-ά)		(πέ-πλεκ-μαι)		(τέ-ταγ-ά)		
	πέ-πλεχ-α		πέ-πλεγ-μαι		τέ-ταχ-α		τέ-ταγ-μαι
Plup.	ἔ-πε-πλέχ-ειν		ἔ-πε-πλέγ-μην		ἔ-τε-τάχ-ειν		ἔ-τε-τάγ-μην
Fut.	(πλέκ-σω) πλέξω		πλέξομαι		(τάγ-σω) τάξω		τάξομαι
Aor.	ἔ-πλεξα		ἔ-πλεξάμην		ἔ-ταξα		ἔ-ταξάμην
F. Pf.			πε-πλέξομαι				τε-τάξομαι

<sup>1</sup> Even. <sup>2</sup> The Aor. expresses a custom. <sup>3</sup> § 89. <sup>4</sup> § 102, 5. <sup>5</sup> § 101, 3.

PASSIVE.				
Aor. I.	(ἐ-πλέκ-θην)	ἐ-πλέχ-θην	(ἐ-τάγ-θην)	ἐ-τάχ-θην
Fut. I.		πλεχ-θήσομαι		ταχ-θήσομαι
Aor. II.	ἐ-πλάκ-ην and	ἐ-πλέκ-ην		ἐ-τάγ-ην
Fut. II.	πλακ-ήσομαι			ταγ-ήσομαι
Verbal adjective: πλεκτός, -ή, -όν; πλεκ-τέος, -τέα, -τέον; τακτός, τακτέος.				
Inflection of the Perf. Mid. or Pass. τάσσω, to arrange, and σφίγγω (§ 106, Rem. 2), to bind.				
Ind. S. 1.	τέταγμαι	ἐσφίγμαι	Imperative.	
2.	τέταξαι	ἐσφίγξαι	τέταξο	ἐσφίγξο
3.	τέτακται	ἐσφίγκται	τετάχθω	ἐσφίγχθω
D. 1.	τετάγμεθον	ἐσφίγμεθον		
2.	τέταχθον	ἐσφίγχθον	τέταχθον	ἐσφίγχθον
3.	τέταχθον	ἐσφίγχθον	τετάχθων	ἐσφίγχθων
P. 1.	τετάγμεθα	ἐσφίγμεθα		
2.	τέταχθε	ἐσφίγχθε	τέταχθε	ἐσφίγχθε
3.	τεταγμένοι εἰσί(ν) or τετάχῃται	ἐσφιγμένοι εἰσί(ν)	τετάχθωσαν or τετάχθων	ἐσφίγχθωσαν or ἐσφίγχθων
Inf. τετάχθαι ἐσφίγχθαι Part. τεταγμένος ἐσφιγμένος.				

## LII. Vocabulary.

Ἀμαρτία, -ας, ἡ, an offence, a fault.	θέλω, to charm, soften, soothe.	παρα-πλάζω, to lead from the right way, mislead.
ἀν-ἐλπιστος, -ον, unexpected.	κατὰ-πλήττω, to strike down, astonish, alarm.	πενητεύω, to be poor.
ἀνорύττω, to dig up again.	κατα-φλέγω, to burn down, or totally consume.	περι-άγω, to lead round.
ἀπο-κηρύττω, to cause to be proclaimed, disinherit.	κλοπιμος, -η, -ον, thievish, [ness. stolen.	πλέκω, to knit, weave.
ἀσθένεια, -ας, ἡ, weakness, without a roof, houseless.	κλώψ, -ωπός, ὁ, a thief.	συν-τάττω, to order, arrange systematically.
ἄφρων, -ον, foolish, brainless.	κράζω (§ 103, Rem. 1), to cry, cry out.	σφίγγω, to squeeze, or draw together.
δια-τάσσω, to order, arrange.	λίαν, very, violently, overmuch.	ταράττω, to throw into confusion, disturb, render uneasy.
διχόμυθος, -ον, double-speaking, false.	μεταλλάττω, to change.	ταραχή, -ῆς, ἡ, confusion, disturbance.
εὖ-τακτος, -ον, well-ordered.	ξένος, -ον, ὁ, a stranger, a guest.	τάσσω, to arrange, order.
ἥπιος, -ον, and ἥπιος, -α, -ον, mild.	ὀρέγω, to stretch the hand	τύμβος, -ον, ὁ, a tomb.
	παραθήκη, -ης, ἡ, depositum, that which is laid down by any one.	φυλάττομαι, w. acc., to guard oneself from, be on one's guard against, take care.

Πολλάκις ἥπιος μῦθος καὶ ἄφρονα ἄνδρα ἐθέλειεν. Μὴ τύμβον τεθαμμένον ἀνорύξῃς.<sup>1</sup> Αἱ φρενῶν ταραχαὶ παρέπλαγξαν καὶ σοφόν. Ὁ πλοῦτος πολλάκις περιήγαγεν<sup>2</sup> εἰς ἀσθένειαν. Θεμιστοκλέα, τὸν Ἀθηναῖον, ὁ πατὴρ ἀπεκήρυξε διὰ τὰς ἐν τῇ νεότητι ἀμαρτίας. Θεὸς πάντα ἐν τῇ φύσει ἄριστα διατέταχεν. Πλοῦτον ἔχων σὴν χεῖρα πενητεῦουσιν ὀρεξον. Ἐὰν ἔχωμεν χρήματα, ἐξομεν<sup>3</sup>

<sup>1</sup> § 153, Rem. 2. <sup>2</sup> See § 89, Rem. <sup>3</sup> ἔχω has the rough breathing in the Fut.

φίλους. Οἱ πολέμοι εἰς τὴν πόλιν πεφεύγασιν. Ξένον σιγᾶν κρεῖττοι, ἢ κεκραγένοι. Ἐλπίζε τιμῶν<sup>1</sup> τοὺς γονέας πράξειν καλῶς. Δίαν φίλων<sup>1</sup> σεωντὸν οὐχ ἔξεις φίλον. Ὡν ὁ τρόπος ἐστὶν εὐτακτος, τούτοις καὶ ὁ βίος συντέτακται. Οἱ πολέμοι ἐδιώχθησαν. Πολλὰ μὲν ἀνέλπιστα πράττεται, πολλὰ δὲ πέπρακται, πολλὰ δὲπραχθήσεται. Εἰ πολέμων καὶ πραγμάτων φροντίζεις, ὁ βίος σου ταραχθήσεται. Πεφύλαξο τοὺς ἀνθρώπους, οἱ γλῶτταν διχόμυθον ἔχουσιν. Ἀστεγον εἰς οἶκον δέξαι. Φωρῶν μὴ δέξῃ κλοπὴμην ἀνδρῶν παραθήκην· ἀμφοτέρω κλώπες, καὶ ὁ δεξάμενος καὶ ὁ κλέψας. Πόνου μεταλλαχθέντος,<sup>2</sup> οἱ πόνοι γλυκεῖς. Ἡ πόλις ὑπὸ τῶν πολεμίων κατεφλέγη. Οἱ βάρβαροι καταπλαγέντες ἀπέφυγον.

The barbarians, pursued by the Hellenes, fled into the town. Their character is well-ordered, who have also their life well-ordered. The enemies burnt down (*aor.*) the town. The barbarians alarmed the citizens. If thou troublest thyself about war and exploits, thou wilt render thy life uneasy. Many and splendid exploits have been achieved (*πράττω*) by the Greeks. I will be on my guard against men who have a double-speaking tongue. The women, alarmed by the enemies, cried out.

§ 110. C. *Verbs, whose Characteristic is a Tau-mute* (δ, τ, θ).

(a) Pure Characteristic, δ, τ, θ. (b) Impure Characteristic in the Pres. and Impf., ζ, rarer σσ.—Fut. -σω.

ACTIVE.		MIDDLE.		ACTIVE.		MIDDLE.	
Pres.	ψεύδ-ω, to deceive,	ψεύδ-ομαι, to lie,		φράζ-ω, to say,		φράζ-ομαι, to think,	
Impf.	ἔ-ψευδ-ον	ἔ-ψευδ-όμην		ἔ-φραζ-ον		ἔ-φραζ-όμην	
Perf.	(ἔ-ψευδ-κα)	(ἔ-ψευδ-μαι)		(πέ-φραδ-κα)		(πέ-φραδ-μαι)	
	ἔ-ψευ-κα	ἔ-ψευσ-μαι		πέ-φρά-κα		πέ-φρασ-μαι	
Plup.	ἔ-ψεύ-κειν	ἔ-ψεύσ-μην		ἔ-πε-φρά-κειν		ἔ-πε-φράσ-μην	
Fut.	(ψεύδ-σω)	(ψεύδ-σομαι)		(φράδ-σω)		(φράδ-σομαι)	
	ψεύ-σω	ψεύ-σομαι		φρά-σω		φρά-σομαι	
Aor. I.	ἔ-ψευ-σα	ἔ-ψευ-σάμην		ἔ-φρά-σα		ἔ-φρα-σάμην	
F. Pf.		ἔ-ψεύ-σομαι				πε-φρά-σομαι	
PASSIVE.							
Aor. I.	(ἔ-ψεύδ-θην)	ἔ-ψεύσ-θην		(ἔ-φράδ-θην)	ἔ-φράσ-θην		
Fut. I.		ψευσ-θήσομαι			φρασ-θήσομαι		
Verbal adjective: (ψευδ-τέος) ψευσ-τέος, -τέα, -τέον; φρασ-τέος, -τέα, -τέον.							
Inflection of Perf. Mid. or Pass.							
Ind. S. 1.	ἔψευσ-μαι		Imper.			Infinitive.	
2.	ἔψευ-σαι		ἔψευ-σο			ἔ-ψεῦσ-θαι	
3.	ἔψευσ-ται		ἔψεύ-σθω				
D. 1.	ἔψεύσ-μεθον					Participle.	
2.	ἔψευ-σθον		ἔψευ-σθον			ἔ-ψευσ-μένος, -η, -ον	
3.	ἔψευ-σθον		ἔψεύ-σθων				
P. 1.	ἔψεύσ-μεθα					Subjunctive.	
2.	ἔψευ-σθε		ἔψευ-σθε			ἔ-ψευσ-μένος ᾧ.	
3.	ἔψευσ-μένοι εἰσί(ν)		ἔψεύ-σθωσαν or ἔψεύ-σθων]				

## LIII. Vocabulary.

Ἀμαρτάνω, to err, be mis-	μετέπειτα, afterwards.	to trust to, rely upon.
taken, commit a fault.	δλβος, -ου, ὁ, riches, pros-	πληγή, -ῆς, ἡ, a blow, a
ἀρπάζω, to plunder.	perity.	wound.
αὐθις, again.	[thirst. δπάζω, to let follow, be-	ῥίγος, -εος = -ους, τό, cold.
δίψος, -εος = -ους, τό,	stow.	σκεδάζω, to scatter, dissi-
ἐγκώμιον, -ου, τό, eulogy,	δρίζω, to fix, appoint.	pate.
encomium.	παύω, to cause to cease;	σπανίζω, to be in want.
ἔτι, still, besides.	τινά τινος, to free a	στρέφω, to turn.
εὐφροσύνη, -ης, ἡ, mirth.	person from anything;	συν-αρμόζω, to fit togeth-
ἐφηβος, -ου, ὁ, a youth.	mid. to cease, w. part.	er, adjust, arrange.
ἤδη, already.	πείθω, w. acc., to persuade;	φράζω, to tell, express,
μαλακίζω, to soften, ren-	perf. 2, πέποιθα, w. dat.,	pronounce.
der effeminate.		

Παῦσόν με, ὦ φίλε, πόνων, σκέδασον δὲ μερίμνας, στρέψον δ' αὐθις εἰς εὐφροσύνας. Σπανιοῦσιν<sup>1</sup> οἱ τοῖς χρήμασιν οὐ χρῶνται. Μυθριδάτης Ἀσίαν ἤρπακεν. Λόγισαι πρὸ ἔργον. Οἱ θεοὶ τοῖς θνητοῖς δλβον ὥπασαν. Ὁ θεὸς ἅπαντα συνῆρμκεν. Ἦν σὺ κακῶς δικάσης, σὲ θεὸς μετέπειτα δικάσει. Τοὺς συνετοὺς ἂν τις πείσειε τάχιστα εὐ λέγων.<sup>2</sup> Ἐν τοῖς Δράκοντος νόμοις μία ἅπασιν ὤριστο τοῖς ἀμαρτάνουσι ζημία, θάνατος. Πλούτῳ πεποιθὺς<sup>3</sup> ἄδικα μὴ πειρῶ ποιεῖν. Ὑπὲρ σεαυτοῦ μὴ φράσης ἐγκώμια. Οἱ τῶν Ἑλλήνων ἐφηβοὶ εἰθίσθησαν<sup>4</sup> φέρειν λιμόν τε καὶ δίψος καὶ ῥίγος, ἔτι δὲ πληγὰς καὶ πόνους ἄλλους. Εἰ πολέμων<sup>4</sup> φροντιεῖς,<sup>1</sup> ὁ βίος σου ταραχθήσεται. Οἱ Ἀθηναῖοι ἕλθ' θαυμασθήσονται. Πλούτῳ<sup>5</sup> πολλοὶ ἤδη ἐμαλακίσθησαν.

Cares are dissipated through (διά, w. acc.) thee. He will be in want who does not use his money. Success is bestowed on mortals by the gods. Everything is arranged by God. The sensible can (ἄν, w. opt.) quickly be persuaded (aor. 1 pass.). Draco fixed (aor.) for all offenders one punishment, death. Wealth had already rendered (aor.) all effeminate. We shall always admire the Athenians. The Athenians accustomed their youths to bear all hardships. Socrates was admired for (ἐπί, w. dat.) his wisdom. It is not well to rely upon riches. The song has dissipated the cares.

## B. LIQUID VERBS.

## § 111. Formation of the Tenses.

1. Liquid verbs, i. e. verbs whose characteristic is one of the liquids λ, μ, ν, ρ, form the Fut. Act. and Mid. and the first Aor. Act. and Mid. without the tense-characteristic σ, but the Perf. Act. with the tense-characteristic κ; e. g.

σφάλλω (stem ΣΦΑΛ), Fut. σφαλ-ῶ, first Aor. ἔ-σφηλ-α, Perf. ἔ-σφαλ-κα.

REM. 1. The future-endings of liquid verbs, viz. -ῶ and -οῦμαι (arising from

<sup>1</sup> § 83.

<sup>2</sup> § 176, 1.

<sup>3</sup> On the Augment, see § 87, 3.

<sup>4</sup> § 158, 6. 1, (b).

<sup>5</sup> § 161, 3.

-έσω, -έσομαι), are inflected like the Pres. Act. and Mid. of contracts in -έω; e. g. φιλ-ῶ, φιλ-οῦμαι. The Fut. Perf. is usually wanting in liquid verbs.

2. The Present tense of these verbs—with the exception of a few whose stem-vowel is ε—is strengthened, either by doubling the characteristic λ, or by inserting the liquid ν after the characteristic, or by either lengthening the short stem-vowel, as is the case with all verbs in -ίνω, ὄνω, ὕρω, or by changing it into a diphthong; e. g. σφάλλ-ω, τέμ-ν-ω, κτείν-ω, ἀμύν-ω, κτείν-ω, γαίν-ω, (stems ΣΦΑΛΛ, ΤΕΜ, ΚΡΙΝ(ι), ἈΜΥΝ(υ), ΚΤΕΝ, ΦΑΝ); but μέν-ω, νέμ-ω with a pure stem.

3. All the tenses are formed from the pure stem, yet the vowel in the final syllable of the stem in the first Aor. Act. and Mid., is lengthened; e. g. σφάλλ-ω (ΣΦΑΛΛ), Fut. σφαῖλ-ῶ, second Aor. Pass. ἐ-σφαῖλ-ην, first Perf. Act. ἐ-σφαλ-κα, first Aor. Act. ἐ-σφηλ-α, first Aor. Mid. ἐ-σφηλ-άμην.

4. Liquid verbs are divided into four classes, according as the stem-vowel of the Fut. is ᾱ, ε, ι or υ before the ending -ῶ. In the first Aor. Act. and Mid., ᾱ is lengthened into η, ε into ει, ι into ῖ, υ into ῡ. Thus:

#### I. Class with ᾱ in the Future.

Pres.	Fut.	Aor.
κάμν-ω, to labor,	κᾱμ-οῦμαι	wanting
τεκμαίρ-ω, to place a limit,	τεκμᾱρ-ῶ	ἐ-τέκμηρ-α
φαίν-ω, to show,	φᾱν-ῶ	ἐ-φην-α.

#### II. Class with ε in the Future.

μέν-ω, to remain,	μεν-ῶ	ἐ-μειν-α
ἀγγέλλ-ω, to announce,	ἀγγελ-ῶ	ἠγγειλ-α
τέμν-ω, to cut,	τεμ-ῶ	wanting
νέμ-ω, to divide,	νεμ-ῶ	ἐ-νεμ-α
ἱμείρ-ω, to desire,	ἱμερ-ῶ	ἱουερ-α.

#### III. Class with ι in the Future.

τίλλ-ω, to pluck,	τιλ-ῶ	ἐ-τιλ-α
κρίν-ω, to separate,	κριν-ῶ	ἐ-κρίν-α.

#### IV. Class with υ in the Future.

σῦρ-ω, to draw,	σῡρ-ῶ	ἐ-σῡρ-α
ἀμύν-ω, to defend,	ᾱμῡν-ῶ	ἤμυν-α.

REM. 2. The following verbs in -αινω of the first class, take ᾱ in the Aor. instead of η, namely, ἰσχνάινω, to make emaciated, (ἰσχνᾱνα, ἰσχνᾱναι), κερδαίνω, to gain, (ἐκέρδανᾱ, κερδᾱναι), κοιλαίνω, to hollow out, (ἐκοιλᾱνα, κοιλᾱναι), λευκαίνω, to whiten, ὀργαίνω, to enrage, πεπαίνω, to ripen; also all verbs in -ραίνω, e. g. περᾱίνω, to accomplish, Fut. περανῶ, Aor. ἐπερᾱνα, Inf. περᾱναι (except τετραίνω, to bore, ἐτέτρηνα, τετρήναι), and all in -ιαίνω, e. g. πιαίνω, to make fat, ἐπίᾱνα, πιαῖναι (except μιαίνω, to stain, μιῆναι, rarely μιᾱναι).

5. The first Perf. Act. of verbs with the characteristic *ν*, according to § 8, 4, would end in *-γκα*, e. g. *μεμίαγ-γα* (from *μαίνω* instead of *με-μίαν-γα*), *πέφαγχα* (from *φαίνω*), *παρώξυνχα* (from *παρωξύνω*, to excite). But this form is found only among later writers. The best writers endeavor to avoid it, sometimes by dropping the *ν*, e. g. *κεκέρδαχα* (from *κερδαίνω*), or also, as in *κτείνω*, by using the form of the second Perf., e. g. *ἔκτονα*, in the sense of the first Perf., or, as in the case of verbs in *-ένω*, by not forming any Perf., or, as e. g. in *μένω*, by forming it from a new theme, as *μεμένηχα* (from *MENEΩ*).

6. The three following verbs drop the characteristic *ν*, not only in the Perf. and Plup. Act., but also in the Perf. and Plup. Mid. or Pass. and in the first Aor. Pass.:

<i>κρίνω</i> , to separate,	<i>κέκρικα</i>	<i>κέκριμαι</i>	<i>ἐκρίθην</i>
<i>κλίνω</i> , to bend,	<i>κέκλιχα</i>	<i>κέκλιμαι</i>	<i>ἐκλίθην</i>
<i>πλύνω</i> , to wash,	<i>πέπλυχα</i>	<i>πέπλυμαι</i>	<i>ἐπλύθην</i> .

7. On the formation of the Perf. Mid. or Pass. the following things should be noted:

(a) When *σθ* follows a liquid, the *σ* is omitted (§ 106, Rem. 4); e. g. *ἡγγέλθαι* (instead of *ἡγγέλ-σθαι*), *πεφάνθαι*.

(b) Verbs in *-αίνω* and *-ένω*, usually drop the *ν* before the endings beginning with *μ*, and insert *σ* to strengthen the syllable, e. g. *φαίν-ω*, *πέφα-σ-μαι*, *πε-φά-σ-μεθα*; but some verbs of this kind assimilate the *ν* to the following *μ*, e. g. *παρωξύνω*, to excite, *παρώξυμαι*; *αἰσχύν-ω*, to shame, *ἡσχυμμαι*, Inf. *ἡσχύνθαι*. The Perf. of *τείνω* is *τέτᾱμαι*.

8. In the second Perf., which, however, is formed only by a few verbs, the short stem-vowel before the ending *-α*, is lengthened, as in the first Aor. Act., except in verbs with *ε* in the Fut., which take the variable *ο*, § 102, 4; e. g. *φαίν-ω*, first Aor. *ἔ-φην-α*, second Perf. *πέ-φην-α*; but *σπείρ-ω*, Fut. *σπερ-ῶ*, second Perf. *ἔ-σπορ-α*.

### § 112. *Paradigms of Liquid Verbs.*

*ἀγγέλλω*, to announce.

ACTIVE.				
Present,	Ind. <i>ἀγγέλλ-ω</i> Part. <i>ἀγγέλλων</i>	Subj. <i>ἀγγέλλω</i>	Imp. <i>ἀγγελλε</i>	Inf. <i>ἀγγέλλειν</i>
Impf.	Ind. <i>ἡγγελλ-ον</i>	Opt. <i>ἀγγέλλοιμι</i>		
Perf. I.	Ind. <i>ἡγγελ-κα</i> Part. <i>ἡγγελκώς</i>	Subj. <i>ἡγγέλλω</i>	Imp. not in use	Inf. <i>ἡγγελκέναι</i>
Plup. I.	Ind. <i>ἡγγέλ-κειν</i>	Opt. <i>ἡγγέλ-κοιμι</i>		
Perf. II.	Ind. <i>ἔ-φθοο-α</i> , perdidī, from <i>φθείρ-ω</i> , perdo; Plup. II. <i>ἔ-φθόρ-ειν</i>			

Fut. Ind.	S. 1.	ἄγγελ-ῶ	Opt. ἄγγελοίμι	or	ἄγγελοίην
	2.	ἄγγελ-εῖς	ἄγγελοίς	"	ἄγγελοίης
	3.	ἄγγελ-εῖ	ἄγγελοί	"	ἄγγελοίη
	D. 2.	ἄγγελ-εῖτον	ἄγγελοίτον	"	ἄγγελοίητον
	3.	ἄγγελ-εῖτον	ἄγγελοίτην	"	ἄγγελοίητην
	P. 1.	ἄγγελ-οὔμεν	ἄγγελοίμεν	"	ἄγγελοίημεν
	2.	ἄγγελ-εῖτε	ἄγγελοίτε	"	ἄγγελοίητε
	3.	ἄγγελ-οὔσι(ν)	ἄγγελοίεν	"	ἄγγελοίεν
		Inf. ἄγγελεῖν	Part. ἄγγελῶν, -οὔσα, -οὖν		
Aor. I.	Ind.	ἡγγειλ-α	Subj. ἄγγείλω	Opt. ἄγγείλαιμι	Imp. ἄγγειλον
		Inf. ἄγγεῖλαι	Part. ἄγγείλας		
Aor. II.	Ind.	ἡγγελ-ον	Subj. ἄγγέλω	Opt. ἄγγέλοιμι	Imp. ἄγγελε
		Inf. ἄγγελεῖν	Part. ἄγγελῶν, -οὔσα, -όν.		

MIDDLE.

Pres.	Ind.	ἄγγέλλ-ομαι	Subj. ἄγγέλλωμαι	Imp. ἄγγέλλου	Inf. ἄγγελλεσθαι
		Part. ἄγγελλόμενος			
Impf.	Ind.	ἡγγέλλ-ομην	Opt. ἄγγελλοίμην		

Pf. Ind.	S. 1.	ἡγγελ-μαι	Imperative.	Infinitive. ἡγγέλ-θαι Participle. ἡγγελ-μένος Subjunctive. ἡγγελ-μένος ὦ
	2.	ἡγγελ-σαι		
	3.	ἡγγελ-ται		
	D. 1.	ἡγγέλ-μεθον	ἡγγελ-θον ἡγγέλ-θων	
	2.	ἡγγελ-θον		
	3.	ἡγγελ-θον		
	P. 1.	ἡγγέλ-μεθα	ἡγγελ-θε ἡγγέλθωσαν or ἡγγέλ-θων]	
	2.	ἡγγελ-θε		
	3.	ἡγγελ-μένοι εἰσί(ν)		

Plp. Ind.	ἡγγέλ-μην, -σο, -το, -μεθον, -θον, -θην, -μεθα, -θε, ἡγγελέμενοι ἦσαν				
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Fut. Ind.	S. 1.	ἄγγελ-οὔμαι	Opt. ἄγγελ-οίμην ἄγγελ-οῖο ἄγγελ-οῖτο	Infinitive. ἄγγελ-εἶσθαι Participle. ἄγγελ-ούμενος
	2.	ἄγγελ-ῆ or -εῖ		
	3.	ἄγγελ-εῖται		
	D. 1.	ἄγγελ-οὔμεθον	ἄγγελ-οῖμεθον ἄγγελ-οῖσθον ἄγγελ-οῖσθην	
	2.	ἄγγελ-εἶσθον		
	3.	ἄγγελ-εἶσθον		
	P. 1.	ἄγγελ-οὔμεθα	ἄγγελ-οῖμεθα ἄγγελ-οῖσθε ἄγγελ-οῖντο	
	2.	ἄγγελ-εἶσθε		
	3.	ἄγγελ-οὔνται		

Aor. I.	Ind.	ἡγγειλ-άμην	Subj. ἄγγείλ-ωμαι	Opt. ἄγγειλ-αίμην	Imp. ἄγγειλ-αι
		Inf. ἄγγειλ-ασθαι	Part. ἄγγειλ-άμενος		
Aor. II.	Ind.	ἡγγελ-όμην	Subj. ἄγγέλ-ωμαι	Opt. ἄγγελ-οίμην	Imp. ἄγγελ-οῦ
		Inf. ἄγγελ-έσθαι	Part. ἄγγελ-όμενος.		

PASSIVE.

Aor. I.	Ind.	ἡγγέλ-θην	Subj. ἄγγελ-θῶ	Opt. ἄγγελ-θείην	Imp. ἄγγέλ-θητι
		Inf. ἄγγελ-θῆναι	Part. ἄγγελ-θείς		
Fut. I.	Ind.	ἄγγελ-θήσομαι	Opt. ἄγγελ-θησοίμην	Inf. ἄγγελ-θήσεσθαι	
		Part. ἄγγελ-θησόμενος			
Aor. II.	Ind.	ἡγγέλ-ην	Subj. ἄγγελ-ῶ	Opt. ἄγγελ-είην	Imp. ἄγγέλ-ηθι
		Inf. ἄγγελ-ῆναι	Part. ἄγγελ-είς		
Fut. II.	Ind.	ἄγγελ-ήσομαι, etc., like the first Fut. Pass.			

Verbal adjective: ἄγγελ-τέος, -τέα, -τέον.

§ 113. *Shorter Paradigms, arranged according to the Stem-vowel of the Future.*

(a) with *ǎ* in the Future, σφάλλω, to deceive; φαίνω, to show, Mid. to appear.

ACTIVE.		MIDDLE.	ACTIVE.	MIDDLE.
Pres.	σφάλλ-ω	σφάλλ-ομαι	φαίν-ω	φαίν-ομαι
Impf.	ἔ-σφαλλ-ον	ἔ-σφαλλ-όμην	ἔ-φαίν-ον	ἔ-φαίν-όμην
Perf. I.	ἔ-σφαλ-κα	ἔ-σφαλ-μαι	(πέ-φαγ-κα)	πέ-φασ-μαι
Plup. I.	ἔ-σφάλ-κειν	ἔ-σφάλ-μην	(ἔ-πε-φάγ-κειν)	ἔ-πε-φάσ-μην
Perf. II.			πέ-φην-α, I appear,	
Plup. II.			ἔ-πε-φήν-ειν, I appeared,	
Fut.	σφᾶλ-ῶ, εἷς, εἷ	wanting	φᾶν-ῶ	φᾶν-οὔμαι
Aor. I.	ἔ-σφηλ-α	wanting	ἔ-φην-α	ἔ-φην-άμην.

PASSIVE.			
Aor. I.	ἔ-σφάλ-θην	ἔ-φάν-θην, I appeared,	
Fut. I.	σφαλ-θήσομαι	φάν-θήσομαι	
Aor. II.	ἔ-σφᾶλ-ην	ἔ-φᾶν-ην, I appeared,	
Fut. II.	σφᾶλ-ήσομαι	φᾶν-ήσομαι, I will appear.	
Verbal adjective: σφαλ-τέος, -τέα, -τέον, φαν-τέος.			

Inflection of the Perf. Mid. or Pass. of φαίν-ω, to show, ξηραίν-ω, to dry, and τείν-ω, to stretch.			
Ind. S. 1.	πέ-φασ-μαι	ἔ-ξήραμ-μαι	τέ-τᾶ-μαι
2.	πέ-φαν-σαι	ἔ-ξήραν-σαι	τέ-τᾶ-σαι
3.	πέ-φαν-ται	ἔ-ξήραν-ται	τέ-τᾶ-ται
D. 1.	πε-φάσ-μεθον	ἔ-ξηράμ-μεθον	τε-τᾶ-μεθον
2.	πέ-φαν-θον	ἔ-ξήραν-θον	τέ-τα-σθον
3.	πέ-φαν-θον	ἔ-ξήραν-θον	τέ-τα-σθον
P. 1.	πε-φάσ-μεθα	ἔ-ξηράμ-μεθα	τε-τᾶ-μεθα
2.	πέ-φαν-θε	ἔ-ξήραν-θε	τέ-τα-σθε
3.	πε-φασ-μένοι εἷσι(ν)	ἔ-ξηραμ-μένοι εἷσί(ν)	τέ-τα-νται
Imp. S. 2.	(πέ-φαν-σο)	(ἔ-ξήραν-σο)	τέ-τᾶ-σο
3.	πε-φάν-θω	ἔ-ξηράν-θω	τε-τά-σθω
D. 2.	πέ-φαν-θον	ἔ-ξήραν-θον	τέ-τα-σθον
3.	πε-φάν-θων	ἔ-ξηράν-θων	τε-τά-σθων
P. 2.	πέ-φαν-θε	ἔ-ξήραν-θε	τέ-τα-σθε
3.	πε-φάν-θωσαν or πε-φάν-θων	ἔ-ξηράν-θωσαν or ἔ-ξηράν-θων	τε-τά-σθωσαν or τε-τά-σθων
Inf.	πε-φάν-θαι	ἔ-ξηράν-θαι	τε-τά-σθαι
Part.	πε-φασ-μένος	ἔ-ξηραμ-μένος	τε-τᾶ-μένος.

§ 114. (b) with ε in the Future, ἰμεῖρ-ω (Ion. and Poet.), to desire, and στέλλω, to send.

ACTIVE.		MIDDLE.	ACTIVE.		MIDDLE.
Pres.	ἰμεῖρ-ω	ἰμεῖρ-ομαι	στέλλ-ω	στέλλ-ομαι	
Impf.	ἰμεῖρ-ον	ἰμεῖρ-ομην	ἔ-στελλ-ον	ἔ-στελλ-ομην	
Perf. I.	ἰμερ-κα	ἰμερ-μαι	ἔ-σταλ-κα	ἔ-σταλ-μαι	
Plup. I.	ἰμέρ-κειν	ἰμέρ-μην	ἔ-στάλ-κειν	ἔ-στάλ-μην	
Perf. II.			ἔ-φθορ-α fr. φθεῖρ-ω, I have perished,		
Plup. II.			ἔ-φθόρ-ειν, I had perished,		
Fut.	ἰμερ-ῶ	ἰμερ-οῦμαι	στελ-ῶ	στελ-οῦμαι	
Aor. I.	ἰμεῖρ-α	ἰμεῖρ-άμην	ἔ-στειλ-α	ἔ-στειλ-άμην.	
PASSIVE.					
Aor. I.	ἰμέρ-θην	ἔ-στάλ-θην	Aor. II.	ἔ-στάλ-ην	
Fut. I.	ἰμερ-θήσομαι	σταλ-θήσομαι	Fut. II.	σταλ-ήσομαι	
Verbal adjective: ἰμερ-τός, -ή, -όν, ἰμερ-τέος, -τέα, -τέον, σταλ-τός, σταλ-τέος.					
REMARK. The inflection of the Perf. Mid. or Pass. is like ἤγγελ-μαι.					

§ 115. (c) with ῖ and ῡ in the Future.

(a) τίλλ-ω, to pluck, σύρ-ω, to draw, μολύν-ω, to defile.

Pres.	τίλλ-ω	σύρ-ω	μολύν-ω
	τίλλ-ομαι	σύρ-ομαι	μολύν-ομαι
Perf.	τέ-τιλ-κα	σέ-συρ-κα	(με-μόλυν-κα)
	τέ-τιλ-μαι	σέ-συρ-μαι	με-μόλυνσ-μαι
Fut.	τίλ-ῶ	σύρ-ῶ	μολύν-ῶ
	τίλ-οῦμαι	σύρ-οῦμαι	μολύν-οῦμαι
Aor. I.	ἔ-τίλ-α	ἔ-σύρ-α	ἔ-μόλυν-α
	ἔ-τίλ-άμην	ἔ-σύρ-άμην	ἔ-μόλυν-άμην
A. I. P.	ἔ-τίλ-θην	ἔ-σύρ-θην	ἔ-μόλυν-θην
F. I. P.	τιλ-θήσομαι	συρ-θήσομαι	μολυν-θήσομαι
Aor. II. and Fut. II. P. ἔ-σύρ-ην, σύρ-ήσομαι			
Verbal adjective: τιλ-τός, τιλ-τέος, συρ-τός, συρ-τέος, μλυν-τός, μλυν-τέος.			
REM. 1. The inflection of the Perf. Mid. or Pass. τέ-τιλ-μαι, σέ-συρ-μαι, is like ἤγγελ-μαι, and με-μόλυνσ-μαι like πέ-φασ-μαι, and ἤσχυμ-μαι, from αἰσχύν-ω, to shame, like ἐ-ξήραμ-μαι.			

(β) κλίν-ω, to bend, πλύν-ω, to wash, with ν dropped (§ 111, 6).

ACTIVE.		MIDDLE.	ACTIVE.		MIDDLE.
Pres.	κλίν-ω	κλίν-ομαι	πλύν-ω	πλύν-ομαι	
Perf.	κέ-κλῖ-κα	κέ-κλῖ-μαι	πέ-πλῦ-κα	πέ-πλῦ-μαι	
Fut.	κλίν-ῶ	κλίν-οῦμαι	πλύν-ῶ	πλύν-οῦμαι	
Aor. I.	ἔ-κλιν-α	ἔ-κλιν-άμην	ἔ-πλυν-α	ἔ-πλυν-άμην	
PASSIVE.					
Aor. I.	ἔ-κλῖ-θην	Fut. I. κλῖ-θήσομαι	ἔ-πλῦ-θην	πλῦ-θήσομαι	
Aor. II.	ἔ-κλίν-ην	Fut. II. κλίν-ήσομαι			
Verbal adjective: κλι-τός, -ή, -όν, κλι-τέος, -τέα, -τέον, πλυν-τός, πλυν-τέος.					
REM. 2. The inflection of the Perf. Mid. or Pass. κέ-κλῖ-μαι and πέ-πλῦ-μαι is like τέ-τιλ-μαι, and corresponds with that of pure verbs.					

LIV. *Vocabulary.*

Ἀγγέλλω, to announce.	ἐπεί, when, since.	πεδίον, -ον, τό, a plain.
ἄδύνατος, -ον, impossible.	ἱμείρω, to desire.	πεπαίνω, to make ripe,
ἀμύνω, to keep off, repel;	καθαίρω, to purify, clear.	mitigate.
mid., to revenge oneself.	κάμνω, to labor, be weary.	περι-στέλλω, to clothe,
ἀπο-κτείνω, to kill.	κερδαίνω, to gain, get ad-	decorate.
ἀπο-στέλλω, to send, de-	vantage.	πλύνω, to wash.
spatch.	κλίνω, to bend. [secret.	σπείρω, to sow.
ἄσώματος, -ον, bodiless,	κρυπτός, -ή, -όν, concealed,	στέλλω, to send.
incorporeal.	μένω, to remain.	σύρω, to draw.
αὔξεις, -εως, ἡ, increase.	μετα-βάλλω, to alter,	τείνω, to stretch.
γύα, -ης, ἡ, a field.	change.	τεκμαίρω, to limit.
δυσχεραίνω, w. dat., to be	μαίνω, to pollute.	τέμνω, τό cut, lay waste.
displeased with.	ναυάγος, -ον, naufrāgus,	τίλλω, to pull, pluck.
ἐκ-φαίνω, to show forth,	ship-wrecked.	φθείρω, to lay waste, de-
make known, express.	νίκη, -ης, ἡ, victory.	stroy.
ἐξ-οκέλλω, to drive (pro-	νοέω, to think.	χαίνω and χάσκω, to yawn;
perly a ship) away from	ξηραίνω, to dry.	perf. 2; κέχνηα, to gape,
the right course, mis-	οἰκτείρω, w. acc., to pity.	wait with open mouth,
lead.	παραδόξως, unexpectedly.	listen.

Κρίναι φίλους οὐ ῥάδιον. Ἡ ἀδολεσχία πολλοὺς ἤδη διέφθειρεν. Ὁ πλοῦτος πολλάκις ἐξώκειλε τὸν κεκτημένον εἰς ἕτερον ἦθος. Ὁ ἄγγελος ἐπήγγειλε τὴν νίκην. Οἱ πολέμιοι τὴν χώραν διέφθειραν. Ναυαγὸς οἰκτεῖρον, ἐπεὶ πλοῦς ἐστὶν ἄδηλος. Ἦν ἀποκτείνης ἐχθρὸν σου, χεῖρα μιανεῖς. Σπερὼ γύας· ὁ δὲ θεὸς αὔξεισιν παρέξει. Τὰ κρυπτὰ μὴ ἐκφῆνς φίλου. Φύσιν πονηρὰν μεταβαλεῖν οὐ ῥάδιον. Ἡ τύχη πολλάκις τοὺς μέγα φρονούντας παραδόξως ἐσφηνεν. Οἱ Πέρσαι πολλὰς ναῦς εἰς Ἑλλάδα ἀπεστάλκεσαν. Θεὸν μὲν νοῆσαι, χαλεπὸν, φράσαι δὲ, ἀδύνατον· τὸ γὰρ ἄσώματον σώματι σημῆναι, ἀδύνατον. Τὴν ψυχὴν καλοῖς νοήμασι περιστείλον. Ὁ κῆπος καλοῖς ῥόδοις τέθηλεν.<sup>1</sup> Τί κέχνηας, ἂ παῖ; Οἱ πολέμιοι τὰ πεδία διαφθεροῦσιν. Οἱ σοφισταὶ ἐκ τῆς σοφίας πολλὰ ἐκέρδαναν. Ἐκάθηρε Θησεὺς τῶν κακούργων τὴν ὁδὸν τὴν εἰς Ἀθήνας ἐκ Τροιζῆνος. Καλὸν ἐστὶ τὴν ὀργὴν πεπᾶναι. Μὴ δυσχεράνης τοῖς ἀγαθοῖς.

The way to Athens from Troezen was cleared of evil-doers by Theseus. By the Persians many ships had been sent to Hellas. The boys gaped. Already many haughty persons had been greatly shaken (*aor.* 2 *pass.*) by fortune. By prating many have already been ruined. The victory was announced by the messengers. The country was laid waste (*aor.*) by the enemies. The good (man) will pity the poor. The good will choose the good for friends (*acc.*). Thou hast derived great gain (hast gained many things) from wisdom. One friend (a friend) will not make known the secrets of another (of a friend). The citizens sowed (*aor.*) the fields, but the enemies laid them waste (*aor.*). Vice will soon<sup>2</sup> show itself. The fields will soon be laid waste by the enemies (*fut.* 2 *pass.*).

<sup>1</sup> τέθηλα has a present signification.<sup>2</sup> quickly.

LV. *Vocabulary.*

Αθλητής, -οῦ, ὁ, a wrestler.	κοινός, -ή, -όν, common, public, general.	πολιορκία, -ας, ἡ, a siege.
αἶρω, to raise.	μακρύν (sc. ὁδόν), far, at a distance.	σπονδάζω, to be in earnest, zealous, active.
αἰσχύνω, to shame; <i>mid. v. pass. aor.</i> , be ashamed.	ὀμιλέω, <i>v. dat.</i> , to associate or have intercourse with.	στάδιον, -ου, τό, the length of one hundred and twenty-five paces, a stadium, a race course.
ἀπο-φαίνω, to show; <i>mid.</i> , show of oneself, express, declare.	ὀρᾶσις, -εως, ἡ, sight.	ταῦρος, -ου, ὁ, a bull.
βασκαίνω, fascino, to bewitch.	οὐ-ποτε, not once, never.	τάχα, quickly, soon.
δια-σπείρω, dissemino, to scatter, spread.	παιδίον, -ου, τό ( <i>diminutive of</i> πᾶς), a little child.	τέλος, -εος = -ους, τό, an end; διὰ τέλους, throughout, continually, to the last.
ἐμπτύω, to spit into or on.	παρα-τείνω, to stretch out.	τιθήνη, -ης, ἡ, a nurse.
ἐν-τέλλω, -ομαι, to commission, order, enjoin upon.	παροξύνω, to encourage.	τόξενμα, -ατος, τό, an arrow.
ἧττα, -ης, ἡ, a defeat.	περαίνω, to complete, accomplish.	
	πλήττω, to strike, wound.	

Οἱ στρατιῶται ὑπὸ τοῦ στρατηγοῦ εἰς τὴν μάχην παρωξύνθησαν. Φίλιππος ἐν τῇ πολιορκίᾳ τῆς Μεθώνης εἰς τὸν ὀφθαλμὸν πληγεὶς τοξεύματι διεφθάρη<sup>1</sup> τὴν ὄρασιν. Σοφίας ὁ καρπὸς οὐποτε φθαρῆσεται. Αἰσχυνθεῖν ἂν, εἰ φανεῖν μαῖλλον φροντίζειν τῆς ἑαυτοῦ δόξης, ἢ τῆς κοινῆς σωτηρίας. Μίλων, ὁ ἐκ Κρότωνος ἀθλητής, ταῦρον ἀράμενος ἔφερε διὰ τοῦ σταδίου μέσον. Εἰς τὴν πόλιν διέσπαρτο ὁ λόγος, τοὺς πολεμίους νικηθῆναι. Οἱ πολῖται τοὺς πολεμίους περὶ τῆς ἧττης ἀμνησθῆναι. Εἰ σπονδάξετε, πάντα τάχα περανθήσεται. Εὐβοία μακρὰν παρατέταται. Κακὰ ἔργα εἰς τέλος ἐξεφάνη.<sup>2</sup> Ὁ στρατηγὸς τοῖς στρατιώταις ἐνετείλατο ἐπὶ τοὺς πολεμίους ὀρμῆσαι. Αἱ τιθεῖναι ἐμπύουσι τοῖς παιδίοις, ὥς μὴ βασκανθῶσιν. Οἱ πολέμιοι διεσπάρησαν. Ὁλόφουραι τοὺς πένητας. Ὁ κριτής τὴν γνώμην ἀπεφῆνατο. Ἀγαθοῖς ἀνθρώποις ὀμιλῶν μάλιστα ἂν εὐφρανθεῖς.

The general encouraged (*aor.*) the soldiers to the battle. Battles will never destroy the fruit of wisdom. The enemies have spread the report, that our army has been conquered. The citizens revenged themselves on the enemies for the defeat. If you are zealous, you will accomplish everything quickly. The scattered enemies appeared (*plup. 2*) again. If thou hast intercourse (*part.*) with good men, thou wilt be much delighted. The good citizen will never appear (as such), who cares (*part.*) more for his own reputation than for the general welfare. If thou hast had pity (*aor. mid. part.*) on the unfortunate, thou also wilt be pitied in misfortune (being unfortunate). All the citizens were rejoiced by the victory. The town has been destroyed by the enemies.

<sup>1</sup> Lost.<sup>2</sup> The *Aor.* here denotes a custom.

§ 116. *Special Peculiarities in the Formation of single Verbs, both Pure and Impure.*

1. The Future of very many Active verbs is in the Middle form; e. g. ἀκούω, *to hear*, Fut. ἀκούσομαι, *I shall hear*, Aor. ἤκουσα, *I heard*; ἀπαντάω, *to meet*, Fut. ἀπαντήσομαι, *I shall meet*, Aor. ἀπήντησα; ἀπολαύω, *to enjoy*, Fut. ἀπολαύσομαι, Aor. ἀπέλαυσα, etc. Comp. § 144, c.

2. The two following verbs in -άω or -αίω, have αυ\* in the Fut. and Aor.:

καίω, Att. κᾶω (without contraction), *to burn*, Fut. καύσω; Aor. ἔκαυσα; Perf. κέκαυκα; Perf. Mid. or Pass. κέκαυμαι; Aor. Pass. ἐκαύθην; Fut. Pass. καυθήσομαι; verbal adjective, καυστός, καυστός, καυτός;  
κλαίω, Att. κλάω (without contraction), *to weep*. See No. 3.

3. The five following verbs in -έω, viz. θέω, νέω, πλέω, πνέω and ῥέω, have ευ\* in the Fut. and Aor. Besides the common Fut. in -σομαι, the first four have also one in -σοῦμαι. This circumflexed Fut. is called the *Doric Future*. Besides the four above-named, the verbs κλαίω, παίζω, πίπτω and φεύγω, have the same Fut. form.

θέω, *to run*, Fut. θεύσομαι or θενσοῦμαι.

νέω, *to swim*, Fut. νεύσομαι or νευσοῦμαι, No. 3; Aor. ἐνεύσα.

πλέω, *to sail*, Fut. πλεύσομαι, usually πλευσοῦμαι; Aor. ἐπλευσα; Perf. πέπλευκα; Perf. Mid. or Pass. πέπλευμαι; Aor. Pass. ἐπλεύσθην; verbal adjective, πλευστός.

πνέω, *to blow, to breathe*, Fut. πνεύσομαι or πνευσοῦμαι; Aor. ἐπνευσα; Aor. Pass. ἐπνεύσθην.

ρέω, *to flow*, Fut. ρεύσομαι; Aor. ἔρρευσα; instead of these forms the Attics use, Fut. ῥνήσομαι; Aor. ἐρρύην, and Perf. ἐρρύηκα.

χέω, *to pour out*, differs from the preceding, Fut. χέω; Aor. ἔχεα; Perf. κέχυκα; Fut. Mid. χέομαι; Aor. Mid. ἐχεάμην; Perf. Mid. or Pass. κέχυμαι; Aor. Pass. ἐχύθην.

κλαίω, Att. κλάω (without contraction), *to weep*, Fut. κλανσοῦμαι and κλαύσομαι; Aor. ἔκλαυσα; verbal adjective, κλανστέος and κλανστός. Comp. § 125, 14.

φεύγω, *to flee*, Fut. φευξοῦμαι and φεύξομαι; Aor. ἐφυγον; Perf. πέφευγα.  
παίζω, *to sport*, Fut. παιξοῦμαι and παίζομαι; Aor. ἐπαισα; Perf. Mid. or Pass. πέπαισμαι. Comp. § 105, 3.

πίπτω, *to fall* (stem ΠΙΕΤ), Fut. πεσοῦμαι. See § 123.

\* The *v* in the Fut. of these verbs, is occasioned by the reappearance of the Digamma (F), softened into the vowel *v*. The Digamma would regularly stand in the Pres. before the personal-ending -ω, but is omitted where it would come between two vowels. But it can appear in the Fut., as it there stands before the consonant σ.—TR

## LVI. Vocabulary.

* <i>Ἀμα</i> , at the same time.	<i>κηρός</i> , -οῦ, ὁ, wax.	<i>πτερόν</i> , -οῦ, τό, a wing.
<i>ἀναρπάζω</i> , to seize, catch up quickly.	<i>κλαίω</i> , to weep, mourn for, deplore.	<i>στρατιά</i> , -ᾶς, ἡ, an army.
<i>ἀπαντάω</i> , to meet.	<i>κόλπος</i> , -ου, ὁ, a bosom, a gulf.	<i>συγχέω</i> , to pour together, <i>confundo</i> ; confuse, confound, disturb.
<i>ἀπολαύω</i> , to enjoy.	<i>νῦν</i> , <i>nunc</i> , now.	<i>σφαῖρα</i> , -ας, ἡ, a ball.
<i>αὔριον</i> , to-morrow.	<i>ὄπλον</i> , -ου, τό, a weapon.	<i>τήκω</i> , to melt anything; <i>mid. w. 2 aor. and 2 fut. pass.</i> , to melt ( <i>intrans.</i> ).
<i>ἐκ-νέω</i> , <i>enāto</i> , to swim out.	<i>πέλαγος</i> , -εὸς = -ους, τό, the sea.	<i>τιμωρία</i> , -ας, ἡ, punishment.
<i>ἐκ-πλέω</i> , to sail out.	<i>περιβρέω</i> , to flow round; to fall down or away.	<i>χθών</i> , <i>χθονός</i> , ἡ, the earth, the ground, the soil.
<i>ἐμπίπτω</i> , to fall into; <i>w. dat. or εἰς and acc.</i>	<i>πίστις</i> , -εως, ἡ, belief, trust, confidence.	
<i>ἐναντίος</i> , -ᾶ, -ον, opposite.	<i>πνέω</i> , to breathe, blow.	
<i>ἡγέομαι</i> , <i>duco</i> , to lead, consider.		
<i>κατα-καίω</i> , to burn down.		

Ἡ στρατιὰ αὔριον ἐκπλεύσεται (ἐκπλευσεῖται). Ἄνεμος βορρᾶς ἐναντίος τῇ στρατιᾷ ἐπνευσεν. Ἐν τῇ ναυμαχίᾳ τῇ ἐν κόλπῳ Κρισαίῳ οἱ Πελοποννήσιοι ἀνδρας τῶν Ἀθηναίων ἀπέκτειναν, ὅσοι μὴ ἐξένευσαν αὐτῶν. Ὅταν οἱ πολέμιοι τῇ πόλει<sup>1</sup> πλησιάζωσιν, οἱ στρατιῶται ἀναρπάσαντες τὰ ὅπλα θεύσονται πρὸς τὰς πύλας. Πολλοῖς καὶ σοφοῖς ἀνδράσι<sup>2</sup> κέκλανσαι ἀνθρώπινα, τιμωρίαν ἡγουμένοις εἶναι τὸν βίον. Τίς οὐκ ἂν κλαύσειε τὸν φίλον ἀτυχῇ; Οἱ πολῖται ἤλπισαν τοὺς πολεμίους φευγεῖσθαι. Οἱ παῖδες σφαῖραν παιζοῦνται. Σωκράτης πολλάκις ἐπαισεν ἅμα σπονδαῖζων. Συγκέχυκε νῦν τὴν πίστιν ὁ καθ' ἡμᾶς βίος.<sup>3</sup> Οἱ πολέμιοι τὰς τῶν Ἑλλήνων τάξεις συνέχεαν. Οἱ νόμοι διὰ τὸν πόλεμον συγκεχυμένοι εἰσίν. Ἰκαρος, ὁ τοῦ Δαιδάλου υἱός, τακέντος τοῦ κηροῦ καὶ τῶν πτερῶν περιβρύντων, εἰς τὸ πέλαγος ἐνέπιπτεν. Οἱ πολέμιοι τὴν πόλιν κατέκαυσαν. Αἱ ἐν Λυδία Σάρδεις ὑπὸ τῶν Ἑλλήνων κατεκαύθησαν.

The army sailed away. The north wind will blow against the army. The soldiers hoped to swim (*inf. fut.*) through the river. The soldiers were going to run to the gates (*inf. fut.*). You will mourn for the unfortunate. The enemies will flee. The children were playing at ball. If thou hast intercourse with children (*part.*, having intercourse with children), thou wilt play. The enemies will disturb the ranks of the soldiers. Pour (*aor.*) O boy, the water on (*εἰς*) the ground! The wax will melt, and the wings will fall away. The town is burnt down by the enemies. The citizens expected that the enemies would burn down the town (*acc. w. inf.*).

4. The following pure verbs, and impure ones, but which by assuming an ε as their characteristic, are analogous to pure verbs, form the Perf. Subj. and Plup. Opt. Mid. or Pass. without the aid of an auxiliary verb:

κ τ ᾱ -ο μ α ι, to obtain, Perf. κέκτημαι, I possess, Subj. κεκτῶμαι, -ῇ, -ῇται; Plup. ἐκεκτήμην, I possessed, Opt. κεκτῆμην, κεκτῆο, κεκτῆτο or κεκτῶμην, -ῶο, -ῶτο.

<sup>1</sup> § 161, 2. (s.), (β). <sup>2</sup> Dat. instead of ὑπό with Gen. <sup>3</sup> ὁ καθ' ἡμᾶς βίος, our age.

μιμνήσκω (MNAΩ), to remind. See § 122, 12.

καλέω, to name, Perf. κέκλημαι, I am named; Plup. ἐκεκλήμην, Opt. κεκλήμην, -ῃο, -ῃτο.

### § 117. Syncope and Metathesis.

1. In certain forms, some few verbs omit the stem-vowel, which stands between two consonants. This omission of the vowel is called Syncope. Thus, ἐγείρω, to awaken, Aor. regularly ἤγειρα; first Perf. ἐγήγερα; second Perf. ἐγρήγορα, I awake; second Plup. ἐγρηγόρειν, I awoke; Aor. Mid. ἡγήρομην, I awoke πέτομαι, to fly, Fut. πτήσομαι; Aor. ἐπτόμην, πτέσθαι.

2. Metathesis is the transposition of a vowel and a liquid. Thus· βάλλω, to throw, Fut. βαλῶ; Aor. ἐβάλον; BAA, Perf. βέβληκα; Perf. Mid. or Pass. βέβλημαι; Aor. Pass. ἐβλήθην.

δαμάω, usually δαμάζω, to tame, Fut. δαμάσω; Aor. ἐδάμασα; ΔMA, Perf. δέδμηκα; Perf. Mid. or Pass. δέδμημαι; Aor. Pass. ἐδμήθην, ἐδάμην. καλέω, to call, Perf. κέκληκα (§ 98, Rem.).—On κάμνω, see § 119.

σκέλλω, σκελέω, to make dry, Perf. ἐσκεληκα; Fut. σκλησομαι.

### § 118. Verbs in -ω with the Stem of the Present strengthened.

It has been already seen (§ 101), that the Present tense of many verbs is strengthened; but this strengthening remains only in the Pres. and Impf. Besides the modes of strengthening mentioned in § 101, by τ and σ and by lengthening the stem-vowel, there are still others which will be specified in the following list.

REMARK. All the forms assumed for the purpose of constructing the tenses in use, are indicated by capitals (§ 100, 3).—The abbreviation, *Mid.*, denotes that the verb forms the Fut. and Aor. middle.—D. M. (i. e. Deponent Mid.) and D. P. (Deponent Pass.) signify that a verb wants the active form; such a verb is called *deponent middle*, when its Aor. has a *middle* form, and *deponent passive*, when its Aor. has a *passive* form.—The *μ* in parenthesis shows that the form standing before it, is analogous to the conjugation in -μ, which will be treated more at large below.

### § 119. I. Verbs, whose Pure Stem is strengthened in the Pres. and Impf. by inserting ν before the ending.

PRELIMINARY REMARK. Βαίνω has lengthened the stem-vowel α into αι; ελαύνω, α into αυ; δύνω and πίνω, υ and ι into υ and ι.

1. βαίνω, to go, (BA-), Fut. βήσομαι; Perf. βέβηκα; second Aor. ἔβην (μ, § 142); Pass. in compounds, e. g. παραβέβᾶμαι; Aor. παρεβᾶθην.

2. *ἐλαννω*, to drive, Fut. *ἐλᾶσω*, Att. *ἐλῶ*, -ᾶς, -ᾶ, Inf. *ἐλᾶν*, § 83; Aor. *ἤλασα*; Perf. *ἐλήλακα*; Perf. Mid. or Pass. *ἐλήλαμαι*; Inf. *ἐληλάσθαι*; Aor. Pass. *ἤλασθην*.—On ᾶ in the tense-formation, see § 98, (a).—Mid.

3. *πίνω*, to drink, Fut. *πίομαι*; Aor. *ἔπιον*, Inf. *πιεῖν*, Part. *πιών*, Imp. *πῖθι* (μι, § 142), poet. *πίε*; (ΠΟ-) Perf. *πέπωκα*; Perf. Mid. or Pass. *πέπομαι*; Aor. Pass. *ἐπόθην*.

4. *τίνω*, to expiate, to satisfy, Fut. *τίσω*; Aor. *ἔτισα*; Perf. Act. *τέτινα*; Perf. Mid. or Pass. *τέτισμαι*; Aor. Pass. *ἐτίσθην*; Mid. *τινομαι*, to avenge oneself, to punish, *τίσομαι*, *ἐτίσάμην*.

5. *φθάνω*, to anticipate, Fut. *φθήσομαι*, more rarely *φθάσω*; first Aor. *ἔφθασα*; second Aor. *ἔφθην* and *ἐφθάμην* (μι, § 142); Perf. *ἔφθακα*.

Here belong also three verbs, whose pure stem ends with a consonant:

*δάνω*, to bite, Aor. *ἔδακον*; Fut. *δήξομαι*; Perf. Act. *δέδηκα*; Perf. Mid. or Pass. *δέδηγμαι*; Aor. Pass. *ἐδήχθην*.

*κάμνω*, *labōro*, to exert oneself, to weary oneself, to be weary, Aor. *ἔκαμον*; Fut. *καμοῦμαι*; Perf. *κέκηκα* (§ 117, 2).

*τέμνω*, to cut, Fut. *τεμῶ*; Aor. *ἔτεμον*; Perf. *τέτμηκα*; Perf. Mid. or Pass. *τέτμημαι*; Aor. Pass. *ἐτμήθην*; Fut. Perf. *τετμήσομαι*.—Mid.

§ 120. II. Verbs, whose Pure Stem is strengthened in the Pres. and Impf. by inserting the syllable *re* before the ending.

1. *βῦ-νέ-ω*, to stop up, fill up, Fut. *βῦσω*; Aor. *ἔβῦσα*; Perf. Mid. or Pass. *βέβνσμαι*; Aor. Pass. *ἐβῦσθην* (§ 95).

2. *ἀφικ-νέ-ομαι*, to come, Fut. *ἀφίξομαι*; Aor. *ἀφῖκόμην*; Inf. *ἀφῖκέσθαι*; Perf. *ἀφῖγμαι*; Inf. *ἀφῖχθαι*; Plup. *ἀφίγμην*, *ἀφῖκτο*.

3. *ὑπισχ-νέ-ομαι*, to promise, Aor. *ὑπεσχ-όμην*, Imp. *ὑπόσχου*; but *ὑποσχῆσομαι*; Perf. *ὑπέσχημαι*. So *ἀμπισχνοῦμαι* or *ἀμπέχομαι*, to put on, to wear, (from *ἀμπέχω*, to put round, Fut. *ἀμφέξω*; Aor. *ἤμπισχον*, *ἀμπισχεῖν*); Fut. *ἀμφέξομαι*; Aor. *ἤμπισχόμην* and *ἤμπεσχόμην* (§ 91, 1).

## LVII. Vocabulary.

Ἄκρος, -α, -ον highest, at the point; τὸ ἄκρον, the top, the point.	ἅπαξ, once. [exclude. γέ (enclitic), a strengthen ing particle, at least, certe
ἀπο-τίνω, to compensate.	δάκνω, to bite.
ἄμπισχνοῦμαι or ἀμπέχομαι, to put on, wear.	ἐκ-βαίνω, to walk or go out, turn out, evade
	pay; mid., to punish, avenge oneself.

ἐκ-πίνω, to drink out, or up. [out. συμβαίνω, to go with; ἐξ-ελαύνω, expello, to drive συμβαίνει, it happens, εὐδαιμονέω, to be happy, occurs. or fortunate. συμπίνω, to drink with. ἐφικνέομαι, *w. gen.*, to arrive at; attain to; reach. τάλανος, -ον, ὁ, a little basket. ἱμάτιον, -ον, τό, a robe, a garment. τῖνω, to expiate, pay. μεθύω, to drink μέθυ (unmixed wine); hence to be drunk. τοί (enclitic), a strengthening particle, certainly, indeed. νῆμα, -ατος, τό, spinning thread, yarn. φθάνω, to come before, anticipate, *w. the acc. of the person who is anticipated*, and the part. of the verb which expresses the action in which any πολυτέλεια, -ας, ἡ, costliness, splendor, sumptuousness.

one is anticipated; generally it may be translated by an adverb, as *before*, or *sooner than*; and the part. may be expressed by the finite verb, as οἱ πολῖται τοὺς πολεμίους ἐφθασαν εἰς τὴν πόλιν φυγόντες, "the citizens anticipated the enemies in having fled into the city;" that is, "the citizens fled into the city sooner than the enemies." φορέω, to carry.

Τοῖς στρατιώταις ἐν τῇ στρατιᾷ πολλὰ κακὰ συνεβεβήκει. Σοφοῖς ὁμιλῶν καὶ αὐτοὺς ἐκβήσῃ σοφός. Λυκοῦργος πολυτέλειαν ἐξήλασε τῆς Σπάρτης. Περσῶν οὐδεὶς ἀπελήλαται νόμῳ<sup>1</sup> τιμῶν<sup>2</sup> καὶ ἀρχῶν.<sup>2</sup> Πολλοὶ συμπιόντες ἅπαξ γίνονται φίλοι. Ὁ μεθύων δοῦλος ἐστὶ τοῦ πεπωκένα. Οὐκ ἐκπίομαι τὸν οἶνον. Ὁ οἶνος ὑπὸ τῶν στρατιωτῶν ἐξεπόθη. Τοὺς κακούργους οἱ θεοὶ ἀποτίσαντο. Οἱ πολῖται τοὺς πολεμίους ἐφθασαν εἰς τὴν πόλιν φυγόντες. Κύνων<sup>3</sup> δῆξεται τὸν δακόντα. Ὁ λαγὼς<sup>4</sup> ὑπὸ τοῦ κυνὸς ἐδήχθη. Οὐκ ἂν μὴ καμὼν εὐδαιμονοίης. Οἱ κεκηκότες στρατιῶται ἀνεπαύσαντο. Ἀττικὴ ὑπὸ τῶν Περσῶν ἐτμήθη. Ὁ Ἡρακλῆς τὸ ρόπαλον, ὃ ἐφόρει, αὐτοὺς ἔτεμεν ἐκ Νεμέας. Ὁ τάλανος νήματος βέβυσται. Οἱ πρέσβεις εἰς τὴν πόλιν ἀφίκοντο. Οὐ τοί γ' ἐφίξει τῶν ἄκρων ἄνευ πόνου. Ὁ φίλος ὑπέσχετό μοι ἀφίξεσθαι. Αἱ γυναῖκες ἡμπέσχοντο καλὰ ἱμάτια.

The enemies will proceed into our country. The enemies were driven out of the town by the citizens. The law will exclude (drive away) no citizen from honor and offices of command. Lycurgus has driven sumptuousness out of Sparta. The wine has been drunk up by the soldiers. The laws will punish evil-doers. The citizens will flee into the town sooner than the enemies. The dog has bitten the hare. The hare is (i. e. has been) bitten by the dog. If you will work (*part.*), you will be happy. The enemies have laid waste the land. The country is (i. e. has been) laid waste by enemies. The enemies will lay waste the land. The woman filled (*aor.*) the basket with yarn. The father is come. The friend will promise me, to come (*fut.*) to-morrow. The boy has promised the teacher to learn diligently. The women will put on beautiful garments.

<sup>1</sup> § 161, 3.<sup>2</sup> § 157.<sup>3</sup> § 47, 6.<sup>4</sup> § 30.

§ 121. III. *Verbs, whose Pure Stem is strengthened in the Pres. and Impf. by inserting the syllable ἄν, more rarely αιν, before the ending.*

(a) ἄν or αιν is inserted without any change.

All verbs of this kind form their tenses from a three-fold stem, viz. the Pres. and Impf. from the strengthened stem, the second Aor. from the pure stem, the Fut. and Perf. from a third stem, consisting of a pure stem and an annexed ε, which is changed in the inflection into η.—The α in the ending -άνω is short.

1. αἰσθ-άν-ομαι, *to perceive*, Aor. ἤσθ-όμην, αἰσθέσθαι; Perf. ἤσθημι; Fut. αἰσθήσομαι.

2. ἁμαρτάνω, *to miss*, Aor. ἤμαρτον; Fut. ἁμαρτήσομαι; Perf. ἤμαρτηκα; Perf. Pass. ἤμαρτημαι.

3. ἀπεχθάνομαι, *to be hated or odious*, Aor. ἀπηχθόμην; Fut. ἀπεχθήσομαι; Perf. ἀπήχθημι, *I am hated*.

4. αὐξάνω (and αὔξω), *to cause to increase, to increase*, Fut. αὐξήσω; Aor. ἠύξησα; Perf. ἠύξηκα; Mid. and Pass. *to grow*, Perf. ἠύξημαι; Fut. αὐξήσομαι; Aor. ἠύξθην.

5. βλαστάνω, *to sprout, spring*, Aor. ἔβλαστον; Fut. βλαστήσω; Perf. ἐβλάστηκα and βεβλάστηκα (§ 88, 2).

6. δαρθάνω, *to sleep*, Aor. ἔδαρθον; Fut. δαρθήσομαι; Perf. δεδάρθηκα.

7. ὀλισθάνω, *to slip, to glide*, Aor. ὥλισθον; Fut. ὀλισθήσω; Perf. ὥλισθηκα.

8. ὀσφραίνομαι, *to smell*, Aor. ὥσφρόμην; Fut. ὀσφρήσομαι.

9. ὀφλισκάνω, *to be liable to a fine, to incur punishment, to owe*,—the double strengthening ισκ and αν is to be noted—Aor. ὤφλον; Fut. ὀφλήσω; Perf. ὤφληκα; Perf. Mid. or Pass. ὤφλημαι.

b) ἄν is inserted before the Tense-ending, and ν is inserted before the Characteristic-consonant of the Pure Stem.

The short vowel in the middle of the pure stem, is changed into a long one, in inflection. The ν before a Pi-mute is changed into μ, before a Kappa-mute, into γ.

10. θιγγάνω, *to touch*, Aor. ἔθιγον; Fut. θίξομαι.

11. λαγχάνω, *to obtain by lot, to acquire*, Aor. ἔλαχον; Fut. λήξομαι; Perf. εἴληχα; Perf. Mid. or Pass. εἴληγμαι (§ 88, 4); Aor. Pass. ἐλήχθην.

12. λαμβάνω, *to take*, Aor. ἔλαβον, Imp. λαβέ; Fut. λήψομαι;

Perf. εἴληφα; Perf. Mid. or Pass. εἴλημμαι (§ 88, 4); Aor. Mid. ἐλάβομην; Aor. Pass. ἐλήφθην.

13. λανθάνω, (seldom λήθω), to be concealed, Aor. ἔλαθον; Fut. λήσω; Perf. λέληθα, I am concealed, Mid. to forget, Fut. λήσομαι; Perf. λέλησμαι; Aor. ἐλαθόμην.

14. μαρθάνω, to learn, Aor. ἔμαθον; Fut. μαθήσομαι; Perf. μεμάθηκα.—The α remains short, and the Fut. and Perf. are formed from the stem *MAΘE*, according to No. a.

15. πυνθάνομαι, to inquire, to ask, to learn by asking, Aor. ἐπυνθόμην; Perf. πέπνυσμαι, πέπνυσαι, etc.; Fut. πεύσομαι; verbal adjective, πειυστός, πειυστέος.

16. τυγχάνω, to hit, to happen, to obtain (with Gen.), Aor. ἔτυχον; Fut. τεύξομαι (ΤΕΥΧ-); Perf. τετύχηκα (ΤΥΧE- according to No. a).

### LVIII. Vocabulary.

Ἀγγελία, -ας, ἡ, a message, news.	δῖς, bis, twice.	κατα-δαρθάνω, to fall asleep, sleep.
ἄγε, age! come now.	δοκέω, to think, appear, seem.	λυγρός, -ά, -όν, sad.
ἀνα-στρέφω, to turn round (trans. and intrans.).	ἐλπομαι, to hope.	ὀπίσω, behind, back.
ἄνθεμον, -ον, τό, a flower, a blossom.	ἐξ-αμαρτάνω, ἀμαρτάνω strengthened by ἐξ. (§ 121, 2).	προσ-ήκων, -ήκουσα, -ῆκον, fitting, becoming.
βούλευμα, -ατος, τό, advice, a decision, a resolution.	ἐπαρκέω, w. dat., to help.	πώ (enclitic), yet.
βραχύς, -εῖα, -ύ, short.	ἐπιβουλή, -ῆς, ἡ, a plot.	συμφορά, -ᾶς, ἡ, an event, especially a misfortune.
γενναῖος, -ᾶ, -ον, of noble birth, noble, brave.	ἐπι-ορκέω, to swear falsely; w. acc., to any one.	χρυσίον, -ον, τό (diminutive of χρυσός), gold.
δεῦρο, hither.	εὐεργεσία, -ας, ἡ, a favor, beneficence.	ὥς, as; ὥς τάχιστα, as soon as.
	κάμηλος, -ου, ὁ, ἡ, a camel.	

Λήσειν διὰ τέλους μὴ δοκίτω ὁ πονηρός. Κέρδος πονηρὸν μὴ λαβεῖν βούλου ποτέ. Δίκαια δράσας συμμάχον τεύξῃ θεοῦ.<sup>1</sup> Γράμματα μαθεῖν δεῖ καὶ μαθόντα νοῦν ἔχειν. Λαβὲ πρόνοιαν τοῦ προσήκοντος βίου. Ξένοισι ἐπαρκῶν<sup>2</sup> τῶν ἰσῶν τεύξῃ ποτέ. Ὁ βασιλεὺς τῆς πρὸς ἐαντὸν ἐπιβουλῆς<sup>3</sup> οὐκ ᾔσθετο. Οἱ Πέρσαι τοῖς Ἑλλήσιν<sup>4</sup> ἀπήχθοντο. Φίλιππος αὐτὸς ἀπεφαίνετο διὰ χρυσίου μᾶλλον, ἢ διὰ τῶν ὄπλων ἡύξηκεν αὐτὴν ἰδίαν βασιλείαν. Οἱ στρατιῶται βραχὺν χρόνον κατέδαρθον. Ὡς ὠσφροντο τάχιστα τῶν καμήλων<sup>5</sup> οἱ ἵπποι, ὀπίσω ἀνέστρεφον. Μὴ θίγῃς τοῦ κυνός.<sup>6</sup> Ἄγε δεῦρο, ἵνα πύθῃ τῆς λυγρᾶς ἀγγελίας.<sup>3</sup> Θεὸν ἐπιορκῶν μὴ δόκει λεληθεῖναι. Ἀρχῆς τετυχηκὼς<sup>1</sup> ἴσθι ταύτης ἡξιος. Καλὸν, μὴδὲν εἰς φίλους ἀμαρτεῖν. Μακάριος, ὅστις ἔτυχε γενναίου φίλου. Μάθε φέρειν τὴν συμφορὰν. Οὐδεὶς πω ξένον ἐξαπατήσας ἀθανάτους ἐλαθεῖν. Ἀπ' ἐσθλῶν ἐσθλὰ μαθήσῃ.

<sup>1</sup> § 158, 3. (b).

<sup>4</sup> § 161, 2. (c).

<sup>2</sup> § 176, 1.

<sup>5</sup> § 158, 5. (a).

<sup>3</sup> § 158, 5. (b).

<sup>6</sup> § 158, 3. (b).

Καὶ κακὸς πολλὰκις τιμῆς καὶ δόξης ἔλαχεν. Παρὰ τῶν θεῶν πολλὰ παρει-  
λήφαμεν δῶρα. Οὐ λέληθεν, ὅστις ἄδικα ἔργα πράττει. Εἰ θεὸν ἀνὴρ τις  
ἔλπεται λαθεῖν, ἁμαρτάνει. Δὶς ἐξ ἁμαρτεῖν ταυτῶν<sup>1</sup> οὐκ ἀνδρὸς σοφοῦ.  
Ἐξ ἀγαθῆς χθονὸς ἐβλάστε<sup>2</sup> καλὰ ἄνθεμα, ἐκ δ' ὀρθῶν φρενῶν βουλευμάτων  
ἐσθλά. Τῆς εὐεργεσίας οὐποτε λήσομαι.

The king will not perceive the plots against him. If thou drinkest (drink-  
ing), talk not much (*pl.*); for thou wilt err. What man has not once erred?  
The bad (man) is hated by the good. Philip increased (*aor.*) his royal au-  
thority more by money than by arms. From a correct understanding will al-  
ways spring (*βλαστάνω*) excellent resolutions. I have slept only a short time.  
I will not touch the dog. Pericles has acquired great fame. The bad will  
never acquire true fame. We shall take precaution for a becoming life (*gen.*).  
The town was taken (*aor.*) by the enemy. The ungrateful (person) has for-  
gotten the favor. The boy has studied literature well. Hast thou heard the  
sad news?

§ 122. IV. Verbs, whose Pure Stem is strengthened in the Pres. and  
Impf. by annexing the two consonants σκ or the syllable ισκ.

Σκ is annexed, when the stem-characteristic is a vowel, and ισκ, when it is a consonant. Most verbs, whose pure stem ends with a consonant, form the Future, etc. according to the analogy of pure verbs, e. g. εὐρ-ίσκω (from ΕΥΡΕ-). Some of these verbs, in the Pres. and Impf., take a reduplication also, which consists in repeating the first consonant of the stem with ι.

1. ἀλ-ίσκ-ομαι, to be taken, to be conquered, Impf. ἡλίσκόμην; (*AAO-*) Fut. ἀλώσομαι; second Aor. ἤλων, and ἐάλων (μι, § 142, 9), I was taken; Perf. ἤλωκα, and ἐάλωκα, I have been taken (Aug., § 87, 6). The Act. is supplied by αἶρεῖν (§ 126, 1), signifying, to take captive, to conquer.

2. ἀνᾱλίσκω, to spend, to consume, Impf. ἀνᾱλίσκον; Fut. ἀνᾱ-  
λώσω; Aor. ἀνήλωσα and ἀνᾱλώσα, κατηνᾱλώσα; Perf. ἀνήλωκα  
and ἀνᾱλώκα; Perf. Mid. or Pass. ἀνήλωμαι and ἀνᾱλωμαι; Aor.  
Pass. ἀνᾱλώθην.

3. ἀρέσκω, to please, Fut. ἀρέσω; Aor. ἤρεσα; Perf. Mid. or  
Pass. ἤρεσμαι; Aor. Pass. ἤρέσθην.—Mid.

4. γηράσκω or γηράω, to grow old, Fut. γηράσομαι; Aor. ἐγήρᾱ-  
σα; Inf. γηρᾶσαι; Perf. γεγήρακα.

5. γινώσκω, to know, (*INO-*) Fut. γνώσομαι; second Aor. ἔγ-  
νων (μι, § 142); Perf. ἔγνωκα; Perf. Mid. or Pass. ἔγνωμαι (§ 95);  
verbal adjective, γνωστός, γνωστέος.

<sup>1</sup> § 60, Rem. <sup>2</sup> On the Sing. verb, see p. 27.

6. διδράσκω, *to run away* (usually compounded, e. g. ἀποδ., ἐκδ., διαδ.), Fut. δράσομαι; Perf. δέδρακα; second Aor. ἔδραον (μ, § 142, 1).

7. εὗρίσκω, *to find*, second Aor. εὔρον; Imp. εὗρέ; (ΕΥΡΕ-) Fut. εὕρήσω; Perf. εὔρηκα; Perf. Mid. or Pass. εὔρημαι; Aor. Pass. εὐρέθην; Aor. Mid. εὐρόμην; verbal adjective, εὐρετός.

8. ἥβάσκω, *to come to one's strength, to come to the state of manhood*, Aor. ἥβησα (ἥβάω, *to be young*, but ἀνῆβάω, *to become young again*).

9. θνήσκω, commonly ἀποθνήσκω, *to die*, (ΘΑΝ-) Aor. ἀπέθανον; Fut. ἀποθαροῦμαι; Perf. τέθνηκα, etc.; Fut. Perf. τεθνήξω old Att., and τεθνήξομαι, *I shall be dead*.

10. ἱλάσκομαι, *to propitiate*, Fut. ἱάσομαι; Aor. ἱᾶσάμην.

11. μμνήσκω, *to remind*, (ΜΝΑ-) Fut. μνήσω; Aor. ἔμνησα; Perf. Mid. or Pass. μέμνημαι, *I remember, I am mindful* (Redup., § 88, Rem. 1), Subj. μεμνῶμαι, -ῆ, -ῆται (§ 116, 4), Imp. μέμνησο; Plup. ἔμμενήμην, *I remembered*, Opt. μεμνήμην, -ῆο, -ῆτο, or μεμνώμην, -ῶο, -ῶτο (§ 116, 4); Fut. Perf. μεμνήσομαι, *I shall be mindful*; Aor. ἐμνήσθην, *I remembered*; Fut. μνησθήσομαι, *I shall remember*.

12. πάσχω (arising from πάθσκω, by transferring the aspiration of the θ to κ), *to experience a sensation, to suffer*, Aor. ἔπαθον; (ΠΕΝΘ-) Fut. πείσομαι (§ 8, 7); Perf. πέπονθα. Verbal adjective, παθητός.

13. πιπίσκω, *to give to drink*, Fut. πισω; Aor. ἔπισα.

14. πιπράσκω, *to sell* (Fut. and Aor. in the Common language expressed by ἀποδῶσομαι, ἀπεδόμην); Perf. πέπρακα; Perf. Mid. or Pass. πέπραμαι (Inf. πεπραῖσθαι); Aor. ἐπράθην; Fut. Perf. πεπράσομαι in the sense of the simple Fut. πραθήσομαι (not used).

15. στερίσκω (seldom στερέω), *to deprive of*, Fut. στερήσω; Aor. ἐστέρησα; Perf. ἐστέρηκα; Mid. and Pass. στερίσκομαι, στεροῦμαι, Fut. στερήσομαι; Perf. ἐστέρημαι; Aor. ἐστερήθην.

16. τιτρώσκω, *to wound*, Fut. τρώσω; Aor. ἔτρωσα; Perf. Mid. or Pass. τέτρωμαι; Aor. ἐτρώθην; Fut. τρωθήσομαι and τρώσομαι.

17. φάσκω, *to think, to say, to affirm, assert* (Ind. not used), Impf. ἔφασκον; Fut. φήσω; Aor. ἔφησα.

18. χάσκω, *to gape*, (ΧΑΝ-) Aor. ἔχᾶνον; Fut. χᾶνοῦμαι; Perf. κέχρηνα, *I stand open*.

REMARK. Διδάσκω, *to teach*, retains the κ in forming the tenses: Fut. διδάξω, Aor. ἐδίδαξα; Perf. δεδίδακα; Aor. Pass. ἐδιδάχθην.—Mid.

## LIX. Vocabulary.

ἄλσπος, -ον, without trouble, free from sorrow.	ἐπαναφέρω, to bring back, refer, to refer, impute.	παλαιός, -ά, -όν, old, aged, of old time.
ἀμνημονέω, w. gen., to be forgetful of.	εὐγενής, -ές, well-born, of high birth, noble.	πάσχω, to feel, suffer; with εὖ, receive a favor,
δεκάς, -άδος, ἡ, a decad, the number ten.	μοῖρα, -ας, ἡ, a share, a lot, fate.	be well treated.
ἐξ-ερίσκω, to find out.	μόρσιμος, -ον, fated.	πενθέω, to grieve, mourn for.

Ὅλιγους ἐύρῃσεις ἄνδρας ἐταίρους πιστοὺς ἐν χαλεποῖς πράγμασιν. Πᾶσιν ἀνθρώποις μόρσιμόν ἐστιν ἀποθανεῖν. Πενθοῦμεν τοὺς τεθνηκότας. Ἡδώς τῶν παλαιῶν πράξεων<sup>1</sup> μέμνηται οἱ ἄνθρωποι. Οὐκ ἂν εὖροις ἀνθρώπον πάντα<sup>2</sup> ὀλβιώτατον. Ἡ καλῶς ζῆν,<sup>3</sup> ἢ καλῶς τεθνηκέναι ὁ εὐγενὴς βούλεται. Εἰ δεινὰ δι' ὑμετέραν κακότητα πεπόνθατε, μὴ τι<sup>4</sup> θεοῖς τούτων μοῖραν ἐπαναφέρετε. Τὰ ἄλλα καὶ πόλεμος καὶ μεταβολὴ τύχης ἀνάλωσεν.<sup>5</sup> ἡ τέχνη δὲ σώζεται. Πάντ' ἐστιν ἐξευρεῖν, ἐὰν μὴ τὸν πόνον φεύγῃ τις. Εἴ τις γηράσας ζῆν εὔχεται, ἄξιός ἐστι γηράσκειν πολλὰς εἰς ἐτῶν δεκάδας. Μέμνησο, ὅτι θνητὸς ὑπάρχεις. Τύχῃ τέχνην εὗρηκας, οὐ τέχνην τύχην. Οὐκ ἔστι βίον εὗρεῖν ἄλνπον οὐδενί.<sup>6</sup> Ἀχάριστος, ὅστις εὐπαθὼν ἀμνημονεῖ. Δίκαιον εὖ πράττοντα μεμνησθαι τῶν ἀτυχῶν.

The town has been taken by the enemies. The citizens expected, that the town would be taken by the enemies. By the war (*dat.*) the whole wealth of the town has been consumed. Seek to please (*aor.*) the good. The fame of virtue will never grow old. The bad (man) will never perceive the beauty of virtue. The slaves have run away in the night. They say that (*acc. w. inf.*) letters were invented (*inf. aor.*) by the Phoenicians. The brave warriors will willingly die for their country. To mortals it is not permitted (*οὐκ ἔστι, w. dat.*) to say, This I will not suffer. The prisoners were sold (*aor.*) by the enemies. The soldiers robbed (*aor.*) the citizens of their property. Many soldiers were wounded in the battle. Alexander was instructed (*aor.*) by Aristotle.

### § 123. V. Verbs, whose Pure Stem is strengthened in the Pres. and Impf. by prefixing the Reduplication.

This reduplication consists in repeating the first consonant of the stem with *ι*. To this class belong:

γίγνομαι (instead of γιγένομαι), to become, (*GEN-*) Aor. ἐγενόμην; Fut. γενήσομαι; Perf. γεγένημαι, I have become, or γέγονα with a present signification, I am.

πίπτω (instead of πιπέτω), to fall, Imp. πῖπτε; (*PIET-*) Fut. πεσοῦμαι (§ 116, 3); Aor. ἔπεσον; Perf. πέπτωκα with irregular vowel of variation.

REMARK. Several verbs of class IV, § 122, belong here, as γιγνώσκω.

§ 158, 5. (b). <sup>2</sup> in every respect. <sup>3</sup> § 97, 3. (a). <sup>4</sup> μὴ τι, in no respect. The Aor. denotes a custom. <sup>6</sup> οὐκ ἔστι — οὐδεὶς, no one can. See § 177, 6

§ 124. VI. *Verbs, to whose Pure Stem ε is added in the Pres. and Impf.*

1. γαμέω, *to marry* (of the man), Perf. γεγάμηκα, but Fut. γάμω (§ 83); Aor. ἔγημα, γῆμαι; Mid. γαμοῦμαι (with the Dat.), *to marry* (of the woman, *nubo*), Fut. γαμοῦμαι (§ 83); Aor. ἐγμήαμην; Pass. *to be wedded*, Aor. ἐγαμήθην, etc.

2. γηθέω, usually Perf. γέγηθα (also prose), *to rejoice*, Fut. γηθήσω.

3. δοκέω, *to seem, videor, to think*, Fut. δόξω; Aor. ἔδοξα; Perf. Pass. δέδογμαι, *visus sum*; Aor. Pass. ἐδόχθην.

4. μαρτυρέω, *to witness*, Fut. μαρτυρήσω, etc. But μαρτύρομαι, Dep. Mid. *to call to witness*.

5. ξυρέω, *to shave*, Mid. ξύρομαι; Aor. ἐξυράμην, but Perf. ἐξύρημαι.

6. ώθέω, *to push*, Impf. έώθουν; Fut. ώσω and ώθήσω; Aor. έωσα, ώσαι; Perf. έωκα; Perf. Mid. or Pass. έωσμαι; Aor. Pass. έώσθην (Aug. § 87, 4).—Mid.

LX. *Vocabulary.*

Ἀπωθέω, to push, or drive away.	ἐμπίπτω, to fall on or into something, to meet with.	συν-πίπτω, to fall with; συμπίπτει, it happens.
ἄτη, -ης, ή, infatuation, and consequent unhappiness, evil.	εὐδοκίμew, to be or become celebrated.	συν-φέρω, to carry with, conduce, to be of use.
εις-ωθέω, to push, or drive in.	προ-νοέω, to think or consider beforehand.	συν-δια-τρίβω, to spend time with, to live with.
	πώποτε, ever.	φόνος, -ου, ό, murder.

Πολλάκις ἐκ κακοῦ ἐσθλὸν ἐγένετο, καὶ κακὸν ἐξ ἀγαθοῦ. Χεῖρα πεσόντα ὄρεζον. Ὁ ἀγαπῶν κίνδυνον ἐμπεσεῖται αὐτῷ. Οἱ ἄνθρωποι πρὸς ἀρετὴν γέγονασιν. Μή μοι γένοιθ' ἂ βούλομαι, ἀλλ' ἂ συμφέροι. Μὴ σπεῦδε πλουτεῖν, μὴ ταχὺ πένης γένη. Πολλάκις ὁ εὐδοκιμεῖν πειρώμενος, οὐ προνοήσας, εἰς μεγάλην καὶ χαλεπὴν ἄτην ἔπεσεν. Ὅταν ἄνυχεῖν σοι συμπέσῃ τι, Εὐριπίδου μνήσθητι. Οὐκ ἔστιν, ὅστις πάντ' ἄνῃρ εὐδαιμονεῖ. Μενέδημος πρὸς τὸν ἐρωτήσαντα, εἰ γῆμαι ὁ σπουδαῖος, ἔλεξεν· Ἐγὼ γεγάμηκα. Ἡ τοῦ φίλου θυγατὴρ, ἐννάτην ἡμέραν γεγαμημένη, τέθνηκεν. Ἀχιλλέως θυμὸς ἐγεγῆθει φόνον Ἀχαιῶν ὀρώντος. Ἐδοξε τῷ στρατηγῷ<sup>1</sup> ἐπὶ τοὺς πολεμίους στρατεύσασθαι. Σωκράτης ἔλεξεν· Ὑπὸ πάντων μαρτυρήσεται μοι, ὅτι ἐγὼ ἠδίκησα μὲν οὐδένα πώποτε ἀνθρώπων, οὐδὲ χεῖρ<sup>2</sup> ἐποίησα, βελτίους δὲ ποιεῖν ἐπειρώμην ἀεὶ τοὺς ἐμοὶ συνδιατρίβοντας. Δημοσθένης ἐξύρατο τὴν κεφαλὴν. Οἱ στοατιῶται εἰς τὴν πόλιν εἰσεωσθησαν. Οἱ στρατιῶται ἀπεώσαντο τοὺς πολεμίους.

If thou actest so (so acting), thou wilt soon become poor. The soldiers have fallen upon the enemies (ἐμπίπτω, *w dat.*). The daughter of my friend will

<sup>1</sup> The general determined.

<sup>2</sup> § 35, Rem. 4.

marry the son of my brother. The citizens will rejoice, if they hear (hearing) the defeat (*gen.*) of the enemies. It is determined (*perf. pass. of δοκέω*) that (*acc. w. inf.*) the soldiers march against the enemies. All will bear testimony to thee, that thou hast conferred many favors on the state. The slaves have had their heads shaved. The enemies drove the soldiers into the town.

§ 125. *Verbs, whose Stem is Pure in the Pres. and Impf., but which in the other Tenses assume a Stem with the Characteristic ε.*

The ε is lengthened into η in inflection. Exceptions: ἄχθομαι and μάχομαι.

1. ἀλέξω, *to ward off*, Fut. ἀλεξήσω; Mid. *to ward off from oneself, to defend*, Fut. ἀλεξήσομαι (from ΑΛΕΚ-); Aor. ἡλεξαμην.

2. ἄχθομαι, *to be vexed, displeased*, Fut. ἀχθήσομαι; Aor. ἡχθέσθην; Fut. ἀχθεσθήσομαι having the same signification as ἀχθήσομαι.

3. βόσκω, *to feed*, Fut. βοσκήσω; Aor. ἐβόσκησα; Mid. *to feed* (intransitive).

4. βούλομαι, *to wish*, (second Pers. βούλει, § 82, 2), Fut. βουλήσομαι; Perf. βεβούλημαι; Aor. ἐβουλήθην and ἡβουλ. (Aug. § 85, Rem. I).

5. δέω, *to want, to need*, usually Impers. δεῖ, *it is wanting, it is necessary*, Subj. δέη, Part. δέον, Inf. δεῖν; Impf. ἔδει, Opt. δέοι; Fut. δεήσει; Aor. ἐδέησε(ν); Mid. δέομαι, *to need*, Fut. δεήσομαι; Aor. ἐδεήθην.

6. ἐθέλω and θέλω, *to will*, Impf. ἤθελον and ἔθελον; Fut. ἐθέλῃσω and θελήσω; Aor. ἡθέλησα and ἐθέλησα; Perf. only ἡθέληκα.

7. εἴλω, *to press, to shut up*, Fut. εἰλήσω; Perf. Mid. or Pass. εἰλήμαι; Aor. Pass. εἰλήθην.

8. ΕΙΠΟΜΑΙ, Aor. ἠρόμην, *I inquired*, ἐρῆσθαι, ἔρωμαι, ἐροίμην, ἔροῦ, ἐρόμενος; Fut. ἐρήσομαι. The other tenses are supplied by ἐρωτᾶν.

9. ἐρῶω, *to go forth*, Fut. ἐρῶήσω; Aor. ἠρῶήσα.

10. εὐδω, commonly καθεύδω, *to sleep*, Fut. καθευδήσω (Aug., § 91, 3).

11. ἔχω, *to have, to hold*, Impf. εἶχον (§ 87, 3); Aor. ἔσχον, Inf. σχεῖν, Imp. ἔχες, παράσχες (μι, § 142), Subj. σχῶ, -ης, παράσχω, παράσχεις, etc., Opt. ἐχοίην (μι), Part. σχών; Fut. ἔξω and σχήσω; Perf. ἔσχηκα; Aor. Mid. ἐσχόμην, Subj. σχῶμαι, Opt. σχοίμην, Imp. σχοῦ, παράσχον, Inf. σχέσθαι, παρασχέσθαι, Part. σχόμενος; Fut. σχήσομαι; Perf. Mid. or Pass. ἐσχημαι; Aor. Pass. ἐσχέθην; verbal adjective, ἐκτός and σχετός.

12. ἔψω, *to boil, to cook*, Fut. ἐψήσω; verbal adjective, ἐφθός or ἐψητός, ἐψητέος.

13. καθίζω, *to seat, make to sit*, Impf. ἐκάθιζον, old Attic, καθίζον; Fut. καθιῶ (§ 83); Aor. ἐκάθισα, old Attic, καθῖσα; Perf. κεκάθισα; Mid. *I seat myself*, Fut. καθιζήσομαι; Aor. ἐκαθισάμην, *I seated for myself, I caused to sit*. But καθέζομαι, *I seat myself, I sit*, Impf. ἐκαθεζόμην; Fut. καθεδοῦμαι (Aug. § 91, 3).

14. κλαίω, *to weep*, Att. κλάω without contraction, Fut. κλάσομαι and κλανσοῦμαι (§ 116, 3), rarer κλαιήσω or κλαήσω; Aor. ἔκλαυσα; Perf. κέκλαυμαι and κέκλαυσμαι; verbal adjective, κλανστός and κλαντός, κλανστέος.—Mid.

15. μάχομαι, *to fight*, Fut. μαχοῦμαι (instead of μαχέσομαι); Aor. ἐμαχεσάμην; Perf. μεμάχημαι; verbal adjective, μαχετέος and μαχητέος.

16. μέλλω, *to intend, to be about to do, hence to delay*, Impf. ἔμελλον and ἡμελλον; Fut. μελλήσω; Aor. ἐμέλλησα (Aug., § 85, Rem.).

17. μέλει μοι, *it is a care, anxiety, interest to me, curae mihi est* (rarely personal μέλω), Fut. μελήσει; Aor. ἐμέλησε(ν); Perf. μεμέληκε(ν); Mid. μέλομαι, commonly ἐπιμέλομαι (and ἐπιμελοῦμαι); Fut. ἐπιμελήσομαι (sometimes ἐπιμεληθήσομαι); Aor. ἐπεμελήθην.

18. μύζω, *to suck*, Fut. μυζήσω, etc.

19. ὀζω, *to smell*, Fut. ὀζήσω; Aor. ὥζησα; Perf. ὀδωδα with the meaning of the Pres. (Att. Redup., § 89).

20. οἶομαι and οἶμαι, *to think*, second Pers. οἶε (§ 82, 2), Impf. ὥόμην and ὥμην; Fut. οἰήσομαι; Aor. ὥήθην, οἰήθῃναι (Aug., § 87, 1).

21. οἴχομαι, *to depart, to go, to have gone, abiī*, Impf. ὥχόμην, *I went away*; Fut. οἰχήσομαι; Perf. ὥχῃμαι, in the Common language only in composition, e. g. παρῳήχῃμαι.

22. ὀφείλω, *to owe, to be under obligation, debeo*, Fut. ὀφειλήσω; Aor. ὠφείλησα; second Aor. ὠφελον, -εσ, -ε(ν) (first and second Pers. Pl. not used) in forms expressing *wish*, *utinam*.

23. πέτομαι, *to fly*, Fut. πτήσομαι; Aor. ἐπτόμην, πτέςθαι (rarer ἔπτην and ἐπτάμην, μι, § 142, 2); Perf. πεπότημαι.—Syncope, § 117, 1.

24. χαίρω, *to rejoice*, Fut. χαιρήσω; Aor. ἔχαρην (μι, § 142, 8); Perf. νεχάρηκα, *I have rejoiced*, and νεχάρημαι, *I am rejoiced*.

REMARK. With these verbs several liquid verbs may be classed; still, these form the Fut. and the Aor. regularly; e. g. μένω, *to remain*, Perf. μεμένηκα, regular in the other tenses; νέμω, *to divide, to distribute*, Fut. νεμῶ and νεμοῦμαι; Aor. ἐνειμα; Perf. νενέμηκα; Aor. Pass. ἐνεμήθην (rarer ἐνεμέθην); Perf. Mid. or Pass. νενέμημαι.—Mid.

LXI. Vocabulary.

Ἀμβροσία, -ας, ἡ, the food of the gods.	τήδεις, -α, -ον, fit, requisite; τὰ ἐπιτήδεια, provisions.	μεστός, -ή, -όν, <i>w. gen.</i> , full.
ἀνα-πέτομαι, to fly up, or away.	ἐρωτάω, to ask.	μύρον, -ου, τό, scented salve, perfumery.
ἀνέψω, to boil up.	ἡμίθεος, -ου, ὁ, a demi-god.	νέμω, to divide, distribute.
βασίλειος, -α, -ον, royal, regal.	θρόνος, -ου, ὁ, a seat, a throne.	ὄρνις, -ίδος, ὁ, ἡ, a bird.
δια-μένω, to remain.	καλοκάγαθία, -ας, ἡ, rectitude, virtue.	ὄρος, -εος = -ους, τό, a mountain.
εἰ, if, in a question, whether.	λεία, -ας, ἡ, booty, plunder.	πάππος, -ου, ὁ, a grandfather.
ἐλέγχω, to examine, search, blame, convict.		πλήν, except, besides.
ἐπιτήδεις, -ον and ἐπι-μέρος, -εος = -ους, τό, a		τρίπους, -οδος, ὁ, three-footed, a tripod.

Οἱ στρατιῶται τοὺς πολεμίους ἀλεξήσονται. Μὴ ἀχθεσθῆτε ὑπὲρ ὧν<sup>1</sup> ἡμαρτάνετε ἐλεγχόμενοι. Ὁ ποιμὴν αἰγῶν τὴν ἀγέλην ἐν τοῖς ὄρεσι βοσκήσει. Οἱ στρατιῶται ἐπὶ τοὺς πολεμίους στρατεύσθαι ἐβουλήθησαν. Τοῖς στρατιώταις<sup>2</sup> ἐν τῇ πολέμῳ γῇ τῶν ἐπιτηδείων<sup>3</sup> δεήσει. Πλούσιός ἐστιν οὐχ ὁ πολλὰ κεκτημένος, ἀλλ' ὁ μικρῶν δεησόμενος. Ὁ Πολυδεύκης οὐδὲ θεὸς ἠθέλησε μόνος, ἀλλὰ μάλλον ἡμίθεος σὺν τῷ ἀδελφῷ γενέσθαι. Οἱ βάρβαροι, ὑπὸ τῶν Ἑλλήνων διωχθέντες, εἰς τὸν ποταμὸν εἰλήθησαν. Ἐροῦ τὸν πατέρα, εἰ τὴν ἐπιστολὴν γέγραφεν. Οὐ πρέπει τὸν στρατηγὸν ἐν κινδύνοις καθευδῆσαι. Οὐδεὶς ἀνθρώπων ἡξιώθη τοῖς θεοῖς<sup>4</sup> ὁμιλεῖν, πλὴν ὅσοι μετεσχήκασιν κάλλους. Πέλοψ γὰρ τούτου ἕνεκα ἀμβροσίας<sup>5</sup> μετέσχε καὶ Γανυμήδης καὶ ἄλλοι τινές. Μήδεια Αἰόνα ἀνεψήσασα νέον ποιῆσαι λέγεται. Καθιοῦμέν σε, ὦ στρατηγέ, εἰς τὸν θρόνον τὸν βασιλείου. Ὁ βασιλεὺς ἐπὶ τοῦ θρόνου καθιζήσεται. Οἱ Ἕλληνες ἐν Σαλαμῖνι θαρράλως ἐμαχέσαντο. Κύρος ὑπὲρ Μανδάνης τῆς μητρὸς ἐρωτηθεὶς, εἰ βούλοιο μένειν παρὰ τῷ πάππῳ, οὐκ ἐμέλλησεν, ἀλλὰ ταχὺ ἐλεξεν, ὅτι μένειν βούλοιο. Τοῖς ἀγαθοῖς<sup>6</sup> τῆς ἀρετῆς<sup>7</sup> μελήσει. Χρηστοὶ νέοι οὐ μύρων ὀξήσουσιν,<sup>8</sup> ἀλλὰ καλοκάγαθίας. Οἱ στρατιῶται οἰηθέντες τοὺς πολεμίους ἀποφυγεῖν φχοντο. Ἡ ψυχὴ ἀναπτομένη οἰχήσεται ἀθάνατος καὶ ἀγήρω. Οἱ κακοῦργοι μεγάλην ζημίαν ὤφειλθον.<sup>9</sup> Ἡ εὐχὴ ἀναπεπόνηται. Οἱ πολῖται δεινῶς ἐκεχαρήκεσαν ἐπὶ τῇ νίκῃ. Οἱ θηρευταὶ ᾔσαν τὴν νύκτα ἐν τοῖς ὄρεσι διεμεμένηκεσαν. Τῆς λείας μέρος ὑπὸ τῶν στρατιωτῶν τῷ στρατηγῷ ἐνεμήθη (ἐνεμέθη). Τρίποδες ἦσαν κρεῶν<sup>10</sup> μεστοὶ νενεμημένων.

The soldiers courageously kept off (*aor. mid.*) the enemies. Many herdsmen tended (*aor.*) the herds of goats on the mountains. The father will wish to depart to-morrow. A good general takes care, that (that not, *ὅπως, μὴ, w. ind. fut.*) the soldiers may not want provisions. The good will not wish to go about with the bad. I will ask the father, whether he has written the letter. If thou art weary (being weary, *perf. part.*), thou wilt sleep comfortably (*ἡδέως*). Those who are held by evil desires are all slaves. Cowardly soldiers will not take part in dangers. Æson, having been boiled by Medea, is said to have become

<sup>1</sup> i. e. ὑπὲρ τούτων, *ā*.

<sup>2</sup> the soldiers will need.

<sup>3</sup> § 158, 5. (a).

<sup>4</sup> § 161, 2. (a), (a).

<sup>5</sup> § 158, 3. (b).

<sup>6</sup> § 161, 5.

<sup>7</sup> § 158, 6. I. (b).

<sup>8</sup> ὀξεῖν τινός, to smell of something.

<sup>9</sup> owed, had to suffer.

<sup>10</sup> § 39, Rem.

young again. The soldiers set their general upon the regal throne. Good warriors will fight courageously for their country. I will not delay, but quickly ask. The laws will care for the general welfare (*gen.*). The flowers smell (*perf.*) beautifully. The youths smelt of perfume. The citizens will not think, that (*acc. w. inf.*) the enemies have already fled. I will go. The evil-doers will have to suffer (will owe) a great punishment. The bird will fly away. I shall rejoice to be honored (being honored) by the good. The soldiers have given the general a share of the booty.

§ 126. *Verbs, whose Tenses are formed from different Roots, and which are classed together only in respect to Signification.*

1. αἰρέω, *to take, to capture*, e. g. a city, Fut. αἰρήσω; Perf. ἤρηναι; Aor. (from ΕΛ) εἶλον, ἐλεῖν; Aor. Pass. ἤρεθην; Fut. Pass. αἰρεθήσομαι (§ 98, Rem.); Mid. *to choose*, Fut. αἰρήσομαι; Aor. εἰλόμην; verbal adjective, αἰρετός, -τέος.—Aug., § 87, 3.

2. ἔρχομαι, *to go, to come* (the remaining modes and participials are borrowed from εἶμι [§ 137]; thus ἔρχομαι, ἴω, ἴθι, ἵεναι, ἰών); Impf. ἤρχόμην, commonly ἦεν or ἦα, Opt. ἴοιμι; Fut. εἵμι, *I shall go* (ἥξω, *I shall come*);—(ΕΛΕΥΘ-) Perf. ἐλήλυθα; Aor. ἤλθον, ἔλθω, ἔλθοιμι, ἐλθέ, ἔλθειν, ἐλθών; verbal adjective, ἐλευστέον.

3. ἐσθίω, *to eat*, Impf. ἥσθιον; Fut. ἔδομαι; Perf. ἐδήδοκα; (ΦΑΓ-) Aor. ἔφαγον, φαγεῖν; Perf. Mid. or Pass. ἐδήδεσμαι; Aor. Pass. ἠδέσθην; verbal adjective, ἐδεστός.

4. ὁράω, *to see*, Impf. ᾠώραν; Perf. ᾠώρακα (Aug., § 87, 6); (ΙΔ-) Aor. εἶδον, ἴδω, ἴδοιμι, ἰδέ, ἰδεῖν, ἰδών. On the second Perf. οἶδα, *I know*, see § 143. (ΟΙΠ-) Fut. ὄψομαι (second Pers. ὄψει, § 82, 2); Mid. or Pass. ὀρώμαι; Perf. Mid. or Pass. ᾠώραμαι or ὤμμαι, ὤψαι, etc.; Inf. ὤφθαι; Aor. Mid. εἰδόμην, ἰδέσθαι, ἰδοῦ (and with the meaning *ecce, ἰδού*), as a simple, only poetic; Aor. Pass. ὤφθην, ὀφθῆναι; Fut. ὀφθήσομαι; verbal adjective, ὀρατός and ὀπτός.

5. τρέχω, *to run*, (ΑΡΕΜ-) Fut. δραμοῦμαι; Aor. ἔδραμον; Perf. δεδράμηκα; Perf. Mid. or Pass. δεδράμημαι.

6. φέρω, *to bear*, (ΟΙ-) Fut. οἴσω;—(ΕΓΚ-) Aor. ἤνεγκον (rarer ἦνεγκα), Opt. ἐνέγκοιμι, -ει(ν), etc. (rarer -αιμι, etc.); Inf. ἐνεγκεῖν, Part. ἐνεγκών, Imp. ἐνεγκε, -έτω, etc.; (ΕΝΕΚ-) Perf. ἐνήνοχα; Perf. Mid. or Pass. ἐνήνεγμαi, -γξαι, -γκται or ἐνήνεκται; Aor. Mid. ἠνεγκάμην, ἐνεγκαι, -ασθαι, -άμενος; Aor. Pass. ἠνέχθην; Fut. ἐνεχθήσομαι; verbal adjective, οἰστός, οἰστέος.—Mid.

7. φημί (§ 135, 8), *to say*, Impf. ἔφην with the meaning of the Aor., also φάναι and φάς; (ΕΠ-) first Aor. εἶπα, εἶπας, εἶπατε,

Imp. εἶπον, εἰπάτω, Inf. εἶπαι; second Aor. εἶπον, εἶπω, εἶποιμι, εἰπέ (compound πρόειπε), εἶπειν, εἰπών. From the Epic Pres. εἶρω, come Fut. ἐρῶ; Perf. εἶρηκα; Perf. Mid. or Pass. εἶρημαι; Fut. Perf. εἰρήσομαι. From PE- Aor. Pass. ἐδόρήθην, ῥηθῆναι, ῥηθεῖς; Fut. Pass. ῥηθήσομαι; verbal adjective, ῥητός, ῥητέος.—Mid. only in compounds, Fut. ἀπεροῦμαι and first Aor. ἀπείπασθαι, to deny, to despair, like ἀπειπεῖν.

## LXII. Vocabulary.

Ἀγανακτέω, to be displeased, or indignant.	ἔξ-ειπεῖν, to speak or say out, utter.	παρα-τρέχω, w. acc., to run by, or past.
ἀνα-κράζω, to cry out.	ἐρρωμένως, strongly, firmly.	παρα-φέρω, to carry by or past.
ἀτρεκέως, exactly, surely.	εὐβουλος, -ον, one who consults well, clever,	πέρας, -ατος, τό, the end, a limit.
βραδύς, -εῖα, -ύ, slow.	γλαυξ, -κός, sagacious.	περι-οράω, to overlook, neglect.
γλαυξ, Attic γλαῦξ, -κός, ἦ, an owl.	λυπέω, to distress. [dious.	προ-έρχομαι, to go before.
δεῖδω, to fear; perf. δέδοικα has a present meaning.	μακρός, -ά, -όν, long, term.	πταίρω, to sneeze.
δῶμα, -ατος, τό, a house.	μήπω, not yet.	ρεῦμα, -ατος, τό, a stream.
ἐνύπνιον, -ου, τό, a dream, a vision.	ὀργίζομαι (w. pass. aor.), to be angry.	σφόδρα, very, violently, very much.
	παρακαταθήκη, -ης, ἡ, a thing deposited, a pledge.	

Καὶ βραδὺς εὐβουλος εἰλε<sup>1</sup> ταχὺν ἄνδρα διώκων. Οἱ Ἀθηναῖοι Θεμιστοκλέα στρατηγὸν εἰλοντο ἐν τῷ Περσικῷ πολέμῳ. Ὀδυσσεὺς εἰς Ἀἶδου μέγα δῶμα ἦλθεν. Ἦν ἂν μοῖραν ἔλῃς, ταύτην φέρε καὶ μὴ ἀγανάκτει. Λυπούμεθ', ἂν πτάρη τις· ἂν εἴπῃ κακῶς, ὀργιζόμεθα· ἂν ἴδῃ τις ἐνύπνιον, σφόδρα φοβούμεθα· ἂν γλαυξ ἀνακράγῃ, δεδοίκαμεν. Μὴ πιστεὺε τάχιστα, πρὶν ἀτρεκέως πέρας ὄψει. Μετρίως φάγε. Οὐδὲ εἰς Ὀμηρον εἶρηκε μακρόν. Ὅστις λόγους, ὡς παρακαταθήκην, λαβὼν ἐξεῖπεν, ἄδικός ἐστιν, ἢ ἄγαν ἀκρατής. Μὴ τοῦτο βλέψῃς, εἰ νεώτερος λέγω, ἀλλ' εἰ φρονούντων τοὺς λόγους ἀνδρῶν ἐρῶ. Πένθει μετρίως τοὺς ἀποθανόντας φίλους· οὐ γὰρ τευθήκασιν, ἀλλὰ τὴν εὐτὴν ὁδόν, ἣν πᾶσιν ἐλθεῖν ἐστ' ἀνάγκη, προελήλυθασιν. Ξένους πένητας μὴ παραδράμῃς ἰδών. Ποταμός τις καὶ ρεῦμα βίαιόν ἐστιν ὁ αἰὼν· ἅμα τε γὰρ ὠφθῇ καὶ παρηνήνεκται καὶ ἄλλο παραφέρεται, τὸ δὲ ἐνεχθῆσεται. Ἐνεγκε λύπην καὶ βλάβην ἐρρωμένως. Φίλον δὲ ὀργῇ ἐν κακοῖς μὴ περιίδῃς. Μήπω μέγαν εἴπῃς, πρὶν τελευτήσαντ' ἴδῃς.

The enemies have taken the town. Themistocles was chosen general by the Athenians. Come, (aor.) O friend, and see (aor.) the unhappy man. If thou art hungry (being hungry), thou wilt eat with relish (ἡδέως). The boy has eaten. The provisions are (i. e. have been) eaten. I have seen the unhappy (man). The enemies were seen (aor.). If thou seest thy poor friends (part. aor.), thou wilt not run past them. The boy has run very fast. The grief was borne (aor.) by the father with firmness. What has been said to thee by thy friend?

<sup>1</sup> the Aor. is translated by *is accustomed*.

instead of ἄλλο δέ.

## VERBS IN -μι.

§ 127. *Conjugation of Verbs in -μι.*

1. The principal peculiarity of verbs in -μι is, that, in the Pres. and Impf., and also in the second Aor. Act. and Mid. of several verbs, they take personal-endings different from those in -ω, and have no mode-vowel in the Ind. of these tenses. The formation of all the other tenses of these verbs is like that of verbs in -ω, with a few exceptions.

2. Several verbs in -μι, which have a monosyllabic stem, in the Pres. and Impf. take a reduplication (§ 123), which consists in repeating the first consonant of the stem with ι, when the stem begins with a simple consonant or with a mute and liquid; but, when the stem begins with στ, πτ, or with an aspirated vowel, ι with the rough Breathing is placed before the stem. There are only a few verbs of this kind; e. g.

ΔΟ- δίδω-μι, to give,  
ΣΤΑ- ἵστη-μι, to place,

ΧΡΑ- κίχρη-μι, to lend,  
'Ε- ἔη-μι, to send.

§ 128. *Division of Verbs in -μι.*

Verbs in -μι are divided into two principal classes:

I. Such as annex the personal-ending to the stem-vowel. The stem of verbs of this class ends,

(a) in α, e. g. ἵστη-μι, to station,	Stem ΣΤΑ-
(b) " ε, " τίθη-μι, to place,	" ΘΕ-
(c) " ο, " δίδω-μι, to give,	" ΔΟ-
(d) " ι, " εἶμι, to go,	" 'Ι-
(e) " σ, " εἰμί, instead of ἐσμί, to be,	" 'ΕΣ-

II. Such as annex to their stems the syllable ννῦ or νῦ, and then append to this syllable the personal-endings. The stem of verbs of this class ends,

A. In one of the four vowels, α, ε, ι, ο, and assumes ννῦ.

(a) in α, e. g. σκεδά-ννῦ-μι, to scatter,	Stem ΣΚΕΔΑ-
(b) " ε, " κορέ-ννῦ-μι, to satisfy,	" ΚΟΡΕ-
(c) " ι, only τί-ννῦ-μι, to atone,	" ΤΙ-
(d) " ο, e. g. στρώ-ννῦ-μι, to spread out,	" ΣΤΡΟ-

B. In a consonant, and assumes νῦ.

(a) in a mute, e. g. δείκ-νῦ-μι, to show,	Stem ΔΕΙΚ-
(b) " liquid, " ὅμν-νῦ-μι, to swear,	" 'ΟΜ-

REMARK. Of this second class, only the verb σβέ-ννῦ-μι, to quench, from the stem ΣΒΕ-, forms a second Aor., viz. ἔσβην.

§ 129. *Mode-vowels.*

1. The Ind. Pres., Impf. and second Aor. do not take the mode-vowel, and hence the personal-endings are annexed to the verb-stem; e. g.

ἴ-σ τ α - μ ε ν	ἔ-τ ἰ - θ ε - μ ε ν	ἔ-δ ο - μ ε ν
ἴ-σ τ ᾶ - μ ε θ α	ἔ-τ ἰ - θ ἑ - μ ε θ α	ἔ-δ ὁ - μ ε θ α.

2. The Subj. has the mode-vowels ω and η, like verbs in -ω, but these vowels coalesce with the characteristic-vowel; hence the following deviations from the verbs in -ω, in respect to contraction, are to be noted, namely,

ᾱη and ᾱη coalesce into ῃ and ῆ (not, as in contracts in -ᾱω, into ᾱ and ῥ),  
οη coalesces into ῶ (not, as in contracts in -όω, into οι); e. g.

ἰ-σ τ ᾶ - ω = ἰ-σ τ ῶ	ἰ-σ τ ᾶ - η ς = ἰ-σ τ ῆ ς	ἰ-σ τ ᾶ - η - τ α ἰ = ἰ-σ τ ῆ - τ α ἰ
σ τ ᾶ - ω = σ τ ῶ	σ τ ᾶ - η ς = σ τ ῆ ς	
τ ι - θ ἑ - ω = τ ι - θ ῶ	τ ι - θ ἑ - η ς = τ ι - θ ῆ ς	τ ι - θ ἑ - ω - μ α ἰ = τ ι - θ ῶ - μ α ἰ
δ ι - δ ὁ - ω = δ ι - δ ῶ	δ ι - δ ὁ - η ς = δ ι - δ ῶ ς	δ ι - δ ὁ - η = δ ι - δ ῶ.

REM. 1. This form of the Subj. of ἴστημι and τίθημι is like the Subj. of the two Aorists Pass. of all verbs; e. g. τυφθῶ, -ῆς, -ῆ, etc., τυπῶ, -ῆς, -ῆ, from τυπ-τω, στα-θῶ, -ῆς, -ῆ, from ἴστημι.

REM. 2. The Subj. of verbs in -νμι is like that of verbs in -νω; e. g. δεικνύω, -ύης, etc.

3. The Impf. and second Aor. Opt. have the mode-vowel ι, which is annexed to the characteristic-vowel, and with it forms a diphthong; e. g.

Opt. Impf. A. ἰ-σ τ α - ι - η ν = ἰ-σ τ α ῖ - η ν	Aor. II. A. σ τ α ῖ - η ν	Impf. M. ἰ-σ τ α ῖ - μ η ν
τ ι - θ ε - ι - η ν = τ ι - θ ε ῖ - η ν	θ ε ῖ - η ν	τ ι - θ ε ῖ - μ η ν
δ ι - δ ο - ι - η ν = δ ι - δ ο ῖ - η ν	δ ο ῖ - η ν	δ ι - δ ο ῖ - μ η ν.

REM. 3. The form of the Opt. of verbs in -ε (τίθημι) is like the Opt. of the Aorists Pass. of all verbs; e. g. στα-θεί-ην, τυφ-θεί-ην, τυπ-εῖ-ην.

REM. 4. The Impf. Opt. of verbs in -νμι, like the Subj. Pres., follows the form in -ω; e. g. δεικνύοιμι.

§ 130. *Personal-endings.*

1. The personal-endings of the Act. are the following:

(a) Indicative Present,

Sing. 1.	-μι	ἴ-σ τ η - μ ι
2.	-ς	ἴ-σ τ η - ς
3.	-σι(ν)	ἴ-σ τ η - σ ι (ν)
Dual 2.	-τον	ἴ-σ τ ᾶ - τ ο ν
3.	-τον	ἴ-σ τ ᾶ - τ ο ν
Plur. 1.	-μεν	ἴ-σ τ ᾶ - μ ε ν
2.	-τε	ἴ-σ τ ᾶ - τ ε
3.	[-νσι(ν)] (properly -ντι)	[ἴ-σ τ α - ν τ ι ἴ-σ τ α - ν σ ι (ν)]

The ending of the third Pers. Pl. -νσι(ν) is changed into -ασι(ν), and then is contracted with the preceding stem-vowel of the verb. Still, the Attic dialect admits contraction only in the stems ending in α, thus:

from ἰ-στα-νσι	is formed ἰ-στώσι	(ἰ-στώ-ασι)
“ τί-θε-νσι	“ τι-θείσι	Att. τι-θέ-ασι
“ δί-δο-νσι	“ δι-δοῦσι	“ δι-δό-ασι
“ δεικ-νυ-νσι	“ δεικ-νῦσι	“ δεικ-νύ-ασι.

(b) The personal-endings of the Pres. and second Aor. Subj. do not differ from those of verbs in -ω.

(c) The following are endings of the Impf. and second Aor. Ind.

Sing. 1.	-ν	Impf. ἰ-στη-ν	ἔ-τί-θη-ν
2.	-ς	ἰ-στη-ς	ἔ-τί-θη-ς
3.	-	ἰ-στη	ἔ-τί-θη
Dual 2.	-τον	Aor. II. ἔ-στη-τον	ἔ-θε-τον
3.	-την	ἔ-στή-την	ἔ-θε-την
Plur. 1.	-μεν	ἔ-στη-μεν	ἔ-θε-μεν
2.	-τε	ἔ-στη-τε	ἔ-θε-τε
3.	-σαν	ἔ-στη-σαν	ἔ-θε-σαν.

So the Ind. of the two Aorists Pass. of all verbs is like the second Aor. ἔστην; e. g. ἐτύπ-ην, ἐστά-θην, -ης, -η, -ητον, -ήτην, -ημεν, -ητε, -ησαν.

(d) The personal-endings of the Opt. Impf. and second Aor., except in the first Pers. Sing., differ from those of the Opt. of the historical tenses of verbs in -ω, only in being preceded by η; e. g.

σταί-ην ἰ-σταί-ην θεί-ην τι-θεί-ην δοί-ην δι-δοί-ην.

REM. 1. In the Dual and Pl. Impf. Opt., the η is commonly rejected, and the ending of the third Pers. Pl. -ησαν is regularly shortened into -εν; e. g.

τιθεί-ημεν = τιθεῖμεν      ἰσταί-ητε = ἰσταῖτε  
τιθεί-ησαν = τιθεῖν      διδοί-ησαν = διδοῖεν.

The same holds of the Opt. Pass. Aorists of all verbs; e. g. τυφθείημεν, τυπείημεν = τυφθεῖμεν, τυπεῖμεν (wholly like τιθείην).—On the contrary, in the Opt. second Aor. Act. of ἵστημι, τίθημι, δίδωμι, the shortened forms are very rare, except the third Pers. Plural.

(e) The endings of the Pres. and second Aor. Imp. are:

Sing. 2.	-θι	(ἰ-στα-θι)	(τί-θε-θι)	(δί-δο-θι)
3.	-τω	ἰ-στά-τω	τι-θέ-τω	δι-δό-τω
Dual 2.	-τον	ἰ-στα-τον	τί-θε-τον	δί-δο-τον
3.	-των	ἰ-στά-των	τι-θέ-των	δι-δό-των
Plur. 2.	-τε	ἰ-στα-τε	τί-θε-τε	δί-δο-τε
3.	-τωσαν	ἰ-στά-τωσαν	τι-θέ-τωσαν	δι-δό-τωσαν
		or ἰ-σάντων	τι-θέντων	δι-δόντων.

REM. 2. The second Pers. Sing. Pres. Imp. rejects the ending -θι, and as a compensation lengthens the short characteristic-vowel, namely, α into η, ε into ει, ο into ου, ὤ into ὦ,

ἰ-στα-θι becomes ἰ-στη      τί-θε-θι becomes τί-θει  
δί-δο-θι      “      δι-δου      δεικ-νύ-θι      “      δεικνῦ.

The ending -θ in the Pres. is retained only in a very few verbs. In the

second Aor. cf τίθημι, ἵημι and δίδωμι, the ending -θι is softened into -ς, thus θέθι becomes θες, ἔ-θι = ἐς, δό-θι = δός; but in the second Aor. of ἵστημι, the ending -θι is retained, thus στῆ-θι, also in the two Aorists Pass. of all verbs; e. g. τύπη-θι, παιδεύθη-θι (instead of παιδεύθη-θι, § 8, Rem. 8). In compounds of στῆ-θι, the ending -ῆθι is often shortened into -ᾶ; e. g. παρῶστᾶ, ὑπόστᾶ, πρόβᾶ, κατὰβᾶ.

(f) The ending of the Pres. and second Aor. Inf. is -ναι. This ending is appended in the Pres. to the short characteristic-vowel; but in the second Aor., to the lengthened vowel, α being lengthened into η, ε into ει, ο into ου, thus,

Pres.	ἰ-σᾶ-ναι	τι-θέ-ναι	δι-δό-ναι	δεικ-νῦ-ναι
Second Aor.	στῆ-ναι	θεῖ-ναι	δοῦναι.	

The Inf. of Pass. Aorists of all verbs is like στῆναι; e. g. τυπῆ ναι, βουλευ-δῆ-ναι.

(g) The endings of the Pres. and second Aor. participle are -ντος, -ντοςα, -ντ, which are joined to the characteristic-vowel according to the common rule, thus,

ἰ-σᾶ-ντος	= ἰ-σᾶς, ἰ-σᾶσα, ἰ-σᾶν	σᾶς, σᾶσα, σᾶν
τι-θέ-ντος	= τι-θείς, -εῖσα, -έν	θείς, θεῖσα, θέν
δι-δό-ντος	= δι-δούς, -οῦσα, -όν	δούς, -οῦσα, -όν
δεικ-νύ-ντος	= δεικ-νῦς, -ῦσα, -ῦν	

The participles of the two Pass. Aorists of all verbs are like the Part. τιθείς or θείς; e. g. τυπ-είς, -εῖσα, -έν, βουλευθ-είς, -εῖσα, -έν.

2. The personal-endings of the Mid. are like those of verbs in -ω, except that in the second Pers. Sing. Pres. and Impf. Ind., and in the Imp., the personal-endings retain their full form, -σαι and -σο, almost throughout; see the Paradigms.

REM. 3. The Sing. Impf. Act. of τίθημι and δίδωμι is generally formed from ΤΙΘΕΩ and ΔΙΔΩΩ with the common contractions. In verbs in -νμι, the collateral forms in -ῶ are usual for the entire Pres. and Impf., and exclusively in the Pres. Subj. and Impf. Opt.; e. g. ἐνδεικνύω, ὀμνύω, συμμιγνύω, together with ἐνδείκνυμι, ὀμνυμι, συμμιγνυμι.

## FORMATION OF THE TENSES.

### § 131. I. First Class of Verbs in -μι.

1. In forming the tenses of the entire Act., as well as of the Fut. and first Aor. Mid., the short characteristic-vowel is lengthened, namely, α into η, ε into η and (in the Perf. Act. of τίθημι and ἵημι) into ει, and ο into ω; but in the remaining tenses of the Mid., and throughout the Pass., the short characteristic-vowel is retained, with the exception of the Perf. and Plup. Mid. and Pass. of τίθημι and

ἴημι, where the *ει* of the Perf. Act. (τέθεικα, τέθειμαι, εἶχα, εἶμαι), is retained.

2. The first Aor. Act. and Mid. of τίθημι, ἴημι and δίδωμι, has *κ* for the characteristic of the tense, not *σ*, thus:

ἔ-θη-κ-α, ἤ-κ-α, ἔ-δω-κ-α.

The forms of the first Aor. Act. ἔθηκα, ἤκα and ἔδωκα, are, however, used only in the Ind., and, for the most part, only in the Sing.; in the other Numbers, as well as in the other Modes and Participials, the forms of the second Aor. are regularly used. Also the forms of the second Aor. Mid. of τίθημι, ἴημι and δίδωμι, are used instead of the first Aor.—On the contrary, the Sing. forms of the second Aor. Ind. Act. of τίθημι, ἴημι and δίδωμι, namely, ἔθην, ἤν, ἔδων, are not in use.

3. The verb ἵστημι forms the first Aor. Act. and Mid., like verbs in -ω, with the tense-characteristic *σ*; e. g. ἔ-στη-σ-α, ἔ-στη-σ-άμην. The second Aor. Mid. ἐστάμην is not used. This tense is formed, however, by some other verbs; e. g. ἐπτάμην, ἐπριάμην.

REM. 1. The second Aor. Pass. and the second Fut. Pass. are wanting in these verbs, also the Fut. Perf., except in ἵστημι, the Fut. Perf. of which is ἐστήξω (old Att.) and ἐστήξομαι.

### § 133. *Paradigms of*

ACTIVE.						
Tenses.	Modes.	Numbers and persons.	ΣΤΑ- to place.	ΘΕ- to put.	ΔΟ- to give.	ΔΕΙΚ- to show.
Present.	Indicative.	S. 1.	ἵ-στη-μι	τί-θη-μι	δί-δω-μι	δείκ-νύμι <sup>1</sup>
		2.	ἵ-στη-ς	τί-θη-ς	δί-δω-ς	δείκ-νύ-ς
		3.	ἵ-στη-σι(ν)	τί-θη-σι(ν)	δί-δω-σι(ν)	δείκ-νύ-σι(ν)
		D. 1.				
		2.	ἵ-στᾶ-τον	τί-θε-τον	δί-δο-τον	δείκ-νύ-τον
		3.	ἵ-στᾶ-τον	τί-θε-τον	δί-δο-τον	δείκ-νύ-τον
		P. 1.	ἵ-στᾶ-μεν	τί-θε-μεν	δί-δο-μεν	δείκ-νύ-μεν
		2.	ἵ-στᾶ-τε	τί-θε-τε	δί-δο-τε	δείκ-νύ-τε
		3.	ἵ-στᾶ-σι(ν)	τι-θέ-ᾱσι(ν)	δι-δό-ᾱσι(ν)	δείκ-νύ-ᾱσι(ν)
		(from ἵστα-ασι) and τι-θεῖσι(ν)	and δι-δοῦσι(ν)	and δεικ-νύσι(ν)		
	Subjunctive.	S. 1.	ἵ-στῶ	τι-θῶ	δι-δῶ	δεικ-νύ-ω
		2.	ἵ-στῇ-ς	τι-θῇ-ς	δι-δῶ-ς	δεικ-νύ-ης,
		3.	ἵ-στῇ	τι-θῇ	δι-δῶ	etc.
		D. 1.				
		2.	ἵ-στῇ-τον	τι-θῇ-τον	δι-δῶ-τον	
		3.	ἵ-στῇ-τον	τι-θῇ-τον	δι-δῶ-τον	
		P. 1.	ἵ-στῶ-μεν	τι-θῶ-μεν	δι-δῶ-μεν	
		2.	ἵ-στῇ-τε	τι-θῇ-τε	δι-δῶ-τε	
		3.	ἵ-στῶ-σι(ν)	τι-θῶ-σι(ν)	δι-δῶ-σι(ν)	

<sup>1</sup> And δεικνύ-ω, -εις, etc., especially δεικνύουσι(ν). Also Impf. ἐδείκνυον,

REM. 2. On the meaning of the verb ἵστημι, the following things are to be noted: the Pres., Impf., Fut. and first Aor. Act. have a transitive meaning, *to place*; on the contrary, the second Aor., the Perf. and Plup. Act., and the Fut. Perf., have a reflexive or intransitive meaning, *to place one's self, to stand*, namely, ἔστην, *I placed myself, or I stood*, ἔστηκα, *I have placed myself, I stand, sto*, ἐστήκειν, *stabam*, ἐστήξω, ἐστήξομαι, *stabo* (ἄφεστήξω, *I shall withdraw*). The Mid. denotes either *to place for one's self, to stand, consistere*, or *to let one's self be placed*, i. e. *to be placed*.

## § 132. II. Second Class of Verbs in -μι.

There is no difficulty in forming the tenses of verbs of the second class (§ 128). All the tenses are formed from the stem, after the rejection of the ending -νν̄μι or -ν̄μι. Verbs in -ο, which in the Pres. have lengthened the ο into ω, retain the ω through all the tenses; e. g. στρώ-νν̄-μι, ζώ-νν̄-μι, ῥώ-νν̄-μι, χώ-νν̄-μι, Fut. στρώσω, etc.—But verbs, whose stem ends in a liquid, take, in forming some of the tenses, a *Theme* ending in a vowel; e. g. ὄμ-νν̄-μι, Aor. ὤμ-ο-σα, from ὀΜΟΩ. The second Aor. and the second Fut. Pass. occur only in a few verbs; e. g. ζεύγ-νν̄-μι, second Aor. Pass. ἐζύγην; second Fut. Pass. ζυγήσονται.

### Verbs in -μι.

MIDDLE.			
ΣΤΑ- <i>to place.</i>	ΘΕ- <i>to put.</i>	ΔΟ- <i>to give.</i>	ΔΕΙΚ- <i>to show.</i>
ἵ-σῶ-μαι	τί-θε-μαι	δί-δο-μαι	δείκ-νύ-μαι
ἵ-σῶ-σαι	τί-θε-σαι and τί-θη	δί-δο-σαι	δείκ-νύ-σαι
ἵ-σῶ-ται	τί-θε-ται	δί-δο-ται	δείκ-νύ-ται
ἵ-σῶ-μεθον	τι-θέ-μεθον	δι-δό-μεθον	δεικ-νύ-μεθον
ἵ-στα-σθον	τί-θε-σθον	δί-δο-σθον	δείκ-νν-σθον
ἵ-στα-σθον	τί-θε-σθον	δί-δο-σθον	δείκ-νν-σθον
ἵ-σῶ-μεθα	τι-θέ-μεθα	δι-δό-μεθα	δεικ-νύ-μεθα
ἵ-στα-σθε	τί-θε-σθε	δί-δο-σθε	δείκ-νν-σθε
ἵ-στα-νται	τί-θε-νται	δί-δο-νται	δείκ-νν-νται
ἵ-σῶ-μαι	τι-θῶ-μαι	δι-δῶ-μαι	δεικ-νύ-ωμαι
ἵ-σῶ-ῃ	τι-θῶ-ῃ	δι-δῶ-ῃ	δεικ-νύ-ῃ,
ἵ-σῶ-ται	τι-θῶ-ται	δι-δῶ-ται	etc.
ἵ-σῶ-μεθον	τι-θῶ-μεθον	δι-δῶ-μεθον	
ἵ-σῶ-σθον	τι-θῶ-σθον	δι-δῶ-σθον	
ἵ-σῶ-σθον	τι-θῶ-σθον	δι-δῶ-σθον	
ἵ-σῶ-μεθα	τι-θῶ-μεθα	δι-δῶ-μεθα	
ἵ-σῶ-σθε	τι-θῶ-σθε	δι-δῶ-σθε	
ἵ-σῶ-νται	τι-θῶ-νται	δι-δῶ-νται	

-νec, -ῃ(ν), and the Particip'le usually δεικνύ-ων, -οῦσα, -ον, § 130, Rem. 3.

ACTIVE.							
Tenses.	Modes.	Numbers and Persons.	ΣΤΑ- to place.	ΘΕ- to put.	ΔΟ- to give.	ΔΕΙΚ- to show.	
Present.	Imperative.	S. 2.	ἵστη (from ἵσταῖν)	τίθει (from τίθειν)	δίδου (from δίδουσι)	δείκνυ (from δείκνυν)	
		3.	ἵστα-τω	τιθέ-τω	δι-δό-τω	δεικ-νύ-τω	
		D. 2.	ἵστα-τον	τίθει-τον	δί-δο-τον	δείκ-νύ-τον	
		3.	ἵστα-των	τιθέ-των	δι-δό-των	δεικ-νύ-των	
		P. 2.	ἵστα-τε	τίθει-τε	δί-δο-τε	δείκ-νύ-τε	
		3.	ἵστα-τωσαν et ἵσταντων	τιθέ-τωσαν et τιθέντων	δι-δό-τωσαν et διδόντων	δεικ-νύ-τωσαν et δεικνύντων	
	Infin.		ἵστα-ναι	τιθέ-ναι	δι-δό-ναι	δεικ-νύ-ναι	
	Part.		ἵστας, ἄσα, ἄν Γ. ἄντος	τιθείς, εἶσα, ἐν Γ. ἐντος	διδούς, οὖσα, ὄν Γ. ὄντος	δεικ-νύς, ὕσα, ὕν Γ. ὕντος	
	Imperfect.	Indicative.	S. 1.	ἵστη-ν	ἐτί-θουν	ἐδί-δουν	ἐδείκ-νυν
			2.	ἵστη-ς	ἐτί-θεις	ἐδί-δους	ἐδείκ-νύς
3.			ἵστη	ἐτί-θει	ἐδί-δου	ἐδείκ-νυ	
D. 1.							
2.			ἵστα-τον	ἐτί-θει-τον	ἐδί-δο-τον	ἐδείκ-νύ-τον	
3.			ἵστα-την	ἐτι-θέ-την	ἐδι-δό-την	ἐδεικ-νύ-την	
P. 1.			ἵστα-μεν	ἐτί-θει-μεν	ἐδί-δο-μεν	ἐδείκ-νύ-μεν	
2.			ἵστα-τε	ἐτί-θει-τε	ἐδί-δο-τε	ἐδείκ-νύ-τε	
3.			ἵστα-σαν	ἐτί-θει-σαν	ἐδί-δο-σαν	ἐδείκ-νύ-σαν	
Optative.		S. 1.	ἵσταί-ην	τιθεί-ην	διδοί-ην	δεικ-νύ-οιμι	
		2.	ἵσταί-ης	τιθεί-ης	διδοί-ης	δεικ-νύ-οις, etc.	
		3.	ἵσταί-η	τιθεί-η	διδοί-η		
		D. 1.					
		2.	ἵσταί-τον <sup>1</sup>	τιθεί-τον <sup>1</sup>	διδοί-τον <sup>1</sup>		
		3.	ἵσταί-την	τιθεί-την	διδοί-την		
		P. 1.	ἵσταί-μεν	τιθεί-μεν	διδοί-μεν		
		2.	ἵσταί-τε	τιθεί-τε	διδοί-τε		
		3.	ἵσταί-εν	τιθεί-εν	διδοί-εν		
Aorist II.	Indicative.	S. 1.	ἔστη-ν, I	(ἔθη-ν) { A.I. used for it	(ἔδω-ν) { A.I. used for it		
		2.	ἔστη-ς [stood,	(ἔθη-ς) {	(ἔδω-ς) {		
		3.	ἔστη	(ἔθη) }	(ἔδω) }		
		D. 1.					
		2.	ἔσθη-τον	ἔθει-τον	ἔδο-τον		
		3.	ἔσθη-την	ἔθει-την	ἔδο-την		
		P. 1.	ἔσθη-μεν	ἔθει-μεν	ἔδο-μεν		
		2.	ἔσθη-τε	ἔθει-τε	ἔδο-τε		
		3.	ἔσθη-σαν	ἔθει-σαν	ἔδο-σαν		
	Subjunctive.	S. 1.	στῶ <sup>2</sup>	θῶ <sup>2</sup>	δῶ <sup>2</sup>		
		2.	στῇς	θῇς	δῶς		
		3.	στῇ	θῇ	δῶ		
		D. 1.					
		2.	στῇ-τον	θῇ-τον	δῶ-τον		
		3.	στῇ-τον	θῇ-τον	δῶ-τον		
		P. 1.	στῶ-μεν	θῶ-μεν	δῶ-μεν		
		2.	στῇτε	θῇτε	δῶτε		
		3.	στῶ-σι(ν)	θῶ-σι(ν)	δῶ-σι(ν)		

<sup>1</sup> See § 130, Rem. 1.<sup>2</sup> The compounds, e. g. ἀποστῶ, ἐκθῶ, διαδῶ, have the same accentuation as the simples, e. g. ἀναστῶσι, ἐκθῆτον, διαδῶμεν.

## MIDDLE.

ΣΤΑ- to place.	ΘΕ- to put.	ΔΟ- to give.	ΔΕΙΚ- to show.
ἵ-σταῖ-σο and ἵ-στω	τί-θε-σο and τί-θου	δί-δο-σο and δί-δου	δείκ-νῦ-σο
ἵ-σταῖ-σθω	τί-θέ-σθω	δί-δό-σθω	δείκ-νῦ-σθω
ἵ-σταῖ-σθον	τί-θέ-σθον	δί-δό-σθον	δείκ-νῦ-σθον
ἵ-σταῖ-σθων	τί-θέ-σθων	δί-δό-σθων	δείκ-νῦ-σθων
ἵ-σταῖ-σθε	τί-θέ-σθε	δί-δό-σθε	δείκ-νῦ-σθε
ἵ-σταῖ-σθωσαν and ἵ-σταῖ-σθων	τί-θέ-σθωσαν and τί-θέ-σθων	δί-δό-σθωσαν and δί-δό-σθων	δείκ-νῦ-σθωσαν and δείκ-νῦ-σθων
ἵ-σταῖ-σθαι	τί-θέ-σθαι	δί-δό-σθαι	δείκ-νῦ-σθαι
ἵ-σταῖ-μενος, η, ον	τί-θέ-μενος, η, ον	δί-δό-μενος, η, ον	δείκ-νῦ-μενος, η, ον
ἵ-σταῖ-μην	ἐ-τί-θέ-μην [θου]	ἐ-δί-δό-μην [δου]	ἐ-δείκ-νῦ-μην
ἵ-σταῖ-σο and ἵ-στω	ἐ-τί-θε-σο and ἐ-τί-	ἐ-δί-δο-σο and ἐ-δί-	ἐ-δείκ-νῦ-σο
ἵ-σταῖ-το	ἐ-τί-θε-το	ἐ-δί-δο-το	ἐ-δείκ-νῦ-το
ἵ-σταῖ-μεθον	ἐ-τί-θέ-μεθον	ἐ-δί-δό-μεθον	ἐ-δείκ-νῦ-μεθον
ἵ-σταῖ-σθον	ἐ-τί-θέ-σθον	ἐ-δί-δό-σθον	ἐ-δείκ-νῦ-σθον
ἵ-σταῖ-σθην	ἐ-τί-θέ-σθην	ἐ-δί-δό-σθην	ἐ-δείκ-νῦ-σθην
ἵ-σταῖ-μεθα	ἐ-τί-θέ-μεθα	ἐ-δί-δό-μεθα	ἐ-δείκ-νῦ-μεθα
ἵ-σταῖ-σθε	ἐ-τί-θέ-σθε	ἐ-δί-δό-σθε	ἐ-δείκ-νῦ-σθε
ἵ-σταῖ-ντο	ἐ-τί-θέ-ντο	ἐ-δί-δό-ντο	ἐ-δείκ-νῦ-ντο
ἵ-σταῖ-μην <sup>3</sup>	τι-θοί-μην <sup>4</sup>	δι-δοί-μην <sup>4</sup>	δείκ-νῦ-οίμην
ἵ-σταῖ-ο	τι-θοῖ-ο	δι-δοῖ-ο	δείκ-νῦ-οιο, etc.
ἵ-σταῖ-το	τι-θοῖ-το	δι-δοῖ-το	
ἵ-σταῖ-μεθον	τι-θοῖ-μεθον	δι-δοῖ-μεθον	
ἵ-σταῖ-σθον	τι-θοῖ-σθον	δι-δοῖ-σθον	
ἵ-σταῖ-σθην	τι-θοῖ-σθην	δι-δοῖ-σθην	
ἵ-σταῖ-μεθα	τι-θοῖ-μεθα	δι-δοῖ-μεθα	
ἵ-σταῖ-σθε	τι-θοῖ-σθε	δι-δοῖ-σθε	
ἵ-σταῖ-ντο	τι-θοῖ-ντο	δι-δοῖ-ντο	
(ἵ-σταῖ-μην does not occur, but ἐ-πτά-μην ἐ-πρία-μην)	ἐ-θέ-μην ἐ-θου (from ἔθεσο) ἐ-θε-το ἐ-θέ-μεθον ἐ-θε-σθον ἐ-θέ-σθην ἐ-θέ-μεθα ἐ-θε-σθε ἐ-θε-ντο	ἐ-δό-μην ἐ-δου (from ἔδοσο) ἐ-δο-το ἐ-δό-μεθον ἐ-δο-σθον ἐ-δό-σθην ἐ-δό-μεθα ἐ-δο-σθε ἐ-δο-ντο	wanting.
(σταῖ-μαι does not occur, but πρίω-μαι, -η, -ηται, etc.)	θῶ-μαι <sup>5</sup> θῆ θῆ-ται θῶ-μεθαι θῆ-σθον θῆ-σθον θῶ-μεθα θῆ-σθε θῶ-νται	δῶ-μαι <sup>5</sup> δῆ δῆ-ται δῶ-μεθον δῆ-σθον δῆ-σθον δῶ-μεθα δῆ-σθε δῶ-νται	

<sup>3</sup> On the accentuation in ἐπίστατο, etc., see § 134, 1.<sup>4</sup> See § 134, 2.<sup>5</sup> Also in composition, ἐνθῶμαι, -ῆ, -ῆται, etc., ἀποθῶμαι, -ῆ, -ῆται, etc., ἐκδῶμαι, -ῶ, -ῶται, etc., ἀποδῶμαι, -ῶ, -ῶται, etc.

ACTIVE.						
Tenses.	Modes.	Numbers and Persons.	ΣΤΑ- to place.	ΘΕ- to put.	ΔΟ- to give.	ΔΕΙΚ- to show.
Aorist II.	Optative.	S. 1.	σταί-ην	θεί-ην	δοί-ην	
		2.	σταί-ης	θεί-ης	δοί-ης	
		3.	σταί-η	θεί-η	δοί-η	
		D. 1.				
		2.	σταί-ητον <sup>1</sup>	θεί-ητον <sup>1</sup>	δοί-ητον <sup>1</sup>	
		3.	σται-ήτην	θεί-ήτην	δοι-ήτην	
		P. 1.	σταί-ημεν	θεί-ημεν	δοί-ημεν	
		2.	σταί-ητε	θεί-ητε	δοί-ητε	
		3.	σταί-εν	θεί-εν	δοί-εν	
	Imperative.	S. 2.	σ τ ῆ -θι <sup>2</sup>	θές (θέθι) <sup>3</sup>	δός (δόθι) <sup>3</sup>	
		3.	σ τ ῆ -τω	θέ-τω	δό-τω	
		D. 2.	σ τ ῆ -τον	θέ-τον	δό-τον	
		3.	σ τ ῆ -των	θέ-των	δό-των	
		P. 2.	σ τ ῆ -τε	θέ-τε	δό-τε	
		3.	σ τ ῆ -τωσαν and στάντων	θέ-τωσαν and θέντων	δό-τωσαν and δόντων	
	Inf.		σ τ ῆ -ναι	θεί-ναι	δοῦ-ναι	
	Part.		στάς, ᾔσα, ᾔν Gen. στάντος	θείς, εἷσα, ἐν Gen. θέντος	δούς, οὔσα, ὄν Gen. δόντος	
Future.		στή-σω	θή-σω	δώ-σω	δείξω	
Aorist I.		ἔ-στησα, I [placed,	ἔ-θη-κα Instead of these forms, the second Aor. is used in the Dual and Pl. Ind. and in the other Modes and Participials, § 131, 2.	ἔ-δω-κα	ἔ-δειξα	
Perfect.		ἔ-στη-κα, <sup>4</sup> sto	τέ-θ ει-κα	δέ-δω-κα	δέ-δειχα	
Pluperfect.		ἔ-στή-κειν and εἰ-στή-κειν	ἔ-τε-θ ει-κειν	ἔ-δε-δω-κειν	ἔ-δε-δείκειν	
Fut. Perf.		ἔ-στήξωold Att.	wanting.	wanting.	wanting.	
PAS						
Aorist I.		ἔ-στῆ-θην	ἔ-τέ-θην <sup>5</sup>	ἔ-δό-θην	ἔ-δείχ-θην	

<sup>1</sup> See § 130, Rem. 1.    <sup>2</sup> In composition, παράστηθι, παράστα; ἀπόστηθι, ἀπόστα, § 130, Rem. 2.    <sup>3</sup> In composition, περίθες, ἐνθες; ἀπόδος, ἔκδος; περίθετε, ἔκδοτε, § 84, Rem. 2.    <sup>4</sup> See § 134, 3.    <sup>5</sup> ἐτέθην and τεθήσομαι

<sup>1</sup> See § 130, Rem. 1. <sup>2</sup> In composition, παράστηθι, παράστα; ἀπόστηθι, ἀπόστα, § 130, Rem. 2. <sup>3</sup> In composition, περίθες, ἐνθες; ἀπόδος, ἔκδος; περίθετε, ἔκδοτε, § 84, Rem. 2. <sup>4</sup> See § 134, 3. <sup>5</sup> ἐτέθην and τεθήσομαι

### § 134. Remarks on the Paradigms.

1. The verbs δύναμαι, to be able, ἐπίσταμαι, to know, κρέμαμαι, to hang, and πρίασθαι, to buy, have a different accentuation from ἵσταμαι, in the Pres. Subj. and Impf. Opt., namely, Subj. δύνωμαι, ἐπίστωμαι, -η, -ηται, -ησθον -ησθε, -ωνται; Opt. δυνάμην, ἐπιστάμην, -αιο, -αιτο, -αισθον, -αισθε, -αιντο; so also θνάμην, -αιο, -αιτο (§ 135).

2. The forms of the Opt. Impf. and second Aor. Mid. with -οι, viz. τιθείμην, θοίμην, are more common than those with -ει, viz. τιθείμην, -εῖο, -εῖτο, etc., θείμην, -εῖο, -εῖτο, etc. In compounds the accent remains as in simples, thus,

## MIDDLE.

ΣΤΑ- to place.	ΘΕ- to put.	ΔΟ- to give.	ΔΕΙΚ- to show.
(σταί-μην does not occur, but πριαί-μην, -αιο, -αιτο, etc.)	θοί-μην <sup>6</sup> θοί-ο θοί-το θοί-μεθον θοί-σθον θοί-σθην θοί-μεθα θοί-σθε θοί-ντο	δοί-μην <sup>6</sup> δοί-ο δοί-το δοί-μεθον δοί-σθον δοί-σθην δοί-μεθα δοί-σθε δοί-ντο	
(στά-σο or στῶ does not occur, but πρία-σο or πρίω)	θού (θέσο) <sup>7</sup> θέ-σθω θέ-σθον θέ-σθων θέ-σθε θέ-σθωσαν and θέ-σθων	δού (δόσο) <sup>7</sup> δό-σθω δό-σθον δό-σθων δό-σθε δό-σθωσαν and δό-σθων	
(στά-σθαι) πρίασ.	θέ-σθαι	δό-σθαι	
(στά-μενος) πρία-μενος	θέ-μενος, -η, -ον	δό-μενος, -η, -ον	
στή-σομαι	θή-σομαι	δώ-σομαι	δείξομαι
έ-στη-σάμην	(έ-θη-κά-μην)	(έ-δω-κά-μην)	έ-δειξάμην
	Instead of these forms, the second Aor. Mid. is used by the Attic writers, § 131, 2.		
έ-σταῖ-μαι	τέ-θει-μαι	δέ-δο-μαι	δέ-δειγ-μαι
έ-σταῖ-μην	έ-τε-θει-μην	έ-δε-δό-μην	έ-δε-δείγ-μην
έ-στηξομαι	wanting.	wanting.	wanting.

## SIVE.

[Fut. I.] σταῖ-θήσομαι | τε-θήσομαι<sup>6</sup> | δο-θήσομαι | δειχ-θήσομαι  
 instead of ἐθέρην and θεθήσομαι (§ 8, 10). <sup>6</sup> See § 134, 2. <sup>7</sup> In composition, κατάθου, ἀπόθου; περίθου, ἀπόθου; κατάθεσθε, περίδοσθε; ἐνθεσθε, πρόδοσθε; but ἐνθοῦ, εἰςθοῦ; προδοῦ, ἐνδοῦ (§ 84, Rem. 2).

ἐνθοίμην (ἐνθείμην), ἐνθοῖο (ἐνθεῖο), etc. The same is true of compounds of δοίμην, e. g. διαδοίμην, διαδοῖο, etc.

3. The Perf. and Plup. ἔστηκα, ἔστήκειν (not εἰστήκειν), form the Dual and Pl. immediately from the stem, viz. Perf. ἔ-σταῖ-τον, ἔ-σταῖ-μεν, ἔ-σταῖ-τε, ἔ-σταῖ-σι(ν); Plup. ἔ-σταῖ-τον, -άτην, ἔ-σταῖ-μεν, ἔ-σταῖ-τε, ἔ-σταῖ-σαν; instead of ἔστη-κέναι, ἔστάναι is regularly used. The Part. is ἐστώς, -ῶσα, -ῶς, Gen. -ῶτος, -ῶσης, also ἔστηκώς, -υῖα, -ός, Gen. -ότος, -υῖας.

4. The forms of the Impf. ἐτίθουν, -εις, -ει, ἐδίδουν, -ους, -ου, are constructed according to the conjugation in -έω and -όω. The other forms, ἐτίθην, -ης, -η, ἐδίδων, -ως, -ω, are not used (§ 130, Rem. 3).

## LXIII. Vocabulary.

Ἄήρ, -έρος, ὁ, ἡ, the air.	revolt; <i>mid.</i> , to go or stand apart.	establish, appoint, to render, to make.
ἀνίστημι, to set up, raise, awaken; <i>mid.</i> , to raise oneself, stand up, rise up.	δίστημι, to place apart, separate, sever.	λίμνη, -ης, ἡ, a marsh, a pond, a lake.
ἀντι-τάττω, to set opposite; <i>mid.</i> , to set oneself against, oppose.	ἐνίστημι, to put into; <i>perf.</i> , to be present.	λοιμός, -οῦ, ὁ, a plague, a pestilence.
ἀπο-σπάω, to draw away.	ἐξ-ορθόω, to make straight, erect, set up, restore.	νεφέλη, -ης, ἡ, a cloud, a net for birds.
ἀπο-στρέφω, to turn away.	ἡνίοχος, -ου, ὁ, a rein-holder, guide.	παρίστημι, to place beside, to help.
αὔος, -η, -ον, <i>Attic</i> αὔος, -ον, dry, thirsty.	θύσια, -ας, ἡ, a sacrifice.	πῇ, where? whither?
ἀφίστημι, to put away, turn off, cause to revolt; 2 <i>aor.</i> , to fall away,	ἵστημι, to place, make to stand.	πολεμέω, <i>w. dat.</i> , to carry on war.
	καθίστημι, to lay down, volt; 2 <i>aor.</i> , to fall away,	πολυφιλία, -ας, ἡ, a multitude of friends.

Ἡ πολυφιλία δίστησι καὶ ἀποσπᾷ καὶ ἀποστρέφει. Εἰ τις θυσίαν προσφέρειν εὖνουν νομίζει τὸν θεὸν καθιστάναι, φρένας κούφας ἔχει. Οὐδὲ τὸν ἀέρα οἱ ἄνθρωποι τοῖς ὄρνεσιν εἶον ἐλεύθερον, παγίδας καὶ νεφέλας ἱστάντες. Φυλάττου, μὴ τὸ κέρδος σε τῆς δικαιοσύνης ἀφίστῃ. Ἐν τῷ Πελοποννησιακῷ πολέμῳ εἰς ἀνὴρ, ὁ Περικλῆς, ἐξώρθον τὴν πόλιν καὶ ἀνίστη καὶ ἀντετάττετο καὶ τῷ λοιμῷ καὶ τῷ πολέμῳ. Μὴ ἀφίστη τοὺς νέους τῆς ἐπὶ τὴν ἀρετὴν ὁδοῦ.<sup>1</sup> Θεμιστοκλῆς λέγεται εἰπεῖν, ὥς τὸ Μιλτιάδου τρόπαιον αὐτὸν ἐκ τῶν ὑπνῶν ἀνισταίη. Τάνταλος ἐν τῇ λίμνῃ αὔος εἰστήκει. Τὸ μὲν τοῦ χρόνου γεγονός,<sup>2</sup> τὸ δὲ ἐνεστώς ἐστι, τὸ δὲ μέλλον. Οἱ Κορίνθιοι πολλοὺς συμμάχους ἀπέστησαν ἀπὸ τῶν Ἀθηναίων. Οἱ Νάξιοι ἀπὸ τῶν Ἀθηναίων ἀπέστησαν. Παρύστω τοῖς ἀτυχέσιν. Πῇ στῶ<sup>3</sup>; πῇ βῶ<sup>4</sup>; Οἱ Ἀθηναῖοι τοῖς Ναξίοις ἀποστᾶσιν ἀπ' αὐτῶν ἐπολέμησαν. Παρασταίητε τοῖς ἀτυχέσιν. Λόγος διεσπάρθη, τοὺς συμμάχους ἀπὸ τῆς πόλεως ἀποστήναι. Ἡνίοχον γνώμην στήσεις ὑρίστην.

Sportsmen place snares and nets for the birds. The bad seek to sever the friendship of the good. The trophies of Miltiades woke Themistocles from his sleep. Let us not turn away youths from the way to virtue. Do not sever (*pl.*) the friendship of the good. The citizens were afraid, that the enemies would make their allies revolt from them. The bad rejoice, if they sever (*part.*) the friendship of the good. Tantalus stands thirsty in the lake. The wise man takes care not only for (*gen.*) the present, but also for the future. The soldiers raised (*aor.*) a trophy over (*κατά, w. gen.*) the enemies. The Naxians sought to revolt from the Athenians. Assist (stand by) the unfortunate. Where shall we stand? where shall we go? Thou shouldst assist the unfortunate. The soldiers will raise a trophy over the enemies.

## LXIV. Vocabulary.

Ἀκρόπολις, -εως, ἡ, a citadel.	ἀλλότριος, -α, -ον, another's, foreign.	ἀνα-τίθημι, to put up, offer.
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<sup>1</sup> § 157.<sup>2</sup> § 123.<sup>3</sup> § 153, 1. b, (α), (3).<sup>4</sup> § 119, 1. and § 142.

ἀργαλέος, -ᾱ, -ον, heavy, troublesome, burdensome.	i. e. a staff of the Bacchantes, wound round with ivy and vineleaves.	προς-τίθημι, to add.
διάδημα, -ατος, τό, a headband, a diadem.	κιττός, -οῦ, ὅ, ivy.	προ-τίθημι, to set before, lay out (for view), set forth. [tre.
διαφορά, -ᾱς, ἡ, a difference, a quarrel, enmity.	μετα-τίθημι, to change, alter, remove.	σκῆπτρον, -ου, τό, a scepter, to place, arrange, propose as a prize, give, make; mid., place for oneself, take.
ἐν-τίθημι, to put in, instil.	μιμέομαι, w. acc., to imitate.	
θύρσος, -ου, ὅ, a Thyrsus,	περι-τίθημι, to put or set round.	

Τῷ καλῶς ποιοῦντι θεοὶ πολλὰ ἀγαθὰ τίθησιν. Ὁ Πλούτος πολλάκις μετατίθησι τὸν τῶν ἀνθρώπων τρόπον. Πολλάκις οἱ ἄνθρωποι τοῖς ἰδίοις κακοῖς ἀλλότρια προστιθέασιν. Εἰς τὸ βέλτιον τίθει τὸ μέλλον. Ἀντίγονος Διόνυσον πάντα ἐμιμείτο, καὶ κιττὸν μὲν περιτιθεὶς τῇ κεφαλῇ ἀντὶ διαδήματος Μακεδονικοῦ, θύρσον δὲ ἀντὶ σκῆπτρου φέρων. Οἱ σοφισταὶ τὴν ἀρετὴν προετίθεσαν. Ἐντιθῶμεν τοῖς νέοις τῆς σοφίας ἔρωτα. Ἡ τύχη πάντα ἂν μετατιθείη. Οὐ βράδιον τὴν φύσιν μετατιθέναι. Πολλάκις δοκοῦντες θήσιν κακὸν ἐσθλὸν ἔθεμεν, καὶ δοκοῦντες ἐσθλὸν ἔθεμεν κακόν. Τὰς διαφορὰς μεταθῶμεν. Ἀργαλέον γῆρας ἔθηκε θεός. Ἀθηναῖοι χαλκῇν ποιησάμενοι λέαιναν ἐν πύλαις τῆς ἀκροπόλεως ἀνέθεσαν. Ῥῆον<sup>1</sup> ἐξ ἀγαθοῦ θεῖναι κακόν, ἢ ἐκ κακοῦ ἐσθλόν. Τὸ κακὸν οὐδεὶς χρηστὸν ἂν θείη. Μετάθετε τὰς διαφορὰς. Λυκοῦργον τὸν θέντα Λακεδαιμονίοις νόμους, μάλιστα θανμάζομεν. Ὁ πόλεμος πάντα μετατίθεικεν. Πρὸ τῆς ἀρετῆς θεοὶ ἰδρῶτα ἔθεσαν.

To those who do well the gods give (= place) many good things. We often add others' ills to our own. We often see riches change (changing) the character of men. The war has changed everything. God gave (placed, *aor.*) to men many good things. The war will change everything. Who would give (place, *opt. aor. w. ἂν*) laws to foolish men? It is not easy to change (*aor.*) nature. The gods made (= rendered, placed) age burdensome. The bad we cannot easily make good (*opt. aor. w. ἂν*). The general should instil (*pres. or aor.*) courage into the soldiers. May riches never change (*pres. or aor.*) thy character! We will instil (*aor.*) into the youths a love for virtue (*gen.*).

## LXV. Vocabulary.

Ἀπο-δίδωμι, to give back, repay; mid., to sell.	κέντρον, -ου, τό, a sting, a goad.	πάγκᾱκος, -ον, thoroughly bad.
δίδωμι, to give, grant.	μάκαρ, -αρος, happy, blessed.	πάλιν, again, on the contrary.
ἐμπεδος, -ον, firm, sure, lasting.	μέλιττα, -ης, ἡ, a bee.	προ-δίδωμι, <i>prodo</i> , to betray.
ἐπι-λανθάνομαι, to forget.	μετα-δίδωμί τινί τινος, to give any one a share of anything.	χρήζω, w. <i>gen.</i> , to be in want.
εὐθύς and εὐθύ, immediately.		

Οἱ θεοὶ πάντα διδῶσιν. Γυναικὶ<sup>2</sup> ἄρχειν οὐ δίδωσιν ἢ φύσις. Χάριν λαβὼν<sup>3</sup> ἐμνήσο,<sup>4</sup> καὶ δοὺς ἐπιλαθοῦ. Λαβὼν ἀπόδος, καὶ λήψῃ<sup>3</sup> πάλιν. Ὡ μάκαρες θεοί, δότε μοι ὄλβον καὶ δόξαν ἀγαθὴν ἔχειν. Ὁ πλοῦτος, ὃν ἂν δῶσι θεοί,

<sup>1</sup> See § 52, 10.

<sup>2</sup> § 47, 2.

<sup>3</sup> § 121, 12.

<sup>4</sup> § 122, 11.

ἐμπεδός ἐστιν. Ἄ ἡ φύσις δέδωκε, ταῦτ' ἔχει μόνα ὁ ἄνθρωπος. Ἡ φύσις ταῖς  
 ῥοις ἔδωκε κέρας,<sup>1</sup> κέντρα μελίτταις. Ὡν<sup>2</sup> σοι θεὸς ἔδωκε, τούτων χρῆζουσι δι-  
 δου. Ἐσθλῶ ἄνδρὶ καὶ ἐσθλὰ δίδωσι θεός. Πτωχῷ εὐθὺς δίδου. Χρήματα  
 δαίμων καὶ παγκάκῳ ἄνδρὶ δίδωσιν, ἀρετῆς δ' ὀλίγοις ἀνδράσι μοῖρ' ἐπεται.  
 Θεός μοι δοίη φίλους πιστούς. Τοῖς πλουσίοις πρέπει τοῖς πτωχοῖς δοῦναι. Οἱ  
 στρατιῶται τὴν πόλιν τοῖς πολεμίοις προῦδίδουσιν. Ὁ ἀγαθὸς χαίρει τοῖς πέ-  
 νησι χρημάτων<sup>3</sup> μεταδιδούς. Δεῖ τοὺς ἀγαθοὺς ἄνδρας γενναίως φέρειν, ὃ τι ἂν  
 ὁ θεὸς διδῷ. Ὃς ἂν μέλλῃ τὴν πατρίδα προδιδόναι, μεγίστης<sup>4</sup> ζημίας ἁξίος<sup>5</sup> ἐσ-  
 τιν. Οἱ θεοὶ μοι ἀντὶ κακῶν ἀγαθὰ διδοῖεν. Φίλος φίλον οὐ προδώσει.

God gives everything. If you (*pl.*) have received (*aor. part.*) a favor, remem-  
 ber it; and if you have granted a favor (*aor. part.*), forget (it). If you have re-  
 ceived (anything), give again (*aor.*). Give me, O God, riches and reputation  
 to possess. The wealth which God has given (*aor.*) is lasting. The gods have  
 given men many good things. Give ye to the poor immediately. May the  
 gods give (*aor.*) me faithful friends! Thou must bear nobly, what (*ὃς ἂν, w.*  
*subj.*) the gods assign (give) thee. Good citizens will never betray their coun-  
 try. God gave men many treasures. The soldiers intended to betray (*aor.*)  
 the town. It is well to give to the poor. Who would betray a friend (*opt. w.*  
*ἂν*)? Honor the gods, who give (*part.*) all good (*pl.*) to men.

## LXVI. Vocabulary.

Ἀθεῖατος, -ον, not to be seen.	ἐμμένω, <i>w. dat.</i> , to remain with, abide by.	ὀμνύμι, to swear.
ἀπο-δείκνυμι, <i>w. 2 acc.</i> , to show, represent, explain,	ἐντός, <i>w. gen.</i> , within.	ὄρκος, -ου, ὁ, an oath.
declare any one as any- thing; <i>mid.</i> , show of my- self, express, declare, display, render.	ἐξ-ορκόω, to cause to swear, administer an oath to.	πάντως, in every way, throughout, wholly.
δείκνυμι, to show.	ἐπίορκον, -ου, τό, a false oath, perjury. [by.	παραγγέλλω, to order.
δικαίως, justly, fairly.	ἐπόμνυμι, <i>w. acc.</i> , to swear	πλαστική (i. e. τεχνή), mo- delling art, sculpture.
εἰκῇ, inconsiderately, un- advisedly.	μέτριος, -ᾱ, -ον, Attic μέ- τριος, -ον, moderate.	ῥώννυμι, to strengthen.
	μήποτε, never. [tor.	σπανίως, rarely, seldom.
	μιμητής, -οῦ, ὁ, an imita-	ψήφισμα, -ατος, τό, a de- cree, a resolution.

Ὅρκον φεῦγε, κἂν δικαίως ὀμνήης. Μὴ τι θεοὺς ἐπίορκον ἐπόμνυ. Ὁ οἶνος  
 μέτριος ληφθεὶς<sup>6</sup> ῥώννυσιν. Οἱ διδάσκαλοι τοὺς μαθητὰς μιμητὰς ἑαυτῶν ἀπο-  
 δεικνύουσιν. Πυθαγόρας παρήγγειλε τοῖς μαθηταῖς, σπανίως μὲν ὀμνύναι,  
 χρησαμένους δὲ τοῖς ὅρκοις πάντως ἐμμένειν. Ἡ πλαστικὴ δεικνύσι τὰ εἶδη τῶν  
 θεῶν, τῶν ἀνθρώπων καὶ ἐνίοτε καὶ τῶν θηρῶν. Μὴ ἀθέατα δείξῃς ἡλίω. Ἀνδρὸς  
 νοῦν οἶνος ἔδειξεν. Φρύγες ὅρκοις οὐ χρῶνται οὐτ' ὀμνύντες, οὐτ' ἄλλους ἐξορ-  
 κοῦντες. Ὀλίγοις δεικνύ τὰ ἐντός φρενῶν. Οἱ κριταὶ τὰ ψηφίσματα ἀποδείκνυ-  
 σαν. Μήποτε εἰκῇ ὀμνύοιτε. Ὁ βασιλεὺς τὸν αὐτοῦ υἱὸν στρατηγὸν ἀποδέδειχεν.

Avoid an oath, even if you swear justly. Do not swear a false oath. Those  
 who swear a false oath, are deserving of the greatest punishment. The Phry-

<sup>1</sup> § 39, Rem.

<sup>4</sup> § 52, 8.

<sup>2</sup> by attraction instead of ᾱ.

<sup>5</sup> § 158, 7. (γ).

<sup>3</sup> § 158, 3. (h).

<sup>6</sup> § 121, 12.

gians did not swear. The judges declare their resolutions. May you never swear unadvisedly! It is not becoming to swear unadvisedly. The Athenians declared Alcibiades (Ἀλκιβιάδης, -ον) general.

## LXVII. Vocabulary.

Ἀξιόλογος, -ον, worth mentioning, noticeable, memorable.	μέθη, -ης, ἡ, drunkenness.	ὀλιγαρχία, -ας, ἡ, the rule of a few, oligarchy.
δεύτερος, -α, -ον, second.	μωρός, -ᾶ, -όν, foolish; ὁ μωρός, the fool.	πρῶτος, -η, -ον, first.
δύναμαι, w. pass. aor., to be able, can, have power.	ναυτικός, -ή, -όν, belonging to ships, nautical; ναυτικὴ δύναμις, naval power.	συν-ίστημι, to put together; mid., assemble, unite, bring together.
ἐπίσταμαι, w. pass. aor., to know, understand.		

Ὁ πλοῦτος πολλὰ δύναται. Τίς ἂν μωρὸς δύναιτο ἐν οἴνῳ σιωπᾶν; Ἀνὴρ δίκαιός ἐστιν, ὅστις ἀδικεῖν δυνάμενος μὴ βούλεται. Πρῶττε μηδὲν ὦν<sup>1</sup> μὴ ἐπίστασαι. Ἀριστόν ἐστι πάντ' ἐπίστασθαι καλά. Ζῶμεν<sup>2</sup> οὐχ ὥς ἐθέλομεν, ἀλλ' ὥς δυνάμεθα. Πρὸ μέθης ἀνίστασο. Τί συμφέρει ἐνίοις πλουτεῖν, ὅταν μὴ ἐπίστανται τῷ πλούτῳ<sup>3</sup> χρῆσθαι<sup>2</sup>; Καταλυθέντος τοῦ Πελοποννησιακοῦ πολέμου ὀλιγαρχίαν ἐν ταῖς πλείσταις πόλεσι καθίσταντο. Οἱ πολέμοι οὐκ ἀποστήσονται, πρὶν ἂν ἔλωσι<sup>4</sup> τὴν πόλιν. Μίνως, ὁ δεύτερος, πρῶτος Ἑλλήνων ναυτικὴν δύναμιν ἀξιόλογον συνεστήσατο. Ὑπὸ Λυσάνδρου, τοῦ Σπαρτιάτου, ἐν Ἀθήναις τριάκοντα τύραννοι κατεστάθησαν.

Men have much power through wealth. Rise up (*pl.*) before intoxication. The enemies could not take (2 *aor.*) the town. Of what use is it to thee to be rich, if thou understandest not how to use riches? What fools could (*ἄν, w. opt.*) be silent over wine? No mortal is able to know everything. There are few who understand (*part.*) how to use riches well. The magistrates who are appointed (*aor. part. pass.*) to rule over the town, must (*δεῖ, w. acc. of pers.*) care for its prosperity.

## LXVIII. Vocabulary.

Ἀθλιός, -ᾶ, -ον, troublesome, pitiable, miserable.	der, manage; w. <i>adv.</i> , put into a disposition,	θησαυρός, -οῦ, ὁ, a treasure.
ἀπο-τίθημι, to put away; mid., take away.	dispose.	κατα-τίθημι, to lay down, lay by; mid., lay down for oneself.
δια-τελέω, to complete; w. <i>part.</i> , it expresses the continuance of the action denoted by the participle, as διατελῶ γράφων, "I continue to write," or "writing."	ἐπι-τίθημι, to add, put upon; mid., put on oneself; w. <i>dat.</i> , apply to, attack, set upon.	κράνος, -εος = -ους, τό, a helmet.
δια-τίθημι, to put in or	ἐγκράτεια, -ας, ἡ, self-control. continence.	λόφος, -ου, ὁ, a crest.
	ἐφόδιον, -ου, τό, viaticum, travelling money.	στέφανος, -ου, ὁ, a crown.
	ἤκω, ἤξω, I am come.	φοινίκεος, -έα, -εον, contracted -οῦς, -ῆ, -οῦν, purple.

<sup>1</sup> by attraction instead of μηδὲν τούτων, ἄ.

<sup>3</sup> § 161, 3.

<sup>2</sup> see § 97, 3.

<sup>4</sup> see § 126, 1.

Οἱ Κελτίβηρες περὶ τὰς κεφαλὰς κράνῃ χαλκᾷ περιτίθενται φοινικοῖς ἡσκημένα<sup>1</sup> λόφοις. Οὐδένα θησαυρὸν παισὶ καταθήσῃ ἀμείνω<sup>2</sup> αἰδοῦς. Τίς ἂν ἐκὼν φίλον ἄφρονα τοῖτο; Ξενοφῶντι θύοντι ἤκέ τις ἐκ Μαντινείας ἄγγελος λέγων, τὸν υἱὸν αὐτοῦ τὸν Γρύλλον τεθνάναι<sup>3</sup>. κἀκεῖνος ἀπέθετο μὲν τὸν στέφανον, διετέλει δὲ θύων. ἐπεὶ δὲ ὁ ἄγγελος προσέθηκε καὶ<sup>4</sup> ἐκεῖνο, ὅτι νικῶν τέθυκε, πάλιν ὁ Ξενοφῶν ἐπέθετο τὸν στέφανον. Ἀλκιβιάδης ἔφυγεν εἰς Σπάρτην καὶ τοὺς Λακεδαιμονίους παρώξυνεν ἐπιθέσθαι τοῖς Ἀθηναίοις. Τῷ μὲν τὸ σῶμα<sup>5</sup> διατεθειμένῳ κακῶς χρεῖα ἐστὶν ἰατροῦ, τῷ δὲ τὴν ψυχὴν φίλου. Ἐφόδιον εἰς τὸ γῆρας κατατίθου. Οἱ Ἀθηναῖοι ἐν τῷ δευτέρῳ τοῦ Πελοποννησιακοῦ πολέμου ἔπει ὑπὸ τοῦ λοιμοῦ ἀθλιώτατα διετέθησαν. Κακὸν οὐδὲν φύεται ἐν ἀνδρὶ θεμέλια θεμένῳ τοῦ βίου σωφροσύνην καὶ ἐγκράτειαν. Τοὺς πιστοὺς τίθεσθαι δεῖ ἕκαστον ἑαυτῷ. Οἱ πολῖται φοβοῦνται, μὴ οἱ πολέμιοι τῇ πόλει ἐπιτιϋῶνται.

The citizens attack the enemies. We will take the good as our friends. The citizens feared that the enemies might attack the town. Lay by travelling money for old age. Put on (aor.) the crown. Take care that the enemies do not attack (subj. aor.) you. Croesus deposited many treasures of gold in his house. The character of men is often changed by riches. Nature cannot easily be changed. A golden crown was placed (aor.) by the Athenians on the gate of the Acropolis. Everything has been changed by the war.

### LXIX. Vocabulary.

Ἀμοιβή, -ῆς, ἡ, exchange, recompense, return.  
στρατός, -οῦ, ὁ, an army.  
συν-επι-δίδωμι, to give at

the same time; mid., συν-νέω, to spin, weave  
give oneself up with together with.  
others to a thing.

Χάρις χάριτι ἀποδίδοται. Τῷ εὖ ποιοῦντι πολλάκις κακῇ ἀποδίδοται ἀμοιβή. Πατρίδες πολλάκις διὰ κέρδος προδύδθησαν. Πολλὰ δῶρα δέδοται τοῖς ἀνθρώποις παρὰ τῶν θεῶν. Ὡς μέγα τὸ μικρὸν ἐστὶν ἐν καιρῷ δοθέν. "Οτε εἴλε<sup>6</sup> τὴν Θηβαίων πόλιν Ἀλέξανδρος, ἀπέδοτο τοὺς ἐλευθέρους πάντας. Ἐκὼν σεαυτὸν τῇ Κλωθῷ<sup>7</sup> συνεπιδίδου, παρέχων συνῆσαι, οἷσιτις<sup>8</sup> ποτε πράγμασι βούλεται. Ὁμοίως αἰσχρόν, ἀκούσαντα χρήσιμον λόγον μὴ μανθάνειν, καὶ διδόμενόν τι ἀγαθὸν παρὰ τῶν φίλων μὴ λαμβάνειν. Οἱ πολῖται φοβοῦνται, μὴ ἡ πόλις προδιῶται. Μήποτε ὑπὸ τῶν φίλων προδιδοῖτο. Ὁ στρατὸς ὑπ' αὐτοῦ τοῦ στρατηγοῦ προδίδοτο. Ἀπόδου τὸ κύπελλον.

Everything is given by God. The wealth which is given (aor.) by God is lasting. The town was betrayed by the soldiers to the enemies. We must bear nobly, what is sent (given) by God. The friend will not be betrayed by the friend. Alexander is said, when he had taken (aor.) Thebes, to have sold (aor.) all the free citizens. The army is said to have been betrayed (aor.) by the general. The citizens feared, that the town might be betrayed. Let us sell (aor.) the goblets.

<sup>1</sup> from ἀσκέω, to adorn.

<sup>2</sup> see § 52, 1.

<sup>3</sup> see § 122, 9. τεθνάναι instead of τεθνήκεναι, Comp. § 134, 3.

<sup>4</sup> also.

<sup>5</sup> § 159, (7).

<sup>6</sup> § 126, 1.

<sup>7</sup> Κλωθώ, one of the Parcae, or goddesses of Fate.

<sup>8</sup> by attraction instead of πράγμασιν, ἀ βούλεται.

LXX. Vocabulary.

Ἀληθῶς, truly, in reality.	ἐπι-δείκνυμι, to show brag-	πολυτελής, -ής, costly,
ἀμφι-έννυμι, to put on,	gingly, make a boastful	splendid.
dress in.	display of; mid., show	ῥήτωρ, -ορος, ὁ, an orator.
ἀπόλλυμι, to ruin; mid.,	of oneself boastfully.	σβέννυμι, to quench, ex-
he ruined or lost, per-	κεράννυμι, to mix.	tinguish.
ish.	παρρησία, -ας, ἡ, free-	συν-ἀπόλλυμι, to ruin at
ἐν-δείκνυμι, to show; mid.,	dom in speaking, frank-	the same time; mid., go
show of oneself.	ness.	to ruin at the same time.

Φίλοι φίλοις συναπόλλυνται δυστυχοῦσιν. Οὐδέποτε κλέος ἐσθλὸν ἀπόλλυται. Ἄνδρὸς δικαίου καρπὸς οὐκ ἀπόλλυται. Αἱ γυναῖκες χαίρουσιν ἀμφιεννύμεναι καλὰς ἐσθῆτας. Οἱ ἀληθῶς σοφοὶ οὐ σπεύδουσιν ἐπιδείκνυσθαι τὴν αὐτῶν σοφίαν. Ὁ οἶνος, ἐὰν ὑδατι<sup>1</sup> κεραυνύηται, τὸ σῶμα ῥάννυσιν. Ἡ ὀργὴ εὐθὺς σβεννύοιτο. Ἀεὶ ἐν τῷ βίῳ ἀρετὴν καὶ σωφροσύνην ἐνδείκνυσο. Οἱ Πέρσαι πολυτελεῖς στολὰς ἀμφιέννυντο. Ὁ ῥήτωρ τὴν γνώμην μετὰ παρρησίας ἀπεδείξατο. Ἀλκιβιάδης ὑπὸ τῶν Ἀθηναίων στρατηγὸς ἀπεδείχθη.

The Persians put on splendid clothes. Always show in your life virtue and soundmindedness. We admire the friends who accompany their unhappy friends to ruin (going to ruin together with, etc.). Let us express our opinion with frankness. The sophists made a boastful display of their wisdom. Women put on splendid clothes. The orator should express (aor.) his opinion with frankness.

SUMMARY OF VERBS IN -μι.

I. Verbs in -μι which annex the Personal-endings to the Stem-vowel.

§ 135. Verbs in -α (ἰ-στη-μι, ΣΤΑ-):

1. κί-χρη-μι, to lend (ΧΡΑ-), Inf. κυχράναι, Fut. χρησω, etc.; Mid. to borrow, Fut. χρήσομαι.—Aor. ἐχρησάμην in this sense is not used by the Attic writers. To the same stem belong:

2. χροή, oportet (stem ΧΡΑ- and ΧΡΕ-), Subj. χρῆ, Inf. χρῆναι, Part. (τὸ) χρεών; Impf. ἐχρῆν or χρῆν, Opt. χρεῖη (from ΧΡΕ-).

3. ἀπόχρη, it suffices, sufficit; there are also formed regularly from ΧΡΑΩ, ἀποχρῶσιν, Inf. ἀποχρῆν; Impf. ἀπέχρη; Aor. ἀπέχρησε(ν), etc. Mid. ἀποχρῶμαι, to have enough, to abuse, waste, ἀποχρῆσθαι, inflected like χράομαι.

4. δύνημι, to benefit (ΟΝΑ-), Inf. δυνάναι; Impf. Act. wanting; Fut. δνήσω; Aor. ὤνησα. Mid. δνίναμαι, to have advantage, Fut. δνήσομαι; second Aor. ὠνήμην, -ησο, -ητο, etc., Imp. ὀνήσο, Part. ὀνήμενος, Opt. ὀναίμην, -αιο, -αιτο (§ 134, 1), Inf. ὄρασθαι; Aor

<sup>1</sup> § 47, 10. and § 161, 2. (a), (a).

Pass. ὠνήθην instead of ὠνήμην. The remaining forms are supplied by ὠφελεῖν.

5. *πι-μ-πλη-μι*, to fill (*ΠΛΑ-*), Inf. *πιμπλάναι*; Impf. *ἐπιμπλην*; Fut. *πλησω*; Aor. *ἔπλησα*; Mid. *πίμπλαμαι*, *πίμπλασθαι*; Impf. *ἐπιμπλάμην*; Perf. Mid. or Pass. *πέπλησμαι*; Aor. Pass. *ἐπλήσθην*. —Mid.

The *μ* in the reduplication of this and the following verb is usually omitted in composition, when a *μ* precedes the reduplication; e. g. *ἐμπίπλαμαι*, but *ἐνεπιμπλάμην*.

6. *πίμπρημι*, to burn, Trans., in all respects like *πίμπλημι*.

7. *ΤΑΗ-ΜΙ*, to bear, endure, Pres. and Impf. wanting, (instead of them *ὑπομένω*, *ἀνέχομαι*); Aor. *ἔτλην*, (*τλω*), *τλαίην*, *τλῆθι*, *τλῆναι*, *τλάς*; Fut. *τλήσομαι*; Perf. *τέτληκα* (on the forms *τέτλᾱμεν*, etc., comp. § 134, 3).

8. *φη-μί*, to say (stem *ΦΑ-*), has the following formation:

Present.		ACTIVE.		Imperf.	
Indicative.	S. 1.	φημί <sup>1</sup>	Indicative.	S. 1.	ἔφην
	2.	φῆς		2.	ἔφης, usually ἔφησθα
	3.	φῆσί(ν)		3.	ἔφη
	D. 2.	φᾶτόν		D. 2.	ἔφᾶτον
	3.	φᾶτόν		3.	ἔφᾶτην
	P. 1.	φᾶμέν		P. 1.	ἔφᾶμεν
	2.	φᾶτέ		2.	ἔφᾶτε
	3.	φᾶσί(ν)		3.	ἔφᾶσαν
Subj.	φῶ, φῆς, φῆ, φῆτον, φῶμεν, φῆτε, φῶσι(ν)		Opt.	φαίην, φαίης, φαίη, φαίητον and φαίτον, φαιήτην and φαίτην, φαίημεν and φαίμεν, φαίητε and φαίτε, -εν	
Imp.	φᾶθι or φᾶθι, φᾶτω, φᾶτον, φᾶτων, φᾶτε, φᾶτωσαν and φάντων		Fut.	φήσω	
Inf.	φῆναι		Aor.	ἔφησα.	
Part.	φᾶς, φᾶσα, φάν G. φάντος, φάσης				
MIDDLE.					
Perf. Imp. πεφάσθω, let it be said. Aor. Part. φάμενος, affirming. Verbal adjective, φατός, φατέος.					

REM. 1. In the second person *φῆς*, both the accentuation and the Iota subscript is contrary to all analogy. On the inclination of this verb in the Ind. Pres. (except *φῆς*), see § 14.

REM. 2. This verb has two significations, (a) to say in general, (b) to affirm (*aiō*), to assert, maintain, etc. The Fut. *φήσω*, however, has only the latter signification; the first is expressed by *λέξω*, *ἔρῶ*. The Impf. *ἔφην* with *φάναι* and *φᾶς*, is used also as an Aorist.

<sup>1</sup> In composition, *ἀντίφημι*, *σύμφημι*, *ἀντίφης*, *σύμφης*, *ἀντίφησι*, *σύμφησι*, etc.: but Subj. *ἀντιφῶ*, *ἀντιφῆς*, etc.

The following Deponents also belong here :

1. *ἀγαμαι*, to wonder, be astonished, admire, Impf. ἡγάμην; Aor. ἡγάσθην; Fut. ἀγάσομαι.

2. *δύναμαι*, to be able, Subj. δύνωμαι (§ 134, 1), Imp. δύνασο, Inf. δύνασθαι, Part. δυνάμενος; Impf. ἐδυνάμην and ἡδυν.; second Pers. ἐδύνω, Opt. δυνάιμην, δύναιο (§ 134, 1); Fut. δυνήσομαι; Aor. ἐδυνήθην, ἡδ. and ἐδυνάσθην (§ 85, Rem.); Perf. δεδύνημαι; verbal adjective, δυνατός, able and possible.

3. *ἐπίσταμαι*, to know, second Pers. ἐπίστασαι, etc., Subj. ἐπίστωμαι (§ 134, 1), Imp. ἐπίστω, etc.; Impf. ἡπιστάμην, ἡπίστω, etc., Opt. ἐπισταίμην, ἐπίσταιο (§ 134, 1); Fut. ἐπιστήσομαι; Aor. ἡπιστήθην (Aug., § 91, 3); verbal adjective, ἐπιστητός.

4. *ἐραμαι*, to love (in the Pres. and Impf. ἐράω is used instead of it in prose); Aor. ἡράσθην, *amavi*; Fut. ἐρασθήσομαι, *amabo*.

5. *κρέμαμαι*, to hang, *pendeo*, Subj. κρέμωμαι (§ 134, 1); Part. κρεμάμενος; Impf. ἐκρεμάμην, Opt. κρεμαίμην, -αιο, -αιτο (§ 134, 1); Aor. ἐκρεμάσθην; Fut. Mid. κρεμήσομαι, *pendebo*, I shall hang.

6. *πρίασθαι*, to buy, a defective Aor. Mid., used by the Attic writers instead of the Aor. Mid. of ὠνόμααι, viz. ἔωνησάμην (§ 87, 4), which is not used by them, Subj. πρίωμαι (§ 134, 1), Opt. πριαίμην, -αιο, -αιτο (§ 134, 1), Imp. πρίασο or πρίω, Part. πρίαμενος.

## LXXI. Vocabulary.

Δαιμόνιον, -ου, τό, the Deity.	κώμη, -ης, ἡ, a village.	προ-σημαίνω, to indicate beforehand, reveal.
ἐμπύρημι, to set on fire, burn up.	πολιτικός, -ή, -όν, relating to the state; τὰ πολιτικά, politics.	πρότερον, sooner, before.
εὐκλεία and εὐκλεία, -ας, ἡ, fame.	πότερος, -ᾱ, -ον; ὅτερος, which of two? ὅτερον, whether.	σύν-ειμι, to be with.
ἔως, as long as.		σωφρονέω, to be of sound mind, sensible or prudent. [save.
ἴσως, perhaps.		φείδομαι, w. gen., to spare,

Σωκράτης πρὸ πάντων ᾤετο<sup>1</sup> χρῆναι τοὺς ἀνθρώπους σωφροσύνην κτήσασθαι. Ἐν ἐλπίσι χρῆ τοὺς σοφοὺς ἔχειν βίον. Ἔργα καὶ πράξεις ἀρετῆς, οὐ λόγους ἡλαῶν χρεών. Ἴσως εἰποι<sup>2</sup> τις ἂν, ὅτι χρῆν τὸν Σωκράτη μὴ πρότερον τὰ πολιτικά διδάσκειν τοὺς ἑαυτῷ συνδιατρίβοντας ἢ σωφρονεῖν. Σωκράτης τὴν πόλιν πολλὰ ὥνησεν. Οἱ πολέμοι πολλὰς κώμας ἐνέπρησαν. Σωκράτης τὸ δαιμόνιον ἔφη προσημαίνειν ἑαυτῷ τὸ μέλλον. Πόνος, φασίν, εὐκλείας πατήρ. Οἱ πολῖται τοὺς στρατιώτας τῆς ἀνδρείας ἡγάσθησαν.<sup>3</sup> Ἀλκιβιάδης, ἕως Σωκράτει συνῆν, ἐδυνήθη τῶν μὴ καλῶν ἐπιθυμιῶν κρατεῖν. Πριαίμην πρὸ πάντων χρημάτων τὸν σοφὸν ἄνδρα φίλον εἶναι μοι. Πολλοὶ χρημάτων δυνάμενοι φείδεσθαι, πρὶν ἐρᾶν, ἐρασθέντες οὐκέτι δύνανται.

Socrates maintained (aor.), that the Deity revealed the future to him. I

<sup>1</sup> § 25, 20.    <sup>2</sup> § 126, 7.    <sup>3</sup> ἀγασθαί τινά τινος, to admire one for something.

maintain, said the general, that (*acc. w. inf.*) you must attack the enemies. Virtue will always benefit man. Fill (*aor.*) the goblets with wine. The town was set on fire (*aor.*). The moderate (man) will always be able to control evil desires. The wise (man) will always love virtue. Socrates understood (*aor.*) how to turn the youths to virtue. We cannot purchase a faithful friend for money.

### § 136. *Verbs in -ε (τί-θη-μι, ΘΕ-):*

1. *ἵ-η-μι* (stem 'E-), *to send*. Many forms of this verb are found only in composition.

ACTIVE.	
Pres.	Ind. ἵημι, ἵης, ἵησι(ν); ἵετον; ἵεμεν, ἵετε, ἱᾶσι(ν) or ἱεῖσι(ν). Subj. ἰῶ, ἱῆς, ἱῆ; ἱῆτον; ἰῶμεν, ἱῆτε, ἰῶσι(ν); ἀφίῶ, ἀφίῆς, ἀφίῆ (ἀφίη in Xen.), etc. Imp. (ἱεθι), ἱε, ἱετω, etc. Inf. ἱέναι. Part. ἱείς, ἱεῖσα, ἱέν.
Impf.	Ind. ἰουν (from ἸΕΩ), ἀφίουν or ἡφίουν (seldom ἱεῖν), ἱεῖς, ἱε; ἱετον, ἱετην; ἵεμεν, ἵετε, ἱεσαν. Opt. ἱείην.
Perf. Aor. II.	εἶκα. — Plup. εἶκειν. — Fut. ἥσω. — Aor. I. ἥκα (§ 131, 2). Ind. Sing. is supplied by Aor. I. (§ 131, 2); Dual εἶτον, εἶτην; Plur. εἵμεν, καθεῖμεν, εἶτε, ἀνεῖτε, εἶσαν, ἀφείσαν. Subj. ῶ, ῆς, ἀφῶ, ἀφῆς, etc. Opt. εἶην, εἶης, εἶη; εἶτον, εἶτην; εἵμεν, εἶτε, εἶεν. Imp. ἕς, ἀφες, ἔτω; ἔτον, ἔτων; ἔτε, ἔτωσαν and ἔντων. Inf. εἶναι, ἀφεῖναι. — Part. εἶς, εἶσα, ἔν, Gen. ἔντος, εἰσης, ἀφέντος.
REMARK. On the Aug. of ἀφίημι, see § 91, 3.	
MIDDLE.	
Pres.	Ind. ἵεμαι, ἵεσαι, ἵεται, etc. Subj. ἰῶμαι, ἀφιῶμαι, ἱῆ, ἀφίῆ, etc. Imp. ἵεσο or ἰον. Inf. ἵεσθαι. Part. ἱέμενος, -η, -ον.
Impf.	ἱέμην, ἵεσο, etc. Opt. ἰοίμην (ἱεῖμην), ἰοῖο, ἀφιοῖο, etc.
Aor. II.	Ind. εἵμην εἶσο, ἀφείσο εἶτο, ἀφείτο εἵμεθα, etc. Subj. ὦμαι, ἀφῶμαι, ῆ, ἀφῆ, ἦται, ἀφῆται Opt. προοίμην, -οῖο, -οῖτο, -οίμεθα, etc. Imp. οὔ, ἔσθω, etc. Inf. ἔσθαι. Part. ἕμενος, -η, -ον.
Perf.	εἵμαι, μεθεῖμαι, Inf. εἶσθαι, μεθεῖσθαι. — Plup. εἵμην, εἶσο, ἀφείσο, etc. — Fut. ἥσομαι. — Aor. I. ἡκάμην only in Ind. and seldom.
PASSIVE.	
Aor. I. εἶθην, Part. ἐθείς. — Fut. ἐθήσομαι. — Verb. Adj. ἐτός, ἐτέος (ἄφετος).	

### § 137. *Εἶμί* (stem 'ΕΞ-), *to be*, and *Εἶμι* (stem 'Ι-), *to go*.

PRESENT.					
Ind. S. 1.	εἶμί, to be	Subj. ὦ	Ind. 1.	εἶμι, to go	Subj. ἰῶ
2.	εἶ	ῆς	2.	εἶ	ἵης
3.	εἶσί(ν)	ῆ	3.	εἶσι(ν)	ἵη
D. 2.	ἐστόν	ῆτον	D. 2.	ἵτον	ἵητον
3.	ἐστόν	ῆτον	3.	ἵτον	ἵητον
P. 1.	ἐσμέν	ῶμεν	P. 1.	ἵμεν	ἵωμεν
2.	ἐστέ	ῆτε	2.	ἵτε	ἵητε
3.	εἶσι(ν)	ῶσι(ν)	3.	ἵας (ν)	ἵωσι(ν)

Imp. S. 2.	ἴσθι	Inf. εἶναι	Imp.	ἴθι, πρόσθι, seldom πρόσθι	Inf. ἵεναι
3.	ἔστω	Part. ὦν, οὔσα, ὄν			Part. ἰών, ἰού- σα, ἰόν
D. 2.	ἔστον		3.	ἴτω, προσίτω	Gen. ἰόντος, ἰούσης.
3.	ἔστων	G. ὄντος, οὔσης	D. 2.	ἴτον	
P. 2.	ἔστε		3.	ἴτων	
3.	ἔστωσαν, seldom ἔστων (more seldom ὄντων)		P. 2.	ἴτε	
			3.	ἴτωσαν or ἰόντων	

IMPERFECT.

Ind.		Opt.	Ind.		Opt.
S. 1.	ἦν, <i>I was</i>	εἶην	S. 1.	ἦεν or ἦα, <i>I went</i>	ἵοιμι or ἰοίην
2.	ἦσθα	εἶης	2.	ἦεις, us'y ἦειςθα	ἵοις
3.	ἦν	εἶη	3.	ἦει	ἵοι
D. 2.	ἦστον (ἦτον)	εἶητον	D. 2.	ἦειτον, us'y ἦτον	ἵοιτον
3.	ἦστην (ἦτην)	εἶήτην	3.	ἦείτην, “ ἦτην	ἵοίτην
P. 1.	ἦμεν	εἶημεν (εἶμεν)	P. 1.	ἦιμεν, “ ἦμεν	ἵοιμεν
2.	ἦστε (ἦτε)	εἶητε (εἶτε)	2.	ἦειτε, “ ἦτε	ἵοιτε
3.	ἦσαν	εἶησαν and εἶεν	3.	ἦεσαν	ἵοιεν
Fut. ἔσομαι, <i>I shall be</i> , ἔσῃ or ἔσει, ἔσται, etc. — Opt. ἐσοίμην. — Inf. ἔσεσ- θαι. — Part. ἐσόμενος.					

REM. 1. On the inclination of the Ind. of εἰμί, *to be* (except the second Pers. εἶ), see § 14. In compounds, the accent is on the preposition, as far back as the general rules of accentuation permit; e. g. πάρεμι, πάρει, πάρεστι, etc., Imp. παρίσθι; but παρῆν on account of the temporal augment, παρέσται on account of the omission of ε (παρέσεται), παρῆναι like infinitives with the ending -ναι, παρῶ, -ῆς, -ῆ, etc., on account of the contraction; the accentuation of the Part. in compound words should be particularly noted; e. g. παρών, Gen. παρόντος, so also παρίων, Gen. παρίόντος.

REM. 2. The compounds of εἶμι, *to go*, follow the same rules as those of εἰμί, *to be*; hence several forms of these two verbs are the same in compounds; e. g. πάρεμι, πάρει and πάρεισι (third Pers. Sing. of εἶμι and third Pers. Pl. of εἰμί); but Inf. παρίεναι, Part. παρίων.

REM. 3. The Pres. of εἶμι, *to go*, particularly the Ind., also the Inf. and Part., among the Attic prose-writers, has almost always a Future signification, *I shall or will go, or come*. Hence the Pres. is supplied by ἔρχομαι (§ 126, 2).

LXXII. Vocabulary.

*Απειμι, <i>to be away, or absent.</i>	δῆθεν, <i>namely, forsooth,</i>	ἐφίημι, <i>to send up to;</i>
ἀπειμι, <i>to go away.</i>	scilicet.	<i>mid. w. gen., send one-</i>
ἀρκέομαι, <i>w. pass. aor., to satisfy oneself, be contented, w. dat.</i>	εἰς-εἶμι, <i>to go, or come into.</i>	<i>self or one's thoughts</i>
ἀφίημι, <i>to let go, give up, neglect.</i>	ἐμβροχίζω, <i>to drive into the net or snare, en-</i>	<i>after anything, i. e. de-</i>
βιώω, <i>to live.</i>	snare.	<i>sire.</i>
δεόν, -οντος (from δεῖ), <i>τό, that which is owed, duty.</i>	ἐξ-ίημι, <i>to let or send out; of rivers, empty itself.</i>	καθίημι, <i>to let down, lay.</i>
	ἔπειτα, <i>afterwards, then,</i>	κάπρος, -ον, ὄ, <i>a wild boar.</i>
	hereafter.	καρτερός, -ά, -όν, <i>strong,</i>
		<i>large.</i>
		κραυγή, -ῆς, ἡ, <i>a cry, a shout.</i>

λίθος, -ου, ὁ, a stone.	πέδη, -ης, ἡ, a fetter.	acc., to revenge oneself
μεθίημι, to let go, give up, neglect.	πλεονάκις, oftener.	on. [known.]
παρασκευάζω, to prepare; mid., to prepare oneself.	πρός-εἰμι, to go to, approach.	φανερός, -ά, -όν, evident, χιών, -όνος, ἡ, snow.
παρίημι, to let pass, loosen.	στόμα, -ατος, τό, the mouth.	ὥς, Attic for εἰς (with per- sons).
	τιμωρέω, to help; mid. w.	

Οἱ ἀγαθοὶ οὐ διὰ τὸν ὕπνον μεθιᾶσι τὰ δέοντα πράττειν. Ἀφείς τὰ φανερά μὴ δίδωκε τὰ ἀφανῆ. Πολλοὶ ἀνθρώποι ἐφίενται πλούτου.<sup>1</sup> Πέδας λέγουσιν εἰς τὸν Ἑλλήσποντον καθεῖναι Ξέρξην τιμωρούμενον δῆθεν τὸν Ἑλλήσποντον. Οὐτ' ἐκ χειρὸς μεθέντα καρτερὸν λίθον ῥῶον<sup>2</sup> κατασχεῖν, οὐτ' ἀπὸ γλώττης λόγον. Ἡρακλῆς τὸν Ἑρμάνθιον κάπρον διώξας μετὰ κραυγῆς εἰς χίονα πολλὴν παρειμένον ἐνεβρόχισεν. Ὁ Νεῖλος ἐξίησιν εἰς τὴν θάλατταν ἐπτὰ στόμασιν. Ἄττα<sup>3</sup> ἔπειτ' ἔσται, ταῦτα θεοῖς μέλει. Εἰ θνητὸς εἶ, βέλτιστε,<sup>4</sup> θνητὰ καὶ φρόνει. Μένυσο<sup>5</sup> νέος ὢν, ὥς γέρων ἔση ποτέ. Δίκαιος ἴσθ', ἵνα καὶ δικαίω τύχης.<sup>6</sup> Βίας παρούσης οὐδὲν ἰσχύει νόμος. Εὐδαίμων εἶην καὶ θεοῖς φίλος. Ἀλέξανδρος εἶπεν<sup>7</sup>. Εἰ μὴ Ἀλέξανδρος ἦν, Διογένης ἂν ἦν. Βιώσθ<sup>8</sup> ἀρκούμενος τοῖς παροῦσι, τῶν ἀπόντων οὐκ ἐφίεμενος. Καὶ νεότης καὶ γῆρας<sup>9</sup> ἄμφω καλὰ ἔστων. Οἱ ἀνθρώποι εὐδαιμονεῖν δύνανται, κἂν πένητες ᾧσιν. Ἀλήθειά σοι παρέστω. Ἰωμεν, ὦ φίλοι. Φεῦγε διχοστασίας καὶ ἔριν, πολέμου προσιόντος. Ἐπεὶ ἡ Μανδάνη παρεσκευάζετο ὥς ἀπιοῦσα πάλιν πρὸς τὸν ἄνδρα, ὃ Ἀστυάγης ἔλεγε πρὸς τὸν Κῦρον· ὦ παῖ, ἦν μένης παρ' ἐμοί, πρῶτον μὲν, ὅταν βούλῃ εἰσεῖναι ὥς ἐμέ, ἐπὶ σοὶ ἔσται,<sup>10</sup> καὶ χάριν σοι μᾶλλον ἔξω, ὅσῳ ἂν πλεονάκις εἰσῆς ὥς ἐμέ. Ἐπειτα δὲ ἵπποις τοῖς ἐμοῖς χρήσῃ, καί, ὅταν ἀπῆς, ἔχων ἅπει οὓς ἂν αὐτὸς ἐθέλῃς ἵππους.

The good (man) will never omit to do his duty. Many strive after (ἐφίεσθαι, *w. gen.*) the unknown, while they neglect (*part. aor.*) the known. Xerxes laid fetters on the Hellespont. Let not a man be a friend to me with the tongue (*dat.*), but in reality. Be just, that you may also obtain justice. The friend cares for the friend, even though he is absent. When the enemies came into the town, the citizens fled. Go in, O boy! The soldiers should all go away from the town. Two armies came into the town.

<sup>1</sup> § 158, 3. (b).<sup>2</sup> § 52, 10.<sup>3</sup> § 62.<sup>4</sup> § 52, 1.<sup>5</sup> § 122, 11.<sup>6</sup> § 121, 16.<sup>7</sup> § 126, 7.<sup>8</sup> § 142, 9.<sup>9</sup> § 39, Rem.<sup>10</sup> εἶναι ἐπὶ τινι, to be in the power of any one.

§ 138. II. Verbs in -μι which annex the Syllable νν̄ or ν̄ to the Stem-vowel and append to this the Personal-endings.

Formation of the Tenses of Verbs whose Stem ends with α, ε, ο, or with a Consonant.

A. Verbs whose Stem ends with α, ε or ο.

Voice.	Tenses.	a. Stem in α.	b. Stem in ε.	c. Stem in ο (ω).
Act.	Pres.	σκεδά-νν̄-μι <sup>1</sup>	κορέ-νν̄-μι <sup>1</sup>	στρώ-νν̄-μι <sup>1</sup>
	Impf.	ἐ-σκεδά-νν̄-ν <sup>1</sup>	ἐ-κορέ-νν̄-ν <sup>1</sup>	ἐ-στρώ-νν̄-ν <sup>1</sup>
	Perf.	ἐ-σκέδᾱ-κα	κε-κόρε-κα	ἐ-στρω-κα
	Plup.	ἐ-σκεδᾶ-κειν	ἐ-κε-κορέ-κειν	ἐ-στρώ-κειν
	Fut.	σκεδᾶ-σῶ, Att. σκεδῶ, -ᾱς, -ᾱ	κορέ-σῶ, Att. κορῶ, -εῖς, -εῖ	στρώ-σω
	Aor.	ἐ-σκέδᾱ-σα	ἐ-κόρε-σα	ἐ-στρω-σα
Mid.	Pres.	σκεδά-νν̄-μαι	κορέ-νν̄-μαι	στρώ-νν̄-μαι
	Impf.	ἐ-σκεδα-νν̄-μην	ἐ-κορε-νν̄-μην	ἐ-στρω-νν̄-μην
	Perf.	ἐ-σκέδα-σ-μαι	κε-κόρε-σ-μαι	ἐ-στρω-μαι
	Plup.	ἐ-σκεδᾶ-σ-μην	ἐ-κε-κορέ-σ-μην	ἐ-στρώ-μην
	Fut.		κορέ-σ-ομαι	
	Aor. F. Pf.		ἐ-κορε-σ-άμην κε-κορέ-σ-ομαι	
Pass.	Aor.	ἐ-σκεδᾶ-σ-θην	ἐ-κορέ-σ-θην	ἐ-στρώ-θην
	Fut.	σκεδα-σ-θήσομαι	κορε-σ-θήσομαι	στρω-θήσομαι
Verbal Adj.		σκεδα-σ-τός σκεδα-σ-τέος	κορε-σ-τός κορε-σ-τέος	στρω-τός στρω-τέος.

B. Verbs whose Stem ends with a Consonant.

Pres.	ὀλ-λῦ-μι, <sup>2</sup> <i>perdo</i>	ὀλ-λῦ-μαι, <i>pereo</i>	ὀμ-νῦ-μι <sup>2</sup>	ὀμ-νῦ-μαι
Impf.	ὠλ-λῦ-ν <sup>2</sup>	ὠλ-λῦ-μην	ὠμ-νῦ-ν <sup>2</sup>	ὠμ-νῦ-μην
Perf. I.	ὀλ-ώλε-κα (ὈΛΕΩ), <i>perdidī</i> , § 89.		ὀμ-ώμο-κα (ὈΜΟΩ), § 89.	ὀμ-ώμο-μαι
Perf. II.	ὀλ-ωλ-α, <i>perii</i>			
Plup. I.	ὀλ-ωλέ-κειν, <i>perdideram</i>		ὀμ-ωμό-κειν	ὀμ-ωμό-μην
Plup. II.	ὀλ-ώλ-ειν, <i>perieram</i>			
Fut.	ὀλ-ῶ, -εῖς, -εῖ	ὀλ-οῦμαι, -εῖ	ὀμ-οῦμαι, -εῖ	
Aor. I.	ὠλε-σα	A. II. ὠλ-όμην	ὠμο-σα	ὠμο-σάμην
			A. I. P. ὠμό-σ-θην et ὠμόθην	
			I. F. P. ὠμο-σ-θήσομαι.	

REMARK. Ὀλλυμι comes by assimilation from ὀλ-ννμι. For an example of a stem-ending with a mute, see δείκνυμι above, under the paradigms (§ 133). The Part. Perf. Mid. or Pass. of ὀμνυμι is ὀμωμοσμένοι. The remaining forms of the Perf. and Plup. commonly omit the σ among the Attic writers; e. g. ὀμώμοται, ὀμώμοτο.

<sup>1</sup> And σκεδα-ννῶ, ἐσκεδᾶ-ννυον — κορε-ννῶ, ἐκορέ-ννυον — στρω-ννῶ, ἐ-στρώ-ννυον (always ῥ).

<sup>2</sup> And ὀλλῦ-ω, ὠλλυ-ον — ὀμνῦ-ω, ὠμνυ-ον (always ῥ).

## SUMMARY OF THE VERBS BELONGING HERE.

The Stem ends:

## § 139. A. In a Vowel and assumes -νν̄.

(a) Verbs whose Stem ends in α.

1. *μῆρά-νν̄-μι*, to mix, Fut. *μῆράσω*, Att. *μῆρῶ*; Aor. *ἐμέρασα*; Perf. *κέκραχα*; Perf. Mid. or Pass. *κέκραμαι*; Aor. Pass. *ἐκράσθην*, also *ἐκεράσθην*.—Mid.

2. *κρεμά-νν̄-μι*, to hang, Fut. *κρεμάσω*, Att. *κρεμῶ*; Aor. *ἐκρέμασα*; Mid. or Pass. *κρεμάννυμαι*, I hang myself or am hung (but *κρέμαμαι*, to hang, Intrans., § 135, 5); Fut. Pass. *κρεμασθήσομαι*; Aor. *ἐκρεμάσθην*, I was hung, or I hung, Intrans.

3. *πετα-νν̄-μι*, to spread out, expand, open, Fut. *πετάσω*, Att. *πετώ*; Perf. Mid. or Pass. *πέπτᾰμαι*; Aor. Pass. *ἐπετάσθην* (Syncope, § 117, 1).

4. *σκαδά-νν̄-μι*, to scatter, Fut. *σκαδάσω*, Att. *σκαδῶ*; Perf. Mid. or Pass. *ἐσκάδασμαι*; Aor. Pass. *ἐσκαδάσθην*.

(b) Verbs whose Stem ends in ε.

1. *ἔ-νν̄-μι*, to clothe, in prose *ἀμφιέννυμι*, Impf. *ἀμφιέννυν* without Aug.; Fut. *ἀμφιέσω*, Att. *ἀμφιω*; Aor. *ἡμφίεσα*; Perf. Mid. or Pass. *ἡμφίεσμαι*, *ἡμφίεσαι*, *ἡμφίεσται*, etc., Inf. *ἡμφιέσθαι*; Fut. Mid. *ἀμφιέσομαι*, Att. *ἀμφιούμαι*.—Aug., § 91, 3.

2. *ζέ-νν̄-μι*, to boil, Trans., Fut. *ζέσω*; Aor. *ἔξεσα*; Perf. Mid. or Pass. *ἔξεσμαι*; Aor. Pass. *ἐξέσθην*.—(*ζέω*, on the contrary, is usually intransitive).

3. *χορέ-νν̄-μι*, to satisfy, satiate, Fut. *χορέσω*, Att. *χορῶ*; Aor. *ἐχόρεσα*; Perf. Mid. or Pass. *κεχόρεσμαι*; Aor. Pass. *ἐχορέσθην*.—Mid.

4. *σβέ-νν̄-μι*, to extinguish, Fut. *σβέσω*; first Aor. *ἔσβεσα*, I extinguished; second Aor. *ἔσβην*, I ceased to burn, went out; Perf. *ἔσβηκα*, I have ceased to burn.—Mid. *σβέννυμαι*, to cease to burn, Perf. Mid. or Pass. *ἔσβεσμαι*; Aor. Pass. *ἐσβέσθην*. No other verb in -νν̄μι has a second Aorist.

5. *στορέ-νν̄-μι*, to spread out, abbreviated form *στόρνυμι*, Fut. *στορέσω*, Att. *στορῶ*; Aor. *ἐστόρεσα*. The other tenses are formed from *στρώννυμι*, viz. *ἔστρωμαι*, *ἐστρώθην*, *στρωτός*. See § 138, A, c.

(c) Verbs in ο, with the ο lengthened into ω.

1 ζώ-νῦ-μι, to gird, Fut. ζώσω; Aor. ἔζωσα; Perf. Mid. or Pass. ἔζωσμαι (§ 95).—Mid.

2. ῥώ-νῦ-μι, to strengthen, Fut. ῥώσω; Aor. ἔρῶσα; Perf. Mid. or Pass. ἔρῶμαι, Imp. ἔρῶσο, farewell, Inf. ἔρῶσθαι; Aor. Pass. ἔρῶσθην (§ 95).

3. στρώ-νῦ-μι, to spread out, Fut. στρώσω; Aor. ἔστρωσα, etc. See στορέννυμι and § 138, A, c.

4. χρώ-νῦ-μι, to color, Fut. χρώσω; Aor. ἔχρωσα; Perf. Mid. or Pass. κέχρωμαι.

§ 140. B. In a Consonant and assumes -νῦ (see δείκ-νῦ-μι, § 133).

1. ἄγ-νῦ-μι, to break, Fut. ἄξω; Aor. ἔαξα, Inf. ἄξαι; second Perf. ἔαγα, I am broken; Aor. Pass. ἔαγην (Aug., § 87, 4).—Mid.

2. εἶργ-νῦ-μι (or εἶργω), to shut in, Fut. εἶρξω; Aor. εἶρξα. (But εἶργω, εἶρξω, εἶρξα, to shut out, etc.).

3. ζεύγ-νῦ-μι, to join, Fut. ζεύξω; Aor. ἔζευξα; Perf. Mid. or Pass. ἔζευγμαι; Aor. Pass. ἔζεύχθην, more frequently ἔζυγην.

4. μίγ-νῦ-μι, to mix, Fut. μίξω; Aor. ἔμιξα, μῖξαι; Perf. μέμιχα; Perf. Mid. or Pass. μέμιγμαι; Aor. Pass. ἐμίχθην, more frequently ἐμίγην; Fut. Perf. μεμίξομαι.

5. οἶγ-νῦ-μι or οἶγω, prose ἀνοίγνυμι, ἀνοίγω, to open, Impf. ἀνέωγον; Fut. ἀνοίξω; Aor. ἀνέωξα, ἀνοῖξαι; first Perf. ἀνέωχα, I have opened; second Perf. ἀνέωγα, I stand open, instead of which Att. ἀνέωγμαι; Aor. Pass. ἀνεώχθην, ἀνοιχθῆναι (Aug., § 87, 6).

6. ὀμόργ-νῦ-μι, to wipe off, Fut. ὀμόρξω; Aor. ὤμορξα.—Mid.

7. ὄρ-νῦ-μι, to rouse, Fut. ὄρσω; Aor. ὠρσα; Mid. ὄρνυμαι, to rouse one's self, Fut. ὀροῦμαι; Aor. ὠρόμην.

8. πηγ-νῦ-μι, to fix, fasten, Fut. πηξω; Aor. ἔπηξα; first Perf. πέπηχα, I have fastened; second Perf. πέπηγα, I stand fast, Mid. πήγνυμαι, I stick fast; Perf. πέπηγμαι, I stand fast; Aor. Pass. ἐπάγην.—Mid.

9. ῥηγ-νῦ-μι, to tear, break, Fut. ῥήξω; Aor. ἔρῳξα; second Perf. ἔρῳγα, I am broken, rent; Aor. ἔρῳάγην; Fut. Pass. ῥάγῃσομαι.

### LXXIII. Vocabulary.

Ἀηδής, -ές, unpleasant,	join again; of an army,	ἀπο-σβέννυμι, to quench.
disgusting.	set out again.	βδελυγμία, -ας, ἡ, dislike
ἀνα-ζεύγνυμι, to yoke, or	ἀνα-καίω, to burn, kindle.	disgust.

διαβρῆγγνυμι, to break asunder, tear in pieces, tear away.	κατίλλω, to chatter, prattle. [light.	gether, make coagulate, compose.
ἐγκαλλωπίζομαι, to be proud of, make a display.	λύχνος, -ου, ὁ, a lamp, a rich, tender.	φύσημα, -ατος, τό, breath. φῶς, φωτός, τό, light.
ἐξ-όλλυμι, to ruin utterly.	στυγέω, to hate.	χόλος, -ου, ὁ, ill-will, anger. [jury
ζεύγνυμι, to yoke, join.	συνπῆγγνυμι, to join together.	ψευδόρκειον, -ου, τό, perjury. ψεύδορκος, -ου, perjured.

Τῶν βρωμάτων τὰ ἥδιστα,<sup>1</sup> ἕαν τις προσφέρῃ, πρὶν ἐπιθυμεῖν, ἀηδὴ φαίνεται, κεκορεσμένοις δὲ καὶ βδελυγμίαν παρέχει. Τῷ αὐτῷ φυσήματι τὸ μὲν πῦρ ἀνακαύσεως ἄν, τὸ δὲ τοῦ λύχνου φῶς ἀποσβέσειας. Οἱ Ἀθηναῖοι μετὰ πάσης τῆς δυνάμεως ἐπὶ τοὺς Πέρσας ἀνέξενσαν. Μὴ δαιμόνων χόλον ὄρησιν. Ἡ ὕβρις πολλὰ ἤδη τῶν ἀνθρώπων ἀπώλεσεν ἔργα. Εἰ μὴ φυλάξεις μικρὸν, ἀπολείς τὰ μεῖζονα. Οἱ πολέμιοι ὤμοσαν τὰς συνθήκας φυλάξαι. Ξενοφάνης ἔλεγε, τὴν γῆν ἐξ ἀέρος καὶ πυρὸς συμπαῖναι. Σωκράτης, ἰδὼν<sup>2</sup> Ἀντισθένη τὸ διεβρωγὸς ἱματίου μέρος ἀεὶ ποιοῦντα φανερόν. Οὐ πάύσῃ, ἔφη, ἐγκαλλωπιζόμενος ἡμῖν; Ψεύδορκον στυγεῖ θεὸς, ὅστις ὁμεῖται. Ζεὺς ἀνδρὶ ἐξολέσειεν Ὀλύμπιος, ὃς τὸν ἐταῖρον μαλθακὰ κατίλλων ἐξαπατᾷ ἐθέλει.

Boil (*aor.*) the water, O boy! The garment is torn. The milk is curdled (*συνπῆγγνυμι*, *perf.* 2). The doors are open. The wine was mixed (*aor.*) with water (*dat.*). The goblet is broken to pieces. The light is extinguished. The soldiers will again set out against the enemies. Swear (*subj. aor.*) not without reason. Haughtiness will ruin you all. Extinguish (*aor.*) the light. The women in sorrow (sorrowing) tore (*aor. mid.*) their garments.

## § 141. Inflection of the two forms of the Perfect, κεῖμαι and ἤμαι.

(a) Κεῖμαι, to lie down.

Κεῖμαι, properly, *I have laid myself down, I am lain down*, hence, *I lie down*, is a Perf. form without reduplication.

<i>Perf.</i>	Ind. κεῖμαι, κεῖσαι, κεῖται, κείμεθα, κεῖσθε, κεῖνται; Subj. κέωμαι, κέη, κήται, etc.; Imp. κεῖσο, κείσθω, etc.; Inf. κείσθαι; Part. κείμενος.
<i>Plup.</i>	Ind. ἐκέιμην, ἐκεισο, ἐκειτο, third Pers. Pl. ἐκειντο; Opt. κεοίμην, κέοιο, κέοιτο, etc.
<i>Fut.</i>	κεῖσομαι.

Compounds, ἀνέκειμαι, κατάκειμαι, κατάκεισαι, etc.; Inf. κατακεῖσθαι; Imp. κατάκεισο, ἔγκεισο.

(b) Ἦμαι, to sit.

1. Ἦμαι, properly, *I have seated myself, I have been seated*, hence *I sit*, is a Perf. form of the Poet. Aor. Act. εἶσα, to set, to establish. The stem is ἩΔ- (comp. ἤσ-ται instead of ἤδ-ται [according to § 8 1.] and the Lat. *sed-eo*).

*Perf.* | *Indl.* ἤμαι, ἦσαι, ἦσται, ἤμεθα, ἦσθε, ἦνται;  
*Imp.* ἦσο, ἦσθω, etc.; *Inf.* ἦσθαι; *Part.* ἦμενος.  
*Plup.* | ἤμην, ἦσο, ἦστο, ἤμεθα, ἦσθε, ἦντο.

2. In prose, the compound *κάθημαι*, is commonly used instead of the simple. The inflection of the compound differs from that of the simple, in never taking σ in the third Pers. Sing. Perf., nor in the Plup., except when it has the temporal Augment:

*Perf.* | *Indl.* κάθημαι, κάθησαι, κάθηται, etc.; *Subj.* κάθωμαι, κάθη, κάθηται, etc.; *Imp.* κάθησο, etc.; *Inf.* καθῆσθαι; *Part.* καθήμενος.  
*Plup.* | ἐκαθήμην and ἐκαθήμην, ἐκάθησο and καθῆσο, ἐκάθητο and καθῆτο, etc.; *Opt.* καθοίμην, κάθοιο, κάθοιτο, etc.

REMARK. The defective forms of ἤμαι are supplied by ἐξεσθαι or ἔξεσθαι (prose καθέξεσθαι, καθίζεσθαι).

§ 142. *Verbs in -ω, which follow the analogy of Verbs in -μι, in forming the second Aor. Act. and Mid.*

1. Several verbs with the characteristic α, ε, ο, υ, form a second Aor. Act. and Mid., according to the analogy of verbs in -μι, since, in this tense, they omit the mode-vowel, and hence append the personal-endings to the stem. But all the remaining forms of these verbs are like verbs in -ω.

2. The formation of this second Aor. Act., through all the modes and participials, is like that of the second Aor. Act. of verbs in -μι. The characteristic-vowel is in most cases lengthened, as in ἔστην, viz. ᾱ and ε into η, ο into ω, ι and υ into ῖ and ῡ. This lengthened vowel remains, as in ἔστην, throughout the Ind., Imp. and Inf. The Imp. ending -ηθι in verbs whose characteristic-vowel is α, in composition is abridged into ᾱ; e. g. *πρόβα* instead of *πρόβηθι*.

Modes and Persons.	a. Characteris. α BA-Ω, βαίνω, to go.	b. Characteris. ε ΣBE-Ω, σβέννυμι, to extinguish.	c. Characteris. ο ΓNO-Ω, γινώσκω, to know.	d. Charac. υ δύ-ω, to wrap up.
Ind. S. 1.	ἔ-βη-ν, I went	ἔσβην, I ceased	ἔγνων, I knew	ἔδυν, to go
2.	ἔ-βη-ς	ἔσβης [to burn	ἔγνως	ἔδως [in or
3.	ἔ-βη	ἔσβη	ἔγνω	ἔδω [under
D. 2.	ἔ-βη-τον	ἔσβητον	ἔγνωτον	ἔδωτον
3.	ἔ-βῆ-την	ἔσβήτην	ἔγνώτην	ἔδωτην
P. 1.	ἔ-βη-μεν	ἔσβημεν	ἔγνωμεν	ἔδωμεν
2.	ἔ-βη-τε	ἔσβητε	ἔγνωτε	ἔδωτε
3.	ἔ-βη-σαν (Poet. ἔβαν)	ἔσβησαν	ἔγνωσαν (Poet. ἔγνων)	ἔδωσαν (Poet. ἔδυν)
Subj. S.	βῶ, βῆς, βῆ <sup>1</sup>	σβῶ, -ῆς, -ῆ <sup>1</sup>	γνῶ, γνῶς, γνῶ <sup>1</sup>	δύω, -ης, -ῆ <sup>1</sup>
D.	βῆτον	σβῆτον	γνῶτον	δύητον
P.	βῶμεν, -ῆτε, -ῶσι(ν)	σβῶμεν, -ῆτε, -ῶσι(ν)	γνῶμεν, -ῶτε, -ῶσι(ν)	δύωμεν, -ῆτε, -ῶσι(ν)

<sup>1</sup> Compounds, e. g. ἀναβῶ, ἀναβῆς, etc.; ἀποσβῶ; διαγνῶ; ἀναδύω.

Opt. S. 1.	βαίην	σβείην	γνοίην	
2.	βαίης	σβείης	γνοίης	
3.	βαίη	σβείη	γνοίη	
D. 2.	βαίητον et -αῖτον	σβείητον et -εῖτον	γνοίητον et -οῖτον	
3.	βαίήτην et -αίτην	σβείήτην et -εῖτην	γνοίήτην et -οῖτην	
P. 1.	βαίημεν et -αῖμεν	σβείημεν et -εῖμεν	γνοίημεν et -οῖμεν	
2.	βαίητε et -αῖτε	σβείητε et -εῖτε	γνοίητε et -οῖτε	
3.	βαίεν (seldom βαίησαν).	σβείεν	γνοίεν (rarely γνοίησαν).	
Imp. S.	βῆθι, -ήτω <sup>1</sup>	σβῆθι, -ήτω <sup>1</sup>	γνώθι, -ώτω <sup>1</sup>	δύθι, -ύτω <sup>1</sup>
D. 1.	βῆτον, -ήτων	σβῆτον, -ήτων	γνώτον, -ώτων	δύτον, -ύτων
P. 2.	βῆτε	σβῆτε	γνώτε	δύτε
3.	βήτωσαν and βάντων	σβήτωσαν and σβέντων	γνώτωσαν and γνόντων	δύτωσαν et δύντων
Inf.	βῆναι	σβῆναι	γνῶναι	δύναι
Part.	βάς, -ᾶσα, -άν G. βάντος	σβείς, -εῖσα, -έν G. σβέντος	γνούς, -οῦσα, -όν G. γνόντος	δύς, -ῦσα, -ύν G. δύντος.

REMARK. The Opt. form δύν, instead of δύνην, is not found in the Attic dialect, but in the Epic. In the Common language, the second Aor. Mid. is formed in only a very few verbs; e. g. πέτομαι (§ 125, 23), πρίασθαι, to buy (§ 135, p. 165).

Summary of Verbs with a second Aor. like Verbs in -μι.

Besides the verbs mentioned above, some others have this form:

1. διδράσκω, to run away (§ 122, 6), Aor. (ΔΡΑ-) ἔδρᾱν, -ᾶς, -ᾶ, -ᾶμεν, -ᾶτε, -ᾶσαν, Subj. δρῶ, δρᾶς, δρᾶ, δρᾶτον, δρῶμεν, δρᾶτε, δρῶσι(ν), Opt. δραίην, Imp. δρᾶθι, -άτω, Inf. δρᾶναι, Part. δρᾶς, -ᾶσα, -άν.

2. πέτομαι, to fly (§ 125, 23), Aor. (ΠΤΑ-) ἔπτην, Inf. πτῆναι, Part. πτᾶς; Aor. Mid. ἐπτάμην, πτάσθαι.

3. σκέλλω or σκελέω, to dry, make dry, second Aor. (ΣΚΛΑ-) ἔσκλην, to wither (Intrans.), Inf. σκλήναι, Opt. σκλαίην (§ 117, 2).

4. φθά-νω, to come before, anticipate (§ 119, 5), second Aor. ἔφθην, φθῆναι, φθᾶς, φθῶ, φθαίην.

5. καίω, to burn, Trans. (§ 116, 2), second Aor. (ΚΑΕ-) ἐκάην,\* I burned, Intrans.; but first Aor. ἔκαυσα, Trans.

6. ῥέω, to flow (§ 116, 3), Aor. (ΡΤΕ-) ἔρῳην,\* I flowed.

7. χαίρω, to rejoice (§ 125, 24), Aor. (ΧΑΡΕ-) ἐχᾶρην.\*

8. ἀλίσκομαι, to be taken, Aor. (ΑΛΙΟ-) ἤλων and ἐᾶλων (§ 122, 1).

9. βίωω, to live, second Aor. ἐβίων, Subj. βιώ, -ῶς, -ῶ, etc., Opt. ιώην (not βιοίην, as γνοίην, to distinguish it from Opt. Impf. βιοιην), Inf. βιῶναι, Part. βιούς; but the Cases of the Part. βιούς are supplied by the first Aor. Part. βιώσας. Thus, ἀνεβίων, I came

<sup>1</sup> Compounds, e. g. ἀνάβηθι, ἀνάβα, ἀνάβητε; ἀπόσβηθι; διάγνωθι; ἀνύδωθι

\* These are strictly Pass. Aorists, though they have an Act. Intrans. signification.—Tr.

to life again, from ἀναβιώσκειν.—The Pres. and Impf. of βίωω are but little used by the Attic writers; instead of these, they employ the corresponding tenses of ζῶ, which, on the contrary, borrows its remaining tenses from βίωω; thus, Pres. ζῶ; Impf. ἔζων (§ 97, 3); Fut. βιώσομαι; Aor. ἐβίων; Perf. βεβίωκα; Perf. Pass. βεβίωται, Part. βεβιωμένος.

10 φῶω, to bring forth, produce, second Aor. ἔφυν, I was produced, born, I sprung up, arose, was, φῦναι, φvs, Subj. φνω (Opt. wanting in the Attic dialect); but the first Aor. ἔφυνσα, I produced, Fut. φύσω, I will produce. The Perf. πέφυνκα, also has an intransitive sense, and also the Pres. Mid. φύομαι, and the Fut. φύσομαι.

§ 143. *Οἶδα* (stem *ΕΙΔ*., to see), I know.

PERFECT.

Ind. S. 1.	<i>οἶδα</i>	Subj. <i>εἰδῶ</i>	Imp. <i>ἴσθι</i>	Inf. <i>εἰδέναι</i>
2.	<i>οἶσθα</i>	<i>εἰδῆς</i>		
3.	<i>οἶδε(ν)</i>	<i>εἰδῇ</i>	<i>ἴστω</i>	
D. 2. 3.	<i>ἴστον, ἴστον</i>	<i>εἰδῆτον, -ῆτον</i>	<i>ἴστον, ἴστων</i>	
P. 1.	<i>ἴσμεν</i>	<i>εἰδῶμεν</i>		Part. <i>εἰδώς, -υῖα, -ός</i>
2.	<i>ἴστε</i>	<i>εἰδῆτε</i>	<i>ἴστε</i>	
3.	<i>ἴσασι(ν)</i>	<i>εἰδῶσι(ν)</i>	<i>ἴστωσαν</i>	

PLUPERFECT.

Ind. S. 1.	ἤδειν <sup>1</sup>	Dual	Pl. ἤδειμεν
2.	ἤδεις and -εῖσθα	ἤδειτον	ἤδειτε
3.	ἤδει(ν)	ἤδείτην	ἤδεσαν
Opt. Sing.	εἰδείην, -ης, -η; Dual εἰδείητον, -ήτην; Pl. εἰδείημεν (seldom εἰδείμεν), εἰδείητε, εἰδείην (seldom εἰδείσαν).		
Fut.	εἴσομαι, <i>I shall know.</i> —Verbal adjective, ἴστέον.		
Σύννοια, compounded of οἶδα, <i>I am conscious</i> , Inf. συνειδέναι, Imp. σύνισθι, Subj. συνειδῶ, etc.			

LXXIV. Vocabulary.

<i>Αἷμα, -ατος, τό</i> , blood.	<i>ἀπο-κρύπτω</i> , to conceal.	<i>παρα-πέτομαι</i> , to fly away.
<i>ἀκολάστως</i> , with impunity, extravagantly, licentiously.	<i>ἄχρηστος, -ον</i> , useless.	<i>πρό-οἶδα</i> , to know beforehand.
<i>ἀπο-βαίνω</i> , to go away.	<i>βοηθέω</i> , to hasten to help, assist.	<i>προσθετός, -ή, -όν</i> , or <i>πρόσθετος, -η, -ον</i> , added (by art), artificial.
<i>ἀπο-γινώσκω</i> , to reject; <i>ω. ἐμαντόν</i> , give oneself up, despair.	<i>δύω</i> , to go or sink into, put on.	<i>πτέρυξ, -γος, ἡ</i> , a wing.
<i>ἀπο-διδράσκω, w. acc.</i> , to run away from.	<i>ἐκ-πέτομαι</i> , to fly away.	<i>συγγινώσκω, w. dat.</i> , to pardon. [that.]
	<i>ἐμπίπλημί τί τινος</i> , to fill.	<i>ὥστε, w. inf. and ind.</i> , so
	<i>νεκρός, -ᾶ, -όν</i> , dead; <i>ὁ νεκρός</i> , a corpse.	

<sup>1</sup> First Pers. *ἤδη*, second *ἤδησθα*, third *ἤδη*, are considered as Attic forms.

Οἱ ἄνθρωποι τὴν ἀλήθειαν γινῶναι σπεύδουσιν. Γινῶθι σεαυτόν. Γινῶναι χαλεπὸν μέτρον. Ἡ πόλις ἐκινδύνευσεν ὑπὸ τῶν πολεμίων ἀλῶναι. Φεῦγε τοὺς ἀκολάστως βιάσαντας. Σύγγνωθί μοι, ὦ πάτερ. Λιμὸς μέγιστον ἄλγος ἀνθρώποις ἔσθ. Ὁξεῖα ἡδονὴ παραπτῶσα φθάνει. Ὁ δοῦλος ἔλαθεν<sup>1</sup> ἀποδρὰς τὸν δεσπότην. Οἱ στρατηγοὶ ἔγνωσαν<sup>2</sup> τοῖς πολίταις βοηθεῖν. Μήποτε σεαυτὸν ἀπογνῶς. Δαίδαλος ποιήσας πτέρυγας προσθετὰς ἐξέπτῃ μετὰ τοῦ Ἰκάρου. Σύλλας ἐνέπλησε τὴν πόλιν φόνον καὶ νεκρῶν, ὥστε τὸν Κεραμεικὸν<sup>3</sup> αἵματι ῥυῆναι. Οἱ πολέμιοι τὴν γῆν τεμόντες<sup>4</sup> ἀπέβησαν. Ἀχρηστον προειδέναι τὰ μέλλοντα. Οἱ ἀγαθοὶ πάντων μέτρον ἴσασιν (κνωω how) ἔχειν. Πολλοὶ ἄνθρωποι οὔτε δίκας ᾔδεσαν, οὔτε νόμους.

Go away, O boy! The whole town flowed with blood. The bird flew away. The general determined to assist the town. The father pardoned the son. Mayest thou not live licentiously! Men rejoice to know (*aor. part.*) the truth. The town was taken by the enemies. Let us not despair. The slave ran away from his master. The boy rejoiced when he saw (*aor. part.*) the bird fly away (*aor. part.*). It is well in everything to know (*how*) to observe moderation. Never praise a man, before (*πρὶν ἄν, w. subj.*) thou knowest him well. (*σαφῶς*).

### § 144. *Deponents (§ 118, Rem.), and Active Verbs whose Future has a Middle form.*

#### a. List of Deponents Middle most in use.

Ἀγωνίζομαι, to contend,	δεξιόομαι, to greet,	λαβᾶομαι, to insult,
αἰκίζομαι, to treat inju- riously,	δέχομαι, to receive,	μαντεύομαι, to prophesy,
αἰνίττομαι, to speak darkly,	διακελεύομαι, to exhort,	μαρτύρομαι, to call to wit- ness,
αἰσθάνομαι, to perceive,	δωρέομαι, to present,	μάχομαι, to fight,
αἰτιάομαι, to accuse,	ἐγκελεύομαι, to urge,	μέμφομαι, to blame,
ἀκέομαι, to heal,	ἐντέλλομαι, to command,	μηχανάομαι, to devise,
ἀκροάομαι, to hear,	ἐπικελεύομαι, to urge,	μιμέομαι, to imitate,
ἀκροβολίζομαι, to throw from afar, to skirmish,	ἐργάζομαι, to work,	μνθέομαι, to speak,
ἄλλομαι, to leap,	εὐχομαι, to pray,	μνθολογέομαι, to relate,
ἀναβιώσκομαι, to restore to life, or to live again,	ἡγέομαι, to go before,	μνκάομαι, to low,
ἀνακοινοῖομαι, to communi- cate with,	θεάομαι, to see,	ξύλεομαι, to gather wood,
ἀπεχθάνομαι, to be hated,	ἰάομαι, to heal,	ξύλίζομαι, to gather wood,
ἀπολογέομαι, to speak in defence,	ἰλῦσκομαι, to propitiate,	δδύρομαι, to mourn,
ἀράομαι, to pray,	ἱππάζομαι, to ride,	οἰωνίζομαι, to take omens by birds,
ἀσπάζομαι, to welcome,	ἰσχυρίζομαι, to exert one's strength,	δλοφύρομαι, to lament,
ἀφικνέομαι, to come,	καυχᾶομαι, to boast,	δρχέομαι, to dance,
βιάζομαι, to force,	κοινολογέομαι, to consult with,	δσφραίνομαι, to smell,
γίγνομαι, to become,	κτάομαι, to acquire,	παραιτέομαι, to entreat,
	ληΐζομαι, to plunder,	παρακελεύομαι, to urge,
	λογίζομαι, to consider,	παραμνθέομαι, to encour- age,
	λυμαίνομαι, to maltreat,	

<sup>1</sup> § 121, 13.<sup>2</sup> determined.<sup>3</sup> a place in Athens.<sup>4</sup> § 119.

παρῆρσιάζομαι, to speak freely,	σκέπτομαι, to consider,	ὑπισχνέομαι, to promise,
πέτομαι, to fly,	σταθμάομαι, to estimate (distance),	ὑποκρίνομαι, to answer,
πραγματεύομαι, to be busy,	στοχάζομαι, to aim at,	φείδομαι, to spare,
προοιμιάζομαι, to make a preamble,	στρατεύομαι, to go to war,	φθέγγομαι, to speak,
προφασίζομαι, to offer as an excuse,	στρατοπεδεύομαι, to en- camp,	φιλοφρονέομαι, to treat kindly,
πυνθάνομαι, to inquire,	τεκμαίρομαι, to limit,	χαρίζομαι, to show kindness,
σέβομαι, to reverence,	τεκταίνομαι, to fabricate,	χράομαι, to use,
	τεχνάομαι, to build,	ὠνόομαι, to buy.

b. List of Deponents Passive most in use.

ἄλaoμαι, to wander,	ἐναντιόομαι, to resist,	ἡδομαι, to rejoice,
ἄχθομαι, to be displeased,	ἐνθυμέομαι, to reflect,	κρέμαμαι, to hang,
βούλομαι, to wish,	ἐννοέομαι, to consider well,	μυσάττομαι, to loathe,
βρυχάομαι, to roar,	ἐπιμέλομαι and -έομαι, to take care,	οἶομαι, to suppose,
δέομαι, to want,	ἐπίσταμαι, to know,	προθυμέομαι, to desire,
διανοέομαι, to think,	εὐλαβέομαι, to be cautious,	σέβομαι, to reverence,
δύναμαι, to be able (Mid. Aor. only Epic),		

REMARK. ἄγαμαι, to wonder, αἰδέομαι, to reverence, ἀμείβομαι, to exchange, ἀμιλλάομαι, to contend, ἀποκρίνομαι, to answer, ἀπολογέομαι, to apologize, ἀρνέομαι, to deny, ἀνλίζομαι, to lodge, διαλέγομαι, to converse with, ἐπινόεομαι, to reflect upon, λοιδορέομαι, to reproach, μέμφομαι, to blame, ὀρέγομαι, to desire, πειράομαι, to try, προνοέομαι, to foresee, φιλοφρονέομαι, to treat kindly, and φιλοτιμέομαι, to be ambitious, have both a Mid. and Pass. form for their Aorist. Of these, ἀναμαι, αἰδέομαι, ἀμιλλάομαι, ἀρνέομαι, διαλέγομαι and φιλοτιμέομαι, are more frequently in the Pass. Aor.; on the contrary, ἀμείβομαι, ἀποκρίνομαι, ἀπολογέομαι, μέμφομαι and φιλοφρονέομαι, more frequently in the Mid. Aor.

c List of Active Verbs most in use with a Middle Future.

ἄγνοέω,* not to know,	βαίνω, to go,	δεῖσαι, to fear,
ᾄδω,† to sing,	βιώω, to live,	διδράσκω, to run away,
ἀκούω,† to hear,	βλέπω,* to see,	διώκω,* to pursue,
ἀλαλάζω,* to cry out,	βοάω,† to cry out,	ἐγκωμιάζω, to praise,
ἀμαρτάνω,† to miss,	γελάω,† to laugh.	εἰμί, to be,
ἀπαντάω,† to meet,	γηράσκω, to grow old,	ἐπαινέω,* to praise,
ἀπολαύω,† to enjoy,	γιγνώσκω, to know,	ἐπιορκέω, to perjure one's self,
ἀρπάζω,† to seize,	δάκνω, to bite,	ἐσθίω, to eat,
βαδίζω, to go,	δαρθάνω, to sleep,	

\* Also with Fut. Act., in writers of the best period.—TR.

† Also with Fut. Act., but only in the later writers. Comp. Rost. Gr. Gram., § 82, VI. D, c). The forms of the Fut. Mid., however, are to be preferred.—TR.

θαυμάζω,* to wonder,	νέω, to swim,	προσκυνέω,* to reverence,
τρέω,* to run,	οἶδα, to know,	ρέω, to flow,
θηράω, θηρεύω,* to hunt,	οἰμῶζω,* to lament,	σιγάω, to be silent,
θιγγάνω, to touch,	ὀλολύζω,* to howl,	σιωπάω,† to be silent,
θνήσκω, to die,	ὀμνυμι,† to swear,	σκώπτω, to sport,
θρώσκω, to leap,	ὁράω, to see,	σπουδάζω, to be zealous,
κάμνω, to labor,	παίζω, to sport,	συρίπτω, to pipe,
κλαίω,† to weep,	πάσχω, to suffer,	τίκτω,* to produce,
κλέπτω, to steal,	πηδάω, to leap,	τρέχω, to run,
κολάζω,* to punish,	πίνω, to drink,	τρώγω, to gnaw,
κωμάζω,* to indulge in festivity,	πίπτω, to fall,	τυγχάνω, to obtain,
λαγχάνω, to obtain,	πλέω, to sail,	τωθάζω, to rail at,
λαμβάνω, to take,	πνέω, to blow (but συμ- πνεύσω),	φεύγω, to flee,
λιχμάω, to lick,	πνίγω,† to strangle,	φθάνω,† to come before,
μανθάνω, to learn,	ποθέω,* to desire,	χάσκω, to gape,
		χωρέω,* to contain.

# SYNTAX.

## CHAPTER I.

### ELEMENTS OF A SIMPLE SENTENCE.

#### § 145. *Nature of a Sentence.—Subject.—Predicate.*

1. SYNTAX treats of sentences. A sentence is the expression of a thought in words; e. g. τὸ ρόδον θάλλει, *the rose blossoms*, ὁ ἄνθρωπος θνητός ἐστιν, τὸ καλὸν ρόδον θάλλει ἐν τῷ τοῦ πατρὸς κήπῳ. Every thought must contain two parts or ideas related to each other and combined into one whole, viz. the idea of an *action* and of an *object* from which the action proceeds. The former is called the *predicate*, the latter, the *subject*. The subject, therefore, is that of which something is affirmed, the predicate, that which is affirmed of the subject; e. g. in the sentences, τὸ ρόδον θάλλει, ὁ ἄνθρωπος θνητός ἐστιν,—τὸ ρόδον and ὁ ἄνθρωπος are the subjects, θάλλει and θνητός ἐστιν, the predicates.

2. The Greek language expresses the relation of ideas partly by inflection; e. g. τὸ ρόδον θάλλ-ει, ὁ στρατιώτης μάχ-ε-ται, οἱ στρατιῶται μάχ-ον-ται; partly by separate words; e. g. the tree is green, ὁ ἄνθρωπος θνητός ἐστιν. In this last example, the notion or idea contained in ἄνθρωπος is connected by ἐστίν to that contained in θνητός.

3. The subject is either a substantive,—a substantive-pronoun or numeral,—an adjective or participle used as a substantive,—an adverb which becomes a substantive by prefixing the article,—a preposition with the Case it governs,—or an infinitive. Indeed, every word, letter, syllable or combination of words may be considered as a neuter substantive, and hence can become a subject, the neuter article being usually prefixed.

Τὸ ρόδον θάλλει, *the rose blossoms*. Ἐγὼ γράφω. Τρεῖς ἦλθον. Ὁ σοφὸς εὐδαίμων ἐστίν, *the wise man is happy*. Οἱ παλαιοὶ ἀνδρεῖοι ἦσαν, *the ancients were courageous*. Οἱ περὶ Μιλτιάδην καλῶς ἐμαχέσαντο. Τὸ δι-  
άσκειν καλόν ἐστιν. Τὸ εἰ σύνδεσμός ἐστιν, *the εἰ is a conjunction*.

## 4. The subject is in the nominative.

REM. 1. The subject is in the Acc. in the construction of the Acc. with the Inf., see § 172. In indefinite and distributive designations of number, the subject is expressed by a preposition and the Case it governs; e. g. εἰς τέτταρας ἤλθον, *about four came*; so καθ' ἐκάστους, *singuli*, κατὰ ἔθνη, *singulae gentes*.

REM. 2. In the following cases, the subject is not expressed by a separate word:

(a) When the subject is a personal pronoun, it is not expressed, unless it is particularly emphatic; e. g. γράφω, γράφεις, γράφει.

(b) When the idea contained in the predicate is such, that it cannot appropriately belong to every subject, but only to a particular one, the subject being in a measure contained in the predicate, or, at least, indicated by it and hence readily known; e. g. ἐπεὶ οἱ πολέμοι ἀνῆλθον, ἐκήρυξε (sc. ὁ κήρυξ, *the herald proclaimed*) τοῖς Ἑλλησι παρασκευάσασθαι. So σημαίνει τῇ σάλπιγγι, ἐσάλπιγγεν (sc. ὁ σαλπικτής, *the trumpeter gives the signal with the trumpet*). So also ὕει, *it rains*, νίφει, *it snows*, βροντᾷ, *it thunders*, ἀστράπτει, sc. ὁ Ζεὺς, *it lightens*, are to be explained.

(c) When the subject is easily supplied from the context; thus, e. g. in such expressions as φασί, λέγουσι, etc., the subject ἄνθρωποι is regularly omitted.

REM. 3. The indefinite pronouns, *one, they*, are commonly expressed by τὶς, or by the third Pers. Pl. Act., e. g. λέγουσι, φασί, or by the third Pers. Sing. Pass., e. g. λέγεται, or by the personal Pass., e. g. φιλοῦμαι, φιλῇ, *they love me, you*, etc., or by the second Pers. Sing., particularly of the Opt. with ἅν, e. g. φαίης ἅν, *dicas, you may say, one may, can say*.

5. The predicate is either a verb, e. g. τὸ ῥόδον θάλλει, or an adjective, substantive, numeral or pronoun in connection with εἶναι. In this relation εἶναι is called a *copula*, since it connects the adjective or substantive with the subject so as to form one thought; e. g. τὸ ῥόδον καλόν ἐστιν. Κῦρος ἦν βασιλεύς. Σὺ ἦσθαι πάντων προῶτος. Οἱ ἄνδρες ἦσαν τρεῖς. Τοῦτο τὸ πράγμα ἐστι τόδε. Without the copula εἶναι, these sentences would stand τὸ ῥόδον — καλόν. Κῦρος — βασιλεύς, etc., and of course would express no thought.

REM. 4. It is necessary to distinguish the use of εἶναι, when it expresses a distinct independent idea of itself, that of *being, existence, abiding*, etc., e. g. ἐστὶ θεός, *there is a God, God is, exists*, from the use of the same word as a copula. In the former sense it can be connected with an adverb; e. g. Σωκράτης ἦν ἀεὶ σὺν τοῖς νέοις; καλῶς, κακῶς ἐστιν, *it is well, ill*, etc.

## § 146. Agreement.

1. The finite verb agrees with its subject-nominative in number and person; the predicative\* or attributive adjective, participle,

\* When the adjective belongs to the predicate, and is used in describing what is said of the subject, it is called *predicative*; but when it merely ascribes some

pronoun or numeral, and the predicative substantive, or the substantive in apposition (when it denotes a person), agree with the subject in gender, number and Case (nominative).

Ἐγὼ γράφω, σὺ γράφεις, οὗτος γράφει. Ὁ ἄνθρωπος θνητός ἐστιν. Ἡ ἀρετὴ καλὴ ἐστιν. Τὸ πρῶγμα αἰσχρόν ἐστιν. Οἱ Ἕλληνες πολεμικώτατοι ἦσαν. Ὁ καλὸς παῖς, ἡ σοφὴ γυνή, τὸ μικρὸν τέκνον. Κῦρος ἦν βασιλεύς; here the predicate βασιλεύς is masculine, because the subject is masculine. Τόμυρις ἦν βασίλεια; here the predicate is feminine, because the subject is feminine. Κῦρος, ὁ βασιλεύς, Τόμυρις, ἡ βασίλεια

2. As εἶναι, when a copula, takes two nominatives, viz. one of the subject and one of the predicate, so also the following verbs, which do not of themselves express a complete predicative idea, take two nominatives: ὑπάρχειν, to be, γίγνεσθαι, to become, φῦναι, to arise, spring from, to be, αὐξάνεσθαι, to grow, μένειν, to remain, καταστῆναι (from καθίστημι), to stand, δοκεῖν, εἰκέναι and φαίνεσθαι, to appear, δηλοῦσθαι, to show one's self, καλεῖσθαι, ὀνομάζεσθαι and λέγεσθαι, to be named, ἀκούειν, to hear one's self called, to be named (like Lat. *audire*), αἰρεῖσθαι, ἀποδείκνυσθαι and κρίνεσθαι, to be chosen something, νομίζεσθαι, to be considered something, and other verbs of this nature.

Ὁ Κῦρος ἐγένετο βασιλεὺς τῶν Περσῶν, *Cyrus became king of the Persians*. Διὰ τούτων ὁ Φίλιππος ἡὕξῃθη μέγας, *by these means Philip grew great*. Ἀλκιβιάδης ἡρέθη στρατηγός. Ἀντὶ φίλων καὶ ξένων νῦν κόλακες καὶ θεοῖς ἐχθροὶ ἀκούουσιν (*audiant*), *instead of friends, etc., they (hear themselves called) are called flatterers and enemies of the gods*.

REMARK. Instead of the second Nom., several of these verbs are also connected with adverbs; then they express a complete predicative idea; e. g. τὸ ἄνθος καλῶς αὐξάνεται, *the flower grows beautifully*. Thus, the verbs γίγνεσθαι and φῦναι particularly, are connected with the adverbs δίχα, χωρίς, ἐκάς, ἐγγύς, ἅλως; e. g. τοῖς Ἀθηναίων στρατηγοῖς ἐρίνοντο δίχα αἰ γινώμει, *the views of the Athenian commanders were divided*; τὰ πράγματα οὕτω πέφυνκεν, *the affairs were of such a nature*.

## LXXV. Exercises for Translation from English into Greek.

(§§ 145 and 146).

Piety is the beginning of every virtue. To mortal men God is (a) refuge. The wise strive after virtue. Learning (to learn) is agreeable both to the youth and to the old man. Before the door stood about four thousand soldiers. The (maxim), know (aor.) thyself, is everywhere useful. The general commanded (aor.) (them) to hold (their) spears upon (eis) the right shoulder, till the trum-

quality to the substantive with which it agrees, it is called *attributive*; e. g. in the expression ὁ ἀγαθὸς ἀνὴρ (*the good man*), ἀγαθός is attributive, but in ὁ ἀνὴρ ἐστὶ ἀγαθός (*the man is good*), it is predicative.—TR.

peter should give a signal (with) the trumpet. The herald made (*aor.*) proclamation to the soldiers to prepare themselves for (*εἰς*) battle. We admire brave soldiers. Without self-control we can practise (*aor.*) nothing good. Semiramis was queen of Assyria. Socrates always passed his time in public. After (*μετά, w. acc.*) death, the soul separates from the irrational body. It is (= has itself) difficult to understand (*aor.*) every man thoroughly. The Loves are perhaps called archers on this account, because the beautiful wound even from a distance. Tyrtæus, the poet, was given (*aor.*) by the Athenians to the Spartans as a general. The Lacedæmonians were (*καταστῆναι*) the authors of many advantages to the Greeks. Minos, who (*part.*) had ruled very constitutionally and had been careful to do justice, was appointed (*aor.*) judge in (*κατά, w. gen.*) Hades. Virtue remains ever unchanged. If (*ἐάν, w. subj.*) one, chosen (to be) a general, has subjected (*aor.*) an unjust and hostile city, shall we call him unjust?

### § 147. *Exceptions to the General Rules of Agreement.*

(a) The form of the predicate in many cases does not agree with the subject grammatically, but in sense only (*Constructio κατὰ σύνεσιν* or *ad intellectum*).

Τὸ πλῆθος ἐπεβοήθησαν, *the multitude brought assistance*; the verb would regularly be singular here, but is put in the plural, because πλῆθος being a collective substantive, includes many individuals. Ὁ στρατὸς ἀπέβαινον. Τὸ στρατόπεδον ἀνεχώρουν. Τὸ μεράκιόν ἐστι καλός, *the boy is beautiful*; here the substantive is neuter, while the adjective is masculine, agreeing with the subject, therefore, only in sense. Τὸ γυναικίον ἐστι καλή.

(b) When the subject is not to be considered as something definite, but as a *general* idea or statement, the predicative adjective is put in the neuter singular, without any reference to the gender and number of the subject. In English we sometimes join the word *thing* or *something* with the adjective, and sometimes translate the adjective as if it agreed with the substantive.

Οὐκ ἀγαθὸν πολυκοιρανία· εἰς κοίρανος ἔστω, *a plurality of rulers is not a good thing*, etc. Αἱ μεταβολαὶ λυπηρόν, *changes are troublesome*. Ἡ μοναρχία κράτιστον.

REM. 1. When the predicate is a demonstrative pronoun, it agrees with the subject in gender, number and Case, as in Latin; e. g. Οὗτός ἐστιν ὁ ἀνὴρ, *this is the man*. Αὕτη ἐστὶ πηγὴ καὶ ἀρχὴ πάντων τῶν κακῶν. Τοῦτό ἐστι τὸ ἀνθος. Yet the Greeks very often put the demonstrative in the neuter singular, both when it is a subject and predicate; e. g. Τοῦτό ἐστιν ἡ δικαιοσύνη, *this is justice*. Τοῦτό ἐστι πηγὴ καὶ ἀρχὴ γενέσεως

(c) Verbal adjectives in -τός and -τέος frequently stand in the neuter plural instead of the singular, when they are used impersonally like the Latin verbal in -dum.

Πιστά ἐστι τοῖς φίλοις, *we must trust friends*, instead of πισιν ἐστι. So also, when the subject is contained in an infinitive or in a whole clause, where in English we use the pronoun *it*; e. g. Τὴν πεπρωμένην μοῖραν ἰδύνατά ἐστιν ἀποφυγεῖν καὶ θεῷ, *it is impossible even for God to escape the destined fate*. Δὴ λὰ ἐστιν (*it is evident*) ὅτι δεῖ ἓνα γέ τινα ἡμῶν βασιλέα γενέσθαι.

(d) A subject in the neuter plural is connected with a verb in the singular.

Τὰ ζῶα τρέχει. Τὰ πράγματα ἐστι καλά. Κακοῦ ἀνδρὸς δῶρα ὀνησιν οὐκ ἔχει.

REM. 2. When the subject in the neuter plural denotes persons or living beings, the verb is often put in the plural, to render the personality more prominent; e. g. τὰ τέλη (*magistracy, magistrates*) τοὺς στρατιώτας ἐξέπεμψαν. This is also the case, when the idea of *individuality* or *plurality* is to be made particularly prominent; e. g. Φανερὰ ἦσαν ὑποχωρούντων καὶ ἱππων καὶ ἀνθρώπων ἔχνη πολλά (*many tracks appeared*).

(e) A dual subject is very often connected with a plural predicate.

Δύο ἄνδρε ἐμαχέσαντο. Ἀδελφῶ δύο ἦσαν καλοί.

REM. 3. The dual is not always used, when two objects are spoken of, but only when they are of the same kind, either naturally connected, e. g. πόδε, χεῖρε, ὦτε, *two feet*, etc., or such as are considered as standing in a close and mutual relation, e. g. ἀδελφῶ, *two brothers*.

REM. 4. A feminine substantive in the dual has its attributive in the masculine dual; e. g. ἄμφω τῷ πόλει; here τῷ (masculine) agrees with πόλει (feminine), and so in the other examples. Τῷ γυναικε. Ἀμφω τοῦτω τῷ ἡμέρα. Τοῖν γενεσέον. Τοῦτω τῷ τέχνα.

(f) When the predicate is a superlative, and stands in connection with a genitive, the gender of the superlative is commonly like that of the subject, as in Latin, more seldom like that of the genitive.

Φθόνοσ χαλεπώτατόσ ἐστι τῶν νόσων. Ὁ ἥλιος πάντων λαμπρότατόσ ἐστιν. Sol omnium rerum lucidissimus est.

## LXXVI. Exercises on § 147.

The army of the enemy retired. The people of the Athenians believe that (*acc. w. inf.*) Hipparchus, the tyrant, was killed (*aor.*) by Harmodius and Aristogiton. Envy is something hateful. Drunkenness is something burdensome to men. Inactivity is indeed sweet, but inglorious and base. Beautiful indeed is prudence and justice, but difficult and laborious. To learn from (*παρά, w. gen.*) (our) ancestors, is the best instruction. Together with the power, the pride of man also increases. Money procures men friends and honors. Afflictions often become lessons to men. The misfortunes of neighbors serve (= become) as (*εἰς*) a warning to men. The Athenian (of the Athenians) courts of justice, misled by a plea, often put to death the innocent (= not doing wrong), while (δέ) they often acquitted the guilty (= wrong-doers), either moved to sympathy

(sympathizing) by (ἐκ) the plea, or because the guilty had spoken (aor.) gracefully. The two long roads lead to (εἰς) the city. The Spartan youths, in the streets, kept their hands within the mantle. The enemy possessed themselves of two great and magnificent cities. The eagle is the swiftest of all birds. Virtue is the fairest of all blessings.

### § 147<sup>b</sup>. *Agreement when there are several subjects.*

1. Two or more subjects require the verb or copula to be plural. When the subjects are of like gender, the adjective is of the same gender, and in the plural; but when the subjects are of a different gender, then, in case of persons, the masculine takes precedence of the feminine and neuter, and the feminine of the neuter; but in case of things, the adjective is often in the neuter plural, without reference to the gender of the substantives.

‘Ο Φίλιππος καὶ ὁ Ἀλέξανδρος πολλὰ καὶ θανυαστὰ ἔργα ἀπεδείξαντο. ‘Ο Σωκράτης καὶ ὁ Πλάτων ἦσαν σοφοί. Ἡ μήτηρ καὶ ἡ θυγάτηρ ἦσαν καλαί. Ἡ ὀργὴ καὶ ἡ ἀσυνεσία εἰσὶ κακαί. ‘Ο ἀνὴρ καὶ ἡ γυνὴ ἀγαθοί εἰσιν. Ἡ γυνὴ καὶ τὰ τέκνα ἀγαθαί εἰσιν. Ὡς εἶδε πατέρα τε καὶ μητέρα καὶ ἀδελφοὺς καὶ τὴν ἑαυτοῦ γυναικα ἀλχμαλώτους γεγεννημένους, ἐδάκρυσεν. Ἡ ἀγορὰ καὶ τὸ πρυτανεῖον Παρίῳ λίθῳ ἡσκημένα ἦν. Λίθοι τε καὶ πλίνθοι καὶ ξύλα καὶ κέραμος ἀτάκτως ἐρρίμμένα οὐδὲν χρήσιμά ἐστιν.

REM. 1. Sometimes the verb and adjective agree, in form, with the nearest subject; this is particularly the case, when the predicate precedes the subjects; e. g. φιλεῖ σε ὁ πατήρ καὶ ἡ μήτηρ and ἀγαθός ἐστιν ὁ πατήρ καὶ ἡ μήτηρ. Sometimes where the verb follows different subjects, it agrees with the first, the other subjects being thereby made subordinate; e. g. βασιλεὺς δὲ καὶ οἱ συν αὐτῷ διώκοντες εἰσπίπτει.

2. When several subjects of different persons are connected, the first person takes precedence of the second and third, but the second of the third; and the verb is put in the plural.

Ἐγὼ καὶ σὺ γράφομεν, *ego et tu scribimus*; ἐγὼ καὶ ἐκεῖνος γράφομεν, *ego et ille scribimus*; ἐγὼ καὶ σὺ καὶ ἐκεῖνος γράφομεν, *ego et tu et ille scribimus*; σὺ καὶ ἐκεῖνος γράφετε, *tu et ille scribitis*; ἐγὼ καὶ ἐκεῖνοι γράφομεν, σὺ καὶ ἐκεῖνοι γράφετε, ἡμεῖς καὶ ἐκεῖνοι γράφομεν, ὑμεῖς καὶ ἐκεῖνος γράφετε.

REM. 2. In addition to a subject-nominative which expresses the idea of plurality, there is often one or more denoting the parts of which the first is composed (σχήμα\* καθ' ὅλον καὶ μέρος); e. g. οἱ στρατιῶται οἱ μὲν ἠναντιώθησαν τοῖς πολεμίοις, οἱ δὲ ἀπέφυγον, *some of the soldiers withstood the enemy, but the others fled*; here στρατιῶται denoting the whole is in the Nom., instead of being in the Gen. and governed by its parts οἱ μὲν and οἱ δέ.

\* A construction by which the whole is named, and a part is put in apposition with the whole, instead of the whole being in the Gen. and governed by a word denoting a part.—TR.

## LXXVII. Exercises on § 147b.

Socrates and Plato were very wise. Nisus and Euryalus were friends (in) word and deed. Wisdom and health were always the greatest blessings of man (*plur.*). The Spartan Cleonymus and Basias (an) Arcadian, two gallant men, died in the battle fought against (*πρός*) the Carduchians. Shame and fear are innate (in) man. I and my brother love thee. You and your friends have done me many favors. The citizens ran in different directions, every one to (*ἐπί, w. acc.*) his own. When (my) friends saw me, they embraced me, one on one side, the other on the other.\* (Of) the citizens, some rejoiced over (*ἐπί, w. dat.*) the victory of Philip, others mourned.

## § 148. The Article.

1. The substantive as a subject, as well as in every other relation, takes the article *ὁ, ἡ, τό, the*, when the speaker wishes to represent an object as a definite one, and to distinguish it from others of the same kind. The substantive without the article represents the idea in a merely general and indefinite manner, without any limitation; e. g. *ἄνθρωπος*, *man*, i. e. *an individual or some one of the race of men*; but the substantive with the article makes the object definite, indicating that such was the view taken of it by the speaker; e. g. *ὁ ἄνθρωπος*, i. e. *the man whom I am considering, or have in view, and whom I consider as a different individual from the rest of men*. So *φιλοσοφία*, *philosophy in general*, *ἡ φιλοσοφία*, *philosophy as a particular science*, or a particular branch of philosophy.

REM. 1. The article is also used, where one object is to be distinguished from or contrasted with, another of a different kind; e. g. *πόλεμος οὐκ ἔστιν ἀνευ κινδύνων*, *war is not without danger*; but *ὁ πόλεμος οὐκ ἀνευ κινδύνων, ἡ δ' εἰρήνη ἀκίνδυνος*; here *πόλεμος* takes the article because it is contrasted with *εἰρήνη*.

REM. 2. The substantive, as a predicate, usually omits the article, the idea conveyed by it being mostly of a general nature; e. g. *νύξ ἡ ἡμέρα ἐγένετο*, *day became NIGHT*, *ἐμπόριον δ' ἦν τὸ χωρίον*, *and the place was an EMPORIUM*; —but if the predicate denotes something definite, before mentioned or well known, it takes the article; e. g. *συνεβάλλετο τὸν Ὀρέστην τοῦτον εἶναι*, *he concluded that this was ORESTES (the one before mentioned)*.

2. Hence the article is also used to denote the whole compass of the idea, since the speaker considers an object as the representative of all others of the same class, and therefore as expressing a definite whole; e. g. *ὁ ἄνθρωπος θνητός ἐστιν*, *man (i. e. all men) is mortal*; *ἡ ἀνδρεία καλή ἐστιν*, i. e. *everything which is under-*

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\* ἄλλος ἄλλοθεν, *alius aliunde*.

stood by the term *ἀνδρεία*;—τὸ γὰρ ἅλα ἐστὶν ἡδύ, *milk is sweet*, i. e. milk in general, all milk.

REM. 3. When the English indefinite article *a* or *an*, denotes merely the class to which a particular thing belongs, the Greek uses the substantive alone without the article; e. g. *a man*, ἄνθρωπος.

REM. 4. Common nouns sometimes omit the article, where according to No 1, it would be used. Such omission occurs, (a) with appellations denoting *kindred* or *relationship*, and the like, where the definite relation is obvious without the article; e. g. πατήρ, μήτηρ, υἱός, ἀδελφός, παῖδες, γονεῖς, ἀνὴρ (*husband*), γυνή (*wife*), etc.;—(b) when two or more independent substantives are united to form one whole; e. g. παῖδες καὶ γυναῖκες, πόλις καὶ οἰκίαι;—(c) when common nouns are used as, or instead of, proper nouns; e. g. ἡλιος, οὐρανός, ἄστρ, *used of Athens*, πόλις, *of a particular city*, known from the context, γῆ, *of a particular country*, βασιλεὺς, *of a particular king*, commonly the king of Persia;—(d) when common nouns which are usually specific, and would take the article, are used in an abstract sense; e. g. ἡγεῖσθαι θεούς, *to believe in gods*, ἐφ' ἵππου ἰέναι, *to ride horse-back*, ἐπὶ δεῖπνον ἐλθεῖν, *to come to supper*, i. e. *to eat*.

REM. 5. Abstract nouns, the names of the arts and sciences, of the virtues and vices, generally omit the article, when they are taken in their abstract sense; e. g. ἀλήθεια, σωτηρία, σωφροσύνη, δικαιοσύνη, ἐπιστήμη, εὐσέβεια, ἀσέβεια, κακία; but if one class of abstracts is to be distinguished from another, or the whole compass of a science, etc. is intended, the article is used.

3. The article very often takes the place of the possessive pronoun, when it is connected with such substantives as naturally belong to a particular person mentioned in the sentence.

Οἱ γονεῖς τὰ τέκνα στέργουσιν, *parents love THEIR children*. Κῦρός τε καταπηδήσας ἀπὸ τοῦ ἄρματος τὸν θώρακα ἐνέδυ καὶ ἀναβὰς ἐπὶ τὸν ἵππον τὰ παλτὰ εἰς τὰς χεῖρας ἔλαβε, *C. having leaped down from HIS chariot, put on HIS breast-plate*, etc.

REM. 6. The article is often used in a *distributive* sense; the article is here to be explained by its giving individuality to the noun with which it is connected; e. g. ὁ Κῦρος ὑπισχνεῖται δώσειν τρία ἡμιδαρεῖα τοῦ μηνὸς τῷ στρατιώτῃ, *C. promises to give three half-Darics, A (EACH) month to EACH soldier*.

4. The article, being originally a demonstrative pronoun, is often used where an object, at first stated indefinitely, is named a second time; for the same reason it is used, when the speaker *points* to an object.

Ὁ Κῦρος δίδωσιν αὐτῷ μυρίους δαρεικοὺς. Ὁ δὲ λαβὼν τὸ χρυσίον, *C. gives him ten thousand Darics; but he taking THE (THAT) money*—, where χρυσίον has the article, because it refers to the preceding δαρεικοὺς. Ξένιας ἀγῶνα ἐθηκε· ἐθεώρει δὲ τὸν ἀγῶνα Κῦρος. Ὑπὲρ τῆς κόμης γήλοφος ἦν, τῶν δὲ ἱππέων ὁ λόφος ἐνεπλήσθη, where λόφος is the same as the preceding γήλοφος. Φέρε μοι, ὦ παῖ, τὸ βιβλίον, *THE (THAT) book*.

5. Proper names as such, i. e. so far as in themselves they denote

individuals, do not take the article; e. g. Σωκράτης ἔφη. Ἐνίκησαν Θηβαῖοι Αακεδαιμονίους. Μὴ οἶσθε μήτε Κερσοβλέπτην ὑπὲρ Χερρόνῃ σου, μήτε Φίλιππον ὑπὲρ Ἀμφιπόλεως πολεμήσειν, ὅταν ἴδωσιν ἡμᾶς μηδενὸς τῶν ἀλλοτρίων ἐφιεμένους. They, however, take it, when they have been mentioned and are afterwards referred to, or even when they have not been previously mentioned, if they are to be represented as well known; e. g. Ἀπὸ τοῦ Ἰλισσοῦ λέγεται ὁ Βορέας τὴν Ὠρεΐθυιαν ἀρπάσαι.

REM. 7. Proper names, even when an adjective agrees with them, do not commonly have the article; e. g. σοφὸς Σωκράτης, *the wise Socrates*. The article is also omitted with a proper name, when a noun in apposition having the article, follows it; e. g. Κροῖσος, ὁ τῶν Ἀνδῶν βασιλεὺς. The names of rivers are usually placed, as adjectives, between the article and the word ποταμός; e. g. ὁ Πηνειὸς ποταμός, *the river Peneus*.

6. When adjectives and participles are used as substantives, they regularly (according to No. 2) take the article. The English, in such a case, either employs an adjective, used substantively, e. g. οἱ ἀγαθοί, *the good*, or a substantive, e. g. τὸ ἀγαθόν, *the advantage, the good*, ὁ λέγων, *the speaker*, or resolves the participle, which is equivalent to ἐκεῖνος ὅς (*is, qui*), by *he, who, which*, etc. In Greek, this use of the participle, in all its tenses, is very frequent; e. g. Ὁ πλεῖστα ὠφελεῶν (= ἐκεῖνος ὅς ὠφελεῖ) τὸ κοινὸν μεγίστων τιμῶν ἀξιοῦται, *he who (whoever) benefits the state most, is worthy of the highest honors*; ὁ πλεῖστα ὠφελήσας (= ἐκεῖνος ὅς ὠφέλησε) τὸ κοινὸν μ. τ. ἡξιώσατο; ὁ πλ. ὠφελήσων τ. κ. μ. τ. ἀξιοθήσεται. Πολλοὺς ἔξομεν τοὺς ἐτοίμως συναγωνιζομένους. But if the adjectives are to express only a part of the whole, the article is omitted; e. g. κακὰ καὶ αἰσχροὶ ἐπραξεν. The infinitive also has the article, when it is to be considered as a substantive; e. g. τὸ γράφειν.

7. Ἄλλοι signifies *others*, οἱ ἄλλοι, *the others, the rest*, i. e. all besides those who have been mentioned; ἡ ἄλλη Ἑλλάς, *the rest of Greece*. Ἐτερος, *alter*, takes the article (ὁ ἕτερος), to denote one of two definitely; so οἱ ἕτεροι, *the one of two parties*. Πολλοί signifies *many*, οἱ πολλοί, *the many, the multitude, the mass* (in distinction from the parts of the whole); οἱ πλείους, *the greater part* (in distinction from the smaller part of the whole); οἱ πλεῖστοι, *the most* (of a preponderance in number).

8. The Greek can change adverbs of place and time, more seldom of quality, into adjectives or substantives, by prefixing the ar-

article. In like manner, a preposition with its Case may be considered as an adjective.

Ἡ ἄνω πόλις, *the upper city*; ὁ μεταξὺ τόπος, *the intervening place*; οἱ ἐνθάδε ἄνθρωποι or οἱ ἐνθάδε; ὁ νῦν βασιλεὺς, οἱ πάλαι σοφοὶ ἄνδρες, οἱ τότε, ἡ αὐριον (sc. ἡμέρα), ὁ αἰεὶ, *the ever enduring*; οἱ πάνυ τῶν στρατιωτῶν, *the best of the soldiers*; ἡ ἄγαν ἀμέλεια, *the too great carelessness*; ὁ πρὸς τοὺς Πέρσας πόλεμος, *the Persian war*; ἡ ἐν Χερρόνησφ τυραννίς.

9. When a substantive having the article has attributive expletives connected with it, viz. an adjective, adjective pronoun or numeral, a substantive in the genitive, an adverb, or a preposition with its Case (No. 8), then in respect to the position of the article, the two following cases must be distinguished:

(a) The attributive is connected with its substantive so as to express a *single idea*; e. g. *the good man* = *the worthy*; *the wise man* = *the sage*, and denotes an object which is contrasted with others of the same kind, by means of the accompanying attributive. In this case, the attributive stands either between the article and the substantive, or is placed after the substantive with the article repeated.

Ὁ ἀγαθὸς ἄνθρωπος or ὁ ἄνθρωπος ὁ ἀγαθός (in opposition to the bad man); οἱ πλούσιοι πολῖται or οἱ πολῖται οἱ πλούσιοι (in opposition to the poor citizens); ὁ τῶν Ἀθηναίων δῆμος or ὁ δῆμος ὁ τῶν Ἀθηναίων (in opposition to another people); οἱ νῦν ἄνθρωποι or οἱ ἄνθρωποι οἱ νῦν; ὁ πρὸς τοὺς Πέρσας πόλεμος or ὁ πόλεμος ὁ πρὸς τοὺς Πέρσας (the *Persian* in opposition to other wars). In all these examples the emphasis is on the attributive: the *good man*, the *rich* citizens, the *Athenian* people, men of the *present* time, the *Persian* war.

(b) The attributive is not connected with its substantive to express a single idea, but is to be considered as the predicate of an abridged subordinate clause; here the attributive is not contrasted with another object of the same kind, but with itself, inasmuch as it is designed to show that an object is to be considered, in respect to a certain property, by itself, without reference to another. The English in this case uses the indefinite article with a singular substantive, but with a plural substantive, omits it entirely. Here the adjective without the article is placed either after the article and substantive, or before the article and substantive.

Ὁ ἄνθρωπος ἀγαθός or ἀγαθὸς ὁ ἄνθρωπος, *a good man* = ἀγαθὸς ὢν, *the man who is good, inasmuch as, because, if he is good*. Οἱ ἄνθρωποι μισοῦσι τὸν ἄνδρα κακόν or κακὸν τὸν ἄνδρα, *they hate a bad man, i. e. they hate the man, inasmuch as, because, if he is bad*. (On the contrary, τὸν κακὸν ἄνδρα or τὸν ἄνδρα τὸν κακόν, *the bad man*, in distinction from the good; hence, τοὺς μὲν ἀγαθοὺς

ἀνθρώπους ἀγαπῶμεν, τοὺς δὲ κακοὺς μισοῦμεν). Ὁ βασιλεὺς ἡδέως χαρίζεται τοῖς πολίταις ἀγαθοῖς, *good citizens*, i. e. *if or because they are good*; (on the contrary, τοῖς ἀγαθοῖς πολίταις or τοῖς πολίταις τοῖς ἀγαθοῖς, *good citizens*, in distinction from bad citizens). Ὁ θεὸς τὴν ψυχὴν κρατίστην τῷ ἀνθρώπῳ ἐνέφυσεν, *God has implanted in man a soul, which is the most excellent or perfect*. Οἱ ὑπὸ τοῦ ἡλίου καταλαμβάνενοι τὰ χρώματα μελάντερά ἔχουσιν, *have a blacker skin*; the blackness of the skin is the consequence of the καταλάμπεσθαι ὑπὸ τοῦ ἡλίου.

REM. 8. When a substantive with the article has a genitive connected with it, the position under (a) occurs, only when the substantive with its genitive forms a contrast with another object of the same kind; e. g. ὁ τῶν Ἀθηναίων δῆμος or ὁ δῆμος ὁ τῶν Ἀθηναίων (the Athenians, in contrast with another people); then the emphasis is on the genitive. On the contrary, the genitive without the article of the governing substantive is placed before or after that substantive, when this latter substantive expresses a part of what is denoted by the substantive in the genitive, the emphasis then being on the governing substantive; e. g. ὁ δῆμος τῶν Ἀθηναίων or τῶν Ἀθηναίων ὁ δῆμος, the *people*, and not the nobility.—When the genitive of substantive-pronouns is used instead of the possessive pronouns, the reflexives ἑαυτοῦ, σεαυτοῦ, etc. are placed according to No. 9, (a); e. g. ὁ ἑμαυτοῦ πατήρ or ὁ πατήρ ὁ ἑμαυτοῦ, etc.; but the simple personal pronouns μοῦ, σοῦ, etc. stand without the article, either after or before the substantive which has the article; e. g. ὁ πατήρ μου or μοῦ ὁ πατήρ, ὁ πατήρ σου or σοῦ ὁ πατήρ, ὁ πατήρ αὐτοῦ (αὐτῆς) or αὐτοῦ (αὐτῆς) ὁ πατήρ, *my, thy, his (ejus) father*, ὁ πατήρ ἡμῶν, ὑμῶν, αὐτῶν or ἡμῶν, ὑμῶν, αὐτῶν ὁ πατήρ, *our, your, their (eorum) father*. In the Sing. and Dual, the enclitic forms are always used.

REM. 9. The difference between the two cases mentioned is very manifest with the adjectives ἄκρος, μέσος, ἔσχατος. When the position mentioned under (a) occurs, the substantive with its attribute forms a contrast with other objects of the same kind; e. g. ἡ μέση πόλις, the *middle city*, in contrast with other cities; ἡ ἐσχάτη νῆσος, the *most remote island*, in contrast with other islands. When, on the contrary, the position mentioned under (b) occurs, the substantive is contrasted with itself, since the attributive defines it more clearly. In this last case, we usually translate these adjectives into English by substantives, and the substantives with which they agree as though they were in the genitive; e. g. ἐπὶ τῷ ὄρει ἄκρῳ or ἐπ' ἄκρῳ τῷ ὄρει, *on the top of the mountain*, properly on the mountain where it is the highest; ἐν μέσῃ τῇ πόλει or ἐν τῇ πόλει μέση, *in the middle of the city*; ἐν ἐσχάτῃ τῇ νήσῳ or ἐν νήσῳ τῇ ἐσχάτῃ, *on the border or edge of the island*.

REM. 10. In like manner, the word μόνος has the position mentioned under (a), when it expresses an actual attributive explanation of its substantive; e. g. ὁ μόνος παῖς, the *ONLY son*; on the contrary, the position mentioned under (b), when it is a more definite explanation of the predicate; e. g. Ὁ παῖς μόνος or μόνος ὁ παῖς παίζει, the *boy plays alone (without company)*; whereas ὁ μόνος παῖς would mean, the *ONLY boy plays*.

10. Further; on the use of the article with a substantive which has an adjective agreeing with it, the following things are to be noted:

(a) The article is used with a substantive which has an adjective pronoun connected with it, when the object is to be represented as a *definite* one; the adjective pronoun is then placed between the article and the substantive, e. g. ὁ ἐμὸς πατήρ; on the contrary, ἐμὸς ἀδελφός, *a brother of mine (undetermined which)*, ἐμὸς παῖς, *a child of mine*, but ὁ ἐμὸς παῖς, *my child*, a definite one, or the only one.

(b) The article is used with a substantive, with which τοιοῦτος, τοιόςδε, τοσοῦτος, τηλικοῦτος, agree, when the quality or quantity designated by these, is to be considered as belonging to a definite object, or to a whole class of objects previously named. The article commonly stands before the pronoun and substantive; e. g. ὁ τοιοῦτος ἀνὴρ θανμαστός ἐστιν, τὰ τοιαῦτα πράγματα καλὰ ἐστιν. On the contrary, the article must be omitted, when the object is indefinite, *any one of those who are of such a nature, or are so great*; e. g. τοιοῦτον ἄνδρα οὐκ ἂν ἐπαινοίης, *you would not praise such a man*.

(c) When πᾶς, πάντες belong to a substantive, the following cases must be distinguished:

(α) When the idea expressed by the substantive is considered altogether a general one, the article is not used; e. g. πᾶς ἄνθρωπος, *every man*, i. e. every one to whom the predicate *man* belongs, πάντες ἄνθρωποι, *all men*. Here, πᾶς in the singular, generally signifies *each, every*.

(β) When the substantive to which πᾶς, πάντες belong, is to be considered as a whole in distinction from its parts, it takes the article, which is placed according to No. 9, (a); e. g. ἡ πᾶσα γῆ, *the whole earth*, οἱ πάντες πολῖται, *all the citizens without exception, the citizens as a whole or body*. This usage is more seldom than that under (α). The same construction occurs also with ὁ λός, but it is still more rare than with πᾶς. Here the singular πᾶς always has the sense of *the whole, all*.

(γ) When πᾶς is joined with a definite object having the article, merely for the purpose of a more full explanation, but without any special emphasis, its position is according to No. 9, (b); e. g. οἱ στρατιῶται εἶλον τὸ στρατόπεδον ἅπαν or ἅπαν τὸ στρατόπεδον; οἱ στρατιῶται πάντες or πάντες οἱ στρατιῶται καλῶς ἐμαχέσαντο. This is by far the most frequent use of πᾶς, πάντες. The word ὁ λός also is usually constructed in the same manner, when connected with a substantive having the arti-

cle; e. g. διὰ τὴν πόλιν ὅλην or διὰ ὅλην τὴν πόλιν, *through the whole city*, i. e. simply *through the city* (not διὰ τὴν ὅλην πόλιν, which would signify *through the WHOLE city*).

(d) When ἕκαστος, *each, every*, belongs to a substantive, the article is omitted, as with πᾶς in the sense of *each, every*, when the idea expressed by the substantive is considered as altogether general; e. g. καθ' ἑκάστην ἡμέραν, *every day, on all days*; when, on the contrary, the idea contained in the substantive is to be made prominent, then the article is joined with it, and is always placed according to No. 9, (b); e. g. κατὰ τὴν ἡμέραν ἑκάστην, or usually καθ' ἑκαστην τὴν ἡμέραν, *every single, individual day*.

(e) When ἑκάτερος, *each of two*, ἄμφω and ἀμφοτέρως, *both*, belong to a substantive, the article is always used, since here only two *known*, therefore *definite* objects can be spoken of. The article is here placed according to No. 9, (b); e. g. ἐπὶ τῶν πλεονούτων ἐκατέρων or ἐπὶ ἐκατέρων τῶν πλεονούτων, τὰ ὅσα ἀμφοτέρω or ἀμφοτέρω τὰ ὅσα, ἀμφοῖν τοῖν χερσίν or τοῖν χερσίν ἀμφοῖν.

(f) When a cardinal number belongs to a substantive, the article is omitted, if the idea expressed by the substantive is indefinite; e. g. ἄνδρες ἦλθον; the substantive, on the contrary, takes the article which is placed,—(α) according to No. 9, (a), when the substantive with which the numeral agrees, contains the idea of a *united whole*; e. g. οἱ τῶν βασιλέων οἰνοχόοι διδόναι τοῖς τρισὶ δακτύλοις ὀχοῦντες τὴν φιάλην, i. e. *with the three fingers* (the three generally used); indeed the article is very frequently used, when a preceding substantive without the article, but with a cardinal agreeing with it, is afterwards referred to;—(β) according to No. 9, (b), when the numeral is joined with a definite object merely to define it more explicitly, without any special emphasis; e. g. ἐμαχέσαντο οἱ μετὰ Περικλέους ὀπλίται χίλιοι or χίλιοι οἱ μετὰ Π. ὀπλίται.

(g) Further; substantives to which the demonstratives οὗτος, ὁδε, ἐκεῖνος and αὐτός, *ipse*, belong, also regularly take the article; but the article has only the position of No. 9, (b); e. g. οὗτος ὁ ἀνὴρ or ὁ ἀνὴρ οὗτος, not ὁ οὗτος ἀνὴρ, ἥδε ἡ γνώμη or ἡ γνώμη ἥδε, ἐκεῖνος ὁ ἀνὴρ or ὁ ἀνὴρ ἐκεῖνος, αὐτὸς ὁ βασιλεὺς or ὁ βασιλεὺς αὐτός, but ὁ αὐτὸς βασιλεὺς signifies *the same king*.

REM. 11. The article is omitted,—(a) when the pronoun is the subject, but the substantive the predicate; e. g. αὕτη ἐστὶν ἀνδρὸς ἀρετὴ, *this is the virtue of the man*; so there is a difference between τούτῳ τῷ διδασκάλῳ χρῶνται, *they have this teacher*, and τούτῳ διδ. χρ., *they have this man as or for a teacher*;—(b) when the substantive is a proper name; e. g. οὗτος, ἐκεῖνος, αὐτὸς Σωκράτης.

### LXXVIII. Exercises on § 148.

Avarice is (the) root of every vice. Good education is (the) source and root of excellence. Wisdom is worthy of all diligence. Man has understanding. Strive, O young man, after wisdom. A kid, standing upon (ἐπὶ, *w. gen.*) a house, reviled, when he saw a wolf passing by, and railed at him. But the wolf said: Ho there,\* *you* do not revile me, but the *place*. An honorable war is better (more desirable) than a shameful peace. Too great ease is sometimes injurious. In the war against (πρός) the Persians, the Greeks showed themselves very brave. The Athenians, persuaded by Alcibiades to strive (*aor.*) for power upon (κατά, *w. acc.*) the sea, lost (*aor.*) even their dominion upon the land. The wealth of Tantalus and the dominion of Pelops and the power of Eurystheus are celebrated by the ancient poets. The halcyon, a sea-bird, utters a mournful cry. Those who were born of the same parents and have grown up in the same house and have been beloved by the same parents, those indeed (δῆ) are of all the most intimate. Thy mind directs thy body, as it chooses. I saw thy friend. Through the park in Celaenae flows the river Maeander. On the top of the tree sits a bird. On (κατά, *w. acc.*) Caucasus is a rock, that has (*part.*) a circumference of ten stadia. The city lies on (ἐν) the edge of the island. The words of those, who (οἱ αὖ, *w. subj.*) practise truth, often avail more than the violence of others. If (ἐάν, *w. subj.*) such men promise one anything, they perform nothing less than others who immediately give. The earth bears and nourishes everything fair and everything good. Among all men it is an established custom, that (*acc. w. inf.*) the elder begin every word and work. The generals resolved to put to death (*aor.*) not only those (the) present, but all the Mytilenaeans. Most of the cities sent, every year, (as) a memorial of former kindness, the first fruits of their grain to the Athenians. Every day, deserters came to Cyrus. Mysus came in, holding in each of his two hands a small shield. The peltastae ran (*aor.*) to (ἐπὶ, *w. acc.*) each of the two wings. When Darius was sick and expecting the end of (his) life, he desired that (*acc. w. inf.*) both his sons might be present before him (*sibi*). Both the ears of the slave were bored through. Both the cities were destroyed by the enemy. These works are very agreeable to me. That man is very wise. Dionysius, the tyrant of Syracuse, founded in Sicily a city directly (ἀντός) under the mountain of Aetna, and named it Adranum. According to these laws the judge decides. This is a sufficient defence. This is true justice. Not only the soldiers, but the king himself fought very bravely. This they employ (as) a mere pretence. This Charmides recently met me, dancing. Cyrus sent to Cilicia the soldiers, that Menon had, and Menon, the Thessalian, himself. The time of maturity for (*dat.*) woman is twenty years, for man, thirty years. The three cities lying on (παρά, *w. acc.*) the sea were destroyed by the enemy.

§ 149. *Classes of Verbs.*

The predicate or verb, in reference to the subject, can be expressed in different ways. Hence arise different classes of verbs, which are indicated by different forms.

1. The subject appears as *active*; e. g. ὁ παῖς γράφει, τὸ ἄνθος θάλλει.—The active form, however, has a two-fold signification:

- (α) *Transitive*, when the object to which the action is directed, is in the accusative, and therefore receives the action; e. g. τύπτω τὸν παῖδα, γράφω τὴν ἐπιστολήν.—Transitive verb.
- (β) *Intransitive*, when the action is either confined to the subject, e. g. τὸ ἄνθος θάλλει, or when the verb has an object in the Gen. or Dat., or is constructed with a preposition; e. g. ἐπιθυμῶ τῆς ἀρετῆς, χαίρω τῇ σοφίᾳ, ἔρχομαι εἰς τὴν πόλιν.—Intransitive verb.

2. Again, the subject performs an action which is reflected on itself; hence the subject is at the same time the object of the action, i. e. the actor and the receiver of the action are the same; e. g. τύπτομαι, *I strike myself*, βουλεύομαι, *I advise myself*.—Middle or reflexive verb.

REM. 1. When the reflexive action is performed by two or more subjects on each other, e. g. τύπτονται, *they strike each other*, διακελεύονται, *they encourage each other*, it is called a reciprocal action, and the verb a *reciprocal verb*.

3. Lastly, the subject appears as receiving the action; e. g. οἱ στρατιῶται ὑπὸ τῶν πολεμίων ἐδιώχθησαν, *the soldiers were pursued*.—Passive verb.

REM. 2. The Act. and Mid. have complete forms. For the Pass., the Greek has only two tenses, viz. the Fut. and Aor. All the other forms are indicated by the Mid., inasmuch as the passive action was considered as a reflexive one.

§ 150. *Remarks on the Classes of Verbs.*

1. Many active verbs, especially such as express motion, besides a transitive signification, have also an intransitive or reflexive sense. Comp. the English expressions, *I move* [Intrans.] and *I move the book* [Trans.], *the tree breaks* [Intrans.] and *the ice breaks the trees* [Trans.], and the Latin *vertere, mutare, declinare*; thus, e. g. ἀνάγειν, *to draw back, regredi*, διάγειν, *to continue, perstare*, ἐλαύνειν, *to ride*, ἐμβάλλειν and εἰσβάλλειν, *to fall into or upon*, ἐκβάλλειν, *to spring forth*, ἐπιπολύνειν, *declinare*, τρέπειν, like *vertere*, στρέφειν, like *mutare*,

ἔχειν in connection with adverbs, e. g. εὖ, κακῶς ἔχειν, *bene, male se habere*, τελευτᾶν, *to end, to die*, and many others.

2. Several active verbs with a transitive signification, which form both Aorists, have in the first Aor. a transitive signification, but in the second Aor. an intransitive:

δύω, <i>to wrap up</i> , first Aor. ἐδύσα, <i>I wrapped up</i> , second Aor. ἐδύν, <i>I went in, down</i> ,	
ἵστημι, <i>to place</i> , “ ἔστησα, <i>I placed</i> , “ ἔστην, <i>I stood</i> ,	
φύω, <i>to produce</i> , “ ἐφύσα, <i>I produced</i> , “ ἐφύν, <i>I was produced</i> ,	
σκέλλω, <i>to make dry</i> , “ (ἐσκηλα, <i>Poet. I made dry</i> ), “ ἐσκλην, <i>I withered</i> .	

So several active verbs with a transitive signification, which form both Perfects, have in the first Perf. a transitive signification, but in the second an intransitive:

ἐγείρω, <i>to awake</i> , first Pf. ἐγήγερκα, <i>I have awakened</i> , second Pf. ἐγρήγορα, <i>I am awake</i> ,	
ὀλλύμι, <i>to destroy</i> , “ ὀλώλεκα, <i>I have destroyed</i> , “ ὀλώλα, <i>I have perished</i> ,	
πείθω, <i>to persuade</i> , “ πέπεικα, <i>I have persuaded</i> , “ πέποιθα, <i>I trust</i> .	

Moreover, some second Perfects of transitive verbs which do not form a first Perf., have an intransitive signification; e. g. ἄγννμι, *to break*, second Perf. ἔαγα, *I am broken*, πήγννμι, *to fasten*, πέπηγα, *I am fastened or stand fast*, ῥήγννμι, *to rend*, ἔρῳγα, *I am rent*, σήπω, *to make rotten*, σέσηπα, *I am rotten*, τήκω, *to smelt*, e. g. iron, τέτηκα, *I am smelted*, φαίνω, *to show*, πέφηνα, *I appear*.

3. On the signification and use of the middle form, the following are to be noted:

(a) The middle denotes first, an action which the subject performs directly upon itself, where in English we use the active verb and the accusative of the reflexive pronoun; e. g. τύπτομαι, *I strike myself*, ἐτυψάμην, *I struck myself*, τύψομαι, *I shall strike myself*. This use of the middle is rare. Here belong the following verbs which are presented in the aorist-form: ἀπέχω, *to keep from*, ἀποσχέσθαι, *to keep one's self from, to abstain from*; ἀπάγξαι τινά, *to strangle, to hang some one*, ἀπάγξασθαι, *to strangle or hang one's self*; τύψασθαι, κόψασθαι, *to strike one's self*; ἐπιβαλέσθαι τινί, *to throw or place one's self upon something, to apply one's self to something*; παύσασθαι, *to cease (from παύω, to cause to cease)*; δείξασθαι, *to show one's self*; particularly verbs which express an action performed by the subject on his own body: λούσασθαι (*to wash one's self*), νίψασθαι, ἀλείψασθαι, χρίσασθαι, γυμνάσθαι, καλύψασθαι, κοσμήσασθαι, ἐνδύσασθαι, ἐκδύσασθαι, κείρασθαι, στεφανώσασθαι, and the like. With the exception of the above verbs and some others, this reflexive relation is commonly expressed by the active form with the accusative of the reflexive pronoun; e. g. ἐπαινεῖν

ἑαυτόν, ἀναρτῆν ἑαυτόν, to make himself dependent on, ἀποκρύπτειν ἑαυτόν, ἐθίζειν ἑαυτόν, παρέχειν ἑαυτόν, ἀπολύειν ἑαυτόν, to free himself, ἀποσφάττειν ἑαυτόν, ἀποκτείνειν ἑαυτόν. Then the middle form has the signification of the passive, thus, ἐπαινεῖσθαι, ἀποκτείνεσθαι, ἀποσφάττεσθαι, laudari, interfici, jugulari ab alio, and also has a passive form for its Aorist and Future.

REM. 1. In all the middle verbs mentioned above, the action is such as does not necessarily refer to the subject; for I can, e. g. as well wash another as myself. But the action may be such as necessarily refers to the subject, inasmuch as the subject which performs the action, must be considered the same as the object which receives the action; then the middle form expresses the simple idea of an intransitive action; this is a frequent use of the middle. Here belong particularly very many verbs which express an act or perception of the mind. Only a very few verbs of this kind have their Aor. with a middle form; e. g. φυλάσσειν, to guard one's self, to beware (φυλάσσειν τινα, to guard any one), βουλεύσειν, to advise one's self (βουλεύσειν τινι, to advise any one), γεύσειν, to taste (Act., to cause to taste); on the contrary, most verbs of this kind have their Aor. with a passive form, but have the future in the middle form; e. g. ἀναμνησθῆναι, ἀναμνήσεσθαι, to remind one's self, to remember, recordari (ἀναμνήσαι τινα, to remind any one), αἰσχυνθῆναι, αἰσχυνέσθαι, to be ashamed (αἰσχύναι τινα, to make ashamed), φοβηθῆναι, φοβήσεσθαι, to fear (φοβήσαι τινα, to make afraid, terrere), πορευθῆναι, πορεύσεσθαι, to go, proficisci (πορεύσαι τινα, to cause one to go, to convey one), περαιωθῆναι, περαιώσεσθαι (ποταμόν), to pass over, (περαιώσαι τινα, to cause to pass over, trajicere), πλαγχθῆναι, πλάγξεσθαι, to wander about, circumvagari (πλάγξαι τινα, to cause to wander), ἀνιάθῆναι, ἀνιάσεσθαι, to afflict one's self, to be grieved (ἀνιάσαι τινα, to afflict any one); also διαλυθῆναι, διακριθῆναι, to separate one's self, discedere, ἀπαλλαγῆναι, abire, κοιμηθῆναι, to sleep, φανῆναι, apparere, παγῆναι, to congeal, ἐπαρῆναι, to raise one's self, and many others.

(b) In the second place, the middle form denotes an action which the subject performs on an object belonging to itself, on one connected with itself or standing in an intimate relation with it. In English, we commonly use here either a possessive pronoun or a preposition with a personal pronoun; e. g. τύπτομαι, ἐτυψάμην τὴν κεφαλὴν, I strike, struck my head (τύπτειν κ., to strike the head of another), λούσασθαι τοὺς πόδας, to wash one's own feet (λούειν τ. π., to wash the feet of another), ἀποκρύψασθαι τὰ ἑαυτοῦ, to conceal one's own affairs; καταστρέψασθαι γῆν, sibi subjicere terram, to subjugate land for one's self, ἀναρτήσασθαι τινα, sibi devincire, to make dependent on one's self, ἀπολύσασθαι τινα, to loosen for one's self, to redeem, πορίσασθαι τι, sibi aliquid comparare, to procure for one's self (πορίζειν τί τινι, alii aliquid comparare, to procure something for another), κτήσασθαι τι, παρασκευάσασθαι τι, sibi comparare, to

*acquire, prepare for one's self; ἀμύνασθαι τοὺς πολεμίους, propulsare a se hostes, to keep off the enemy from one's self, ἀπώσασθαι κακά, a se propulsare mala.* This use of the middle is much the most frequent.

REM. 2. As the active can be used, when the subject does not itself perform an action, but causes it to be done by another, e. g. Ἀλέξανδρος τὴν πόλιν κατέσκαψεν, *caused the city to be destroyed*, so also can the middle be used to express the same idea, yet with this difference, that with the middle the action always refers in some way to the subject; e. g. ὁ πατὴρ τοὺς παῖδας ἐδίδασκε, which either signifies, *the father educated his own children*, or, if it is clear from the context, *he caused them to be educated*; κείρασθαι, *to shave one's self* or *to get one's self shaved*; Ἀργεῖοι ἐαυτῶν εἰκόνας ποιήσαντες ἀνέθεσαν εἰς Δελφοὺς. Παράθεσθαι τράπεζαν, *to set a table before one's self*, or *have it set before one's self*.

REM. 3. The middle form is often used to express reciprocal actions (see § 149, Rem. 1). This is particularly the case with verbs signifying *to contend, vie with, converse with, embrace, salute, to make an agreement or compact*; e. g. μάχεσθαι, *to fight with*, ἀμιλλᾶσθαι, *to contend with*, ἀγωνίζεσθαι, *to strive*, διαλέγεσθαι, *to converse with*, ὑσπάζεσθαι, *to salute*, ταῦτα συντίθεσθαι, *mutually to agree on these points*, σπονδὰς σπένδεσθαι or ποιεῖσθαι, *to make a treaty* (σπονδὰς ποιεῖν signifying *to make a libation*). So also, where the action is not strictly reciprocal, but where the idea expressed by the verb necessarily supposes two persons or two parties, as in *questions and answers*; e. g. πυνθάνεσθαι and ἔρεσθαι, *to inquire*, ἀποκρίνεσθαι and ἀπαμείβεσθαι, *to answer*, συμβουλευέσθαι, *to consult with one*, ask his advice, and ἀνακοινοῦσθαι, *to consult one* (ἀνακοινοῦν being especially used of consulting oracles).

4. From the reflexive signification of the middle, the passive is derived. Here the subject permits the action to be performed by another upon itself. Hence the subject of a passive verb always appears as the receiver of an action; e. g. μαστιγοῦμαι, ζημιοῦμαι (ὑπό τιος), *I receive blows, punishment, I let myself be struck, punished = I am struck, punished (by some one)*; βλάπτομαι, ἀδικοῦμαι, *I suffer injury, injustice*; διδάσχομαι, *I let myself be instructed, I receive instruction, I learn*, hence ὑπό τιος, *from some one = doceor ab aliquo*; πείθομαι, *I persuade myself*, or *I permit myself to be persuaded*, ὑπό τιος, *by some one = I am persuaded*.

5. For two tenses, however, viz. the Fut. and Aor., there are separate forms to express a passive action; yet the Aor. Pass. (see Rem. 2,) of many reflexive and intransitive verbs, is used instead of the middle; all the other tenses are expressed by the middle form. Hence the rule: *the Fut. and Aor. Mid. have a reflexive or intransitive signification, not passive, inasmuch as there are separate forms for the Fut. and Aor. Pass.; all the other tenses of the middle are used at the same time to denote the passive also.*

REM. 4. The cause or author of the passive condition or state, is expressed by the preposition *ὑπό* with the Gen.; e. g. *Οἱ στρατιῶται ὑπὸ τῶν πολεμίων ἐδιώχθησαν*, *the soldiers were pursued by the enemy*. Instead of *ὑπό*, *πρός* with the Gen. is used, when at the same time the strong and direct influence of a person, is to be denoted; e. g. *ἀτιμάζεσθαι, ἀδικεῖσθαι πρὸς τινος*; also *παρά* with the Gen. is used, when the author is, at the same time, to be represented as the person from whose vicinity or neighborhood, or through whose means internal or external the action has come; hence especially with *πέμπεσθαι, δίδοσθαι, ὠφελεῖσθαι, συλλέγεσθαι, λέγεσθαι, σημαίνεσθαι, ἐπιδείκνυσθαι* (*demonstrari*); e. g. *Ὁ ἄγγελος ἐπέμφθη παρὰ βασιλέως*, *was sent from being near the king, by the king*. *Ἡ μεγίστη εὐτυχία τούτῳ τῷ ἀνδρὶ παρὰ θεῶν δέδοται. Πολλὰ χρήματα Κύρῳ παρὰ τῶν φίλων συνειλεγμένα ἦν*.

6. It is a peculiarity of the Greek, that not merely the active of transitive verbs governing an accusative, may be changed into the personal passive, but also the active of intransitive verbs governing the Dat. or Gen.

*Φθονοῦμαι ὑπό τινος*, *I am envied by some one, invidetur mihi ab aliquo* (from *φθονεῖν τινα, invidere alicui*). *Πιστεύομαι, ἀπιστοῦμαι ὑπό τινος, creditur, non creditur mihi ab aliquo* (from *πιστεύειν, ἀπιστεῖν τινα*). *Καὶ ἐπιβουλεύοντες, καὶ ἐπιβουλεύομενοι διάξουσι πάντα τὸν χρόνον* (from *ἐπιβουλεύειν τινί*). *Ἀσκεῖται τὸ ἀεὶ τιμώμενον, ἀμελεῖται δὲ τὸ ἀτιμαζόμενον* (from *ἀμελεῖν τινος*). So *ἄρχομαι, κρατοῦμαι, καταφρονοῦμαι ὑπό τινος* (from *ἄρχειν, κρατεῖν, καταφρονεῖν τινος*).

REM. 5. Deponents (§ 118, Rem.) are merely verbs, which have only the middle form, and a reflexive or intransitive signification.

### LXXIX. Exercises on §§ 149, 150.

Cyrus, (as he was) riding by, cried out to Clearchus, to lead the army against (*κατά, w. acc.*) the centre of the enemy. The river Acheron, which (*part.*) flows through Thesprotia, falls into the Acherusian lake. Cyrus died fighting very bravely (*aor.*). The general commanded the soldiers to go forward, until they should engage (*opt. aor.*) with Cyrus. In the third year of the Peloponnesian war, Lesbos revolted from the Athenians. The Athenians say that (*acc. w. inf.*) the first men were born in (= out of) Attica. When the soldiers slept, the general was awake. Nothing among men, neither good nor evil, has a (§ 148, 9, b) steadfast order. The wicked are pale from anxiety, and lean (= dried up) in body. Antisthenes prided himself, that (*part.*) he always showed his garment torn. Troy was taken by the Greeks. Some came, after (*aor. part.*) they had exercised and anointed themselves, others, after they had bathed. Beware of the flatterer. Abstain from intercourse with bad men. The youths had adorned themselves with garlands. The Sphinx flung herself from the height. Ajax killed himself in a fit of madness (*aor. part.*). Those whom (*οἱ ἄν, w. subj.*) men fear (*aor.*) very much, they cannot look in the face, even if they encourage (them).\* Xerxes, after the sea-fight at (*περί, w. acc.*) Salamis, departed (*aor.*)

\* οὐδὲ παραμυθουμένοις ἀντιβλέπειν.

with a part of his force from Europe. The soldiers separated. Agesilaus travelled (*aor.*) from Sparta into Asia. Ulysses wandered about (*aor.*), ten years. Ninus, the king of the Assyrians, collected (*aor.*) a respectable army, and made (for himself) an alliance with (*πρός, w. acc.*) Ariæus, the king of the Arabians. The combatants anointed (*aor.*) their bodies with oil. What thou hast not (*μή*) laid up (*aor. mid.*), take not. When Alexander took (*aor.*) the city of the Thebans, he sold (*aor.*) all the freemen. The Plataeans repelled the attacks of the Thebans, wherever they met (*opt.*) (them). Fair is the man, who (*part.*) has adorned his mind with culture. Beside necessary evils, men themselves provide themselves yet others. The soldiers held (*aor.*) their shields before them. Always lay up for thyself travelling-money for (*εἰς*) old age. If (*part.*) thou hast acquired reflection, thou wilt neither strive after riches, nor reproach poverty. Intelligent parents have their children educated. Darius caused a stone monument to be made (*part. aor.*), and erected it (*aor.*). If we keep off (*part.*) the enemy, we shall possess the city free and little exposed (*pres.*) to stratagems. A government that (*part.*) has been neglected (*aor.*) and begun to degenerate (taken a transition to [*ἐπί, w. acc.*] the bad), is hard to restore again. Hate flatterers (*part.*) as deceivers (*part.*); for both injure those who trust them (*aor.*). It is burdensome to be governed by a bad man.

### § 151. *Tenses and Modes.*

1. Tenses denote the *time* of the predicate, which is represented either as present, future or past; e. g. *the rose blooms, will bloom, bloomed.*

2. Modes denote the manner of representing the affirmation contained in the predicate; i. e. the relation of the subject to the predicate is represented either as an actual fact, as a conception, or as a direct expression of the will. The mode which expresses a fact, e. g. *the rose blooms*, is called the Indicative; that which denotes a conception, e. g. *the rose may bloom*, the Subjunctive; the mode which denotes the direct expression of the will, the Imperative, e. g. *give.*

### § 152. A. *More Particular View of the Tenses.*

1. The tenses may be divided, in accordance with their form and meaning, into two classes, namely, (a) into Principal tenses, which, both in the Ind. and Subj., always indicate something present or future;—(b) into Historical tenses, which, in the Ind. always denote something past, in the Subj. (Optative), sometimes that which is past, and sometimes that which is present or future.

2. The Principal tenses are the following:

(a) The Present, (a) Indicative, e. g. *γράφωμεν, scribimus*; (β) Subjunctive, e. g. *γράφωμεν, scribamus*;

- (b) The Perfect, (α) Indicative, e. g. γεγράφαμεν, *scripsimus*; (β) Subjunctive, e. g. γεγράωμεν, *scripserimus*;  
 (c) The Future, Indicative, e. g. γράψομεν, *scribemus, we shall write*;  
 (d) The Future Perfect, Indicative, e. g. βεβουλεύσομαι, *I shall have advised myself, I shall deliberate, I shall be advised.*

### 3. The Historical tenses are the following:

- (a) The Aorist, (α) Indicative, e. g. ἔγραψα, *I wrote*; (β) Optative, e. g. γράψαιμι, *I might write, or I might have written*;  
 (b) The Imperfect, (α) Indicative, e. g. ἔγραφον, *scribelam*; (β) Optative, e. g. γράφοιμι, *scriberem*;  
 (c) The Pluperfect, (α) Indicative, e. g. ἐγεγράφειν, *scripseram*; (β) Optative, e. g. γεγράφοιμι, *scripsissem*;  
 (d) The Optative of the simple Future, e. g. γράψοιμι, *I would write*, and of the Fut. Perf., e. g. βεβουλευσώμην, *I should have deliberated, or have been advised*; e. g. ὁ ἄγγελος ἔλεγεν, ὅτι οἱ πολέμοι νικῆσοιεν, *the messenger said, that the enemy would conquer*; ἔλεγεν, ὅτι πάντα ὑπὸ τοῦ στρατηγοῦ εὖ βεβουλεύσοιτο, *he said that everything would be well planned by the general.*

4. The present indicative represents the action in the time present to the speaker. The present is often used in the narration of past events, since in a vivid representation, what is past is viewed as present. This is called the Historical Present.

Ταύτην τὴν τάφρον βασιλεὺς μέγας ποιεῖ ἀντὶ ἐρύματος, ἐπειδὴ πυνθάνεται Κύρον προσελαύνοντα. Ἦν τις Πριαμίδων νεώτατος Πολύδωρος, Ἐκάβης παῖς, ὃν ἐκ Τροίας ἔμοι πατήρ δίδωσι Πρίαμος ἐν δόμοις τρέφειν.

REM. 1. The present εἶμι (*to go*) with its compounds, has a future signification, in the Ind. and Subj., *I shall go*; the Inf. and present Part. have both a present and future signification; e. g. οὐκ εὐθὺς ἀφήσω αὐτὸν οὐδ' ἀπειμι (*abibo*), ἀλλ' ἐρήσομαι αὐτὸν καὶ ἐξετάσω καὶ ἐλέγξω. Comp. § 137, Rem. 3.—Οἶχομαι and ἦκω with present forms, are often translated in English by perfects, namely, οἶχομαι, *I have departed*, and ἦκω, *I have come*; yet οἶχομαι, properly means, *I am gone*, and ἦκω, *I am here (adsum)*; e. g. Μὴ λυποῦ, ὅτι Ἀράσπας οἶχεται εἰς τοὺς πολεμίους, *that A. is gone (=transfugit) to the enemy*. Ἦκω νεκρῶν κενθμῶνα καὶ σκότου πύλας λιπών. Ὑμεῖς μὲν ἀφικνεῖσθε, ὅποι ἡμεῖς πάλλαι ἦκομεν (*have come*).

5. The perfect indicative represents a past action in time present to the speaker. The action appears as one *completed* in time present to the speaker.

Γέγραφα τὴν ἐπιστολήν, *I have written a letter, the letter is now written*, it being immaterial whether it was written just now or a long time ago; ἡ πόλις ἔκτισται, *the city is now built, now stands there built*.

REM. 2. Many Greek perfects are translated into English by the present tense; in this case a *condition* or *state* occasioned by the completion of the action is denoted; e. g. δέδεμαι (*I have been bound*), *I am now in a bound state, am bound*;

πέθνηκα (*I have died*), *I am dead*; πέφνηα (*I have shown myself*), *I appear*, οἶδα, νοῦνι (*I have seen*), *I know*, τέθηλα (*I have bloomed*), *I am blooming*, πέποιθα (*I have convinced or persuaded myself*), *I trust*, βέβηκα (*I have stepped out*), *I go*, μέμνημαι, *memini* (*I have reminded myself*), *I am mindful*, κέκτημαι (*I have acquired for myself*), *I possess*, κέκλημαι (*I have been called*), *I am called*, and many others. Where the perfect is translated by a present, the Plup. is translated by an Imp.; e. g. ἐπεφύγειν, *I appeared*.

6. The future indicative denotes an action as future in relation to the present time of the speaker. The Greeks very often use the Fut. Ind. in subordinate clauses, even after an Historical tense, to express that which *should, must or may be*, where the Latin employs the Subj.; the other forms of the Fut., particularly the Part., are also so used.

Νόμους ὑπάρξαι δεῖ τοιούτους, δι' ὧν τοῖς μὲν ἀγαθοῖς ἔντιμος καὶ ἐλεύθερος ὁ βίος παρὰ σκευασθήσεται (*might be obtained*), τοῖς δὲ κακοῖς ταπεινός τε καὶ ἀλγεινός καὶ ἀβίωτος ὁ αἰὼν ἐπανακείσεται. Ἡγεμόνας ἔλαβον οἱ στρατιῶται, οἱ αὐτοὺς ἄξουσιν (*should lead*), ἔνθεν ἔξουσιν (*might obtain*) τὰ ἐπιτήδεια.

7. The future perfect indicative represents the action as past (completed) in the future, in relation to the present time of the speaker.

Καὶ τοῖς κακοῖς μεμίξεται ἐσθλὰ, *the good shall have been mixed with evil*. Ἡ πολιτεία τελέως κεκοσμήσεται, εἰν ὁ τοιοῦτος αὐτὴν ἐπισκοπῇ φύλαξ ὁ τούτων ἐπιστήμων. The Fut. Perf. of those verbs whose perfects are translated by the present (see Rem. 2), must then be translated by the simple future; e. g. μεμνήσομαι, *meminero* (*I shall have reminded myself*), *I shall be mindful*.

REM. 3. The Fut. Perf. is used in Greek, only in principal clauses, and in subordinate clauses introduced by ὅτι and ὥς (*that*). In all other subordinate clauses, the Subj. Aor. (more seldom the Perf.) in connection with a conjunction compounded of ἄν, e. g. εἰάν, ἐπάν, ἐπειδάν, ὅταν, πρὶν ἄν, ἔστ' ἄν, ὃς ἄν, etc., is used instead of the Fut. Perf.; e. g. εἰ ἂν τοῦτο λέξῃς, *si hoc dixeris, if you shall have said thus*.

8. The aorist indicative expresses past time, in a wholly indefinite manner, without any additional relation; e. g. ἔγραψα, *I wrote*, Κῦρος πολλὰ ἔθνη ἐνίκησεν. It thus stands in contrast with the other tenses which express past time; still, since it indicates past time indefinitely, it may be used instead of either of these tenses.

9. The imperfect indicative represents an action as past, but always in relation to another past time.

Ἐν ᾧ σὺ ἐπαιζες, ἐγὼ ἔγραφον, *while you were playing, I was writing*. Ὅτε ἐγγὺς ἦσαν οἱ βάρβαροι, οἱ Ἕλληνες ἐμάχοντο, *when the barbarians were near, the G. fought*. Ὅτε οἱ βάρβαροι ἐπεληλύθεσαν (or ἐπῆλθον), οἱ Ἕλ-

ληνες ἐμάχοντο. Τότε (or ἐν ταύτῃ τῇ μάχῃ) οἱ Ἕλληνες θαρράλεώτατα ἐμάχοντο.

REM. 4. The Impf. Ind. is also used to denote,—(a) the *beginning* of an action, e. g. ἐπεὶ ἐγγὺς ἐγένοντο ἑξαπίνης, οἱ μὲν αὐτῶν ἐτόξευνον, *some of them began to shoot their arrows*;—(b) the *continuance*, e. g. οἱ μὲν ἐπορεύοντο, οἱ δ' εἵποντο, *one party continued their march, the other continued to pursue*;—(c) *habit or custom*, e. g. αὐτὸν ὁπερ πρόςθεν προσεκύουν, καὶ τότε προσεκίνησαν, *those who were before accustomed to do obeisance to him, did it then also*;—(d) *endeavor or attempt*, e. g. πρῶτος Κλέαρχος τοὺς αὐτοῦ στρατιώτας ἐβιάζετο ἵέναι, *Clearchus endeavored to compel his soldiers to advance*.

10. Hence the Aor. Ind. is used in historical narration, in order to indicate the principal events, while the Impf. is used to denote the accompanying circumstances. The Aor. *narrates*, the Impf. *describes and paints*; the Aor. denotes a *single, momentary* action, the Impf. a *continued* action.

Τοὺς πελταστὰς ἐδέξαντο οἱ βάρβαροι καὶ ἐμάχοντο· ἐπεὶ δ' ἐγγὺς ἦσαν οἱ ὀπλῖται, ἐτράποντο· καὶ οἱ πελτασταὶ εὐθὺς εἵποντο. Ὁ δὲ Κλέαρχος ἐταράχθη καὶ ἐφοβεῖτο, and *C. was terrified* (a single, momentary act) and *feared* (continued act).

REM. 5. The Aor. Ind. is often used in general propositions, which express a fact borrowed from experience; the verb is then translated by an English Pres. or by *is wont* or *is accustomed*, with the Inf.; e. g. Κάλλος ἢ χρόνος ἀνύλασεν, ἢ νόσος ἐμύραεν, *either time destroys (is wont to destroy) or disease impairs beauty*.

11. The pluperfect represents an action as completed before another past action.

Ἐπειδὴ οἱ Ἕλληνες ἐπεληλύθουσιν (*had come*), οἱ πολέμιοι ἀπεπεφύγυσαν (*had fled*). Ὅτε οἱ σύμμαχοι ἐκλήσιαζον, οἱ Ἀθηναῖοι τοὺς Πέρσας ἐνενικήκεσαν. Ἐγεγυράφειν τὴν ἐπιστολὴν (sc. *when the friend came*).

REM. 6. It is to be noticed, that where the relation of one past time to another is readily seen from the connection, and no special emphasis belongs to it, the Greeks commonly use the Aor. instead of the Plup.; e. g. ἐπειδὴ οἱ Ἕλληνες ἐπῆλθον, οἱ πολέμιοι ἀπεπεφύγυσαν. Indeed, the Aor. is often used instead of the Perf. even, when the relation of the past to the present does not require to be particularly indicated.

12. As the Aor. Ind. expresses a past action as *independent and completed*, and as the Impf. Ind., on the contrary, represents an action in its *duration and progress*, (since it always refers to a past action which is related to another past action, being used in description and delineation,) so the subordinate modes of the Aor., viz. the Subj., Opt. and Imp., together with the Aor. Inf. and Part., are used when the action is represented by itself, as completed; on the contrary, the subordinate modes of the Pres., together with the

Pres. Inf. and Part., and also the Opt. Impf., are used, when the speaker would describe an action in its *duration* and *progress*. In this manner the following forms stand contrasted:

- (a) The Aor. Subj. and the Pres. Subj.; e. g. φύγωμεν and φεύγωμεν, *let us fly*; λέγω, *ἵνα μάθῃς* and *ἵνα μανθάνῃς*, *that you may learn*;
- (b) The Aor. Imp. and the Pres. Imp.; e. g. φύγε and φεύγε, *fly*; δός and δίδου μοι τὸ βιβλίον, *give*;
- (c) The Aor. Inf. and the Pres. Inf.; e. g. ἐθέλω φυγεῖν and φεύγειν, *I wish to fly*; κελεύω σε δοῦναι and δίδόναι μοι τὸ βιβλίον; but the Aor. Inf. can also denote a past time and take the place of the Perf. Inf., when the relation to the finite verb does not require to be particularly indicated; e. g. ἡγγειλε τοὺς πολεμίους ἀποφυγεῖν and ἀποπεφευγέναι, *nuntiavit hostes fugisse*;
- (d) The Aor. Opt. and the Impf. Opt.; e. g. ἔλεγον, *ἵνα μάθῃς* and *ἵνα μανθάνῃς*, *that thou mayest learn, ut disceres*; εἶθε τοῦτο γένοιτο and γίγνοιτο, *O that this might happen!* The Aor. Opt. can also take the place of the Plup. Opt., when the relation to another past action does not require to be particularly indicated; e. g. ἡγγειλεν, *ὅτι, ἐπειδὴ οἱ Ἕλληνες ἐπέλθοιεν* (*had come*), *οἱ βάρβαροι ἤδη ἀποφύγοιεν* (*had already fled*).

The Aor. Part. always denotes past time, and hence stands in contrast with the Perf. Part., since the former describes an action as absolutely past, while the latter, at the same time, represents it in relation to the finite verb; e. g. οἱ αὐτόμολοι ἡγγειλαν τοὺς πολεμίους ἀποφύγοντας and ἀποπεφευγότας.

### LXXX. Exercises on § 152.

After Darius was dead and Artaxerxes had ascended (*aor.*) the throne, Tissaphernes traduced Cyrus to (*πρός, w. acc.*) his brother, (asserting) that he was plotting against him (*opt.*). The latter (*ὁ*) credits it (= is persuaded) and apprehends Cyrus, intending to put him to death (*ὥς, w. fut. part.*); but his mother by entreaty gains his release (= having begged him off for herself, *aor.*) and sends him again to his government. Hector, whither has gone the courage, that thou once hadst? Be not troubled that Araspas has gone over to the enemy. In good time\* art thou come. Themistocles wrote: (I,) Themistocles, have come to thee. If any one does not know himself, and believes he has come to a knowledge of that which he does not truly know, he is a fool. The messengers from Sinope said: We are come to (*part. fut.*) congratulate you, O warriors, that ye have been delivered, as we have heard, through (*διὰ, w. gen.*) many dangers. Under (*ἐπί, w. gen.*) Cecrops and the first kings, until (*εἰς*) Theseus, Attica was always inhabited by cities. God has carefully regulated everything in the world. The dwellings in Memphis have remained until (*μέχρι*) modern times. CEnoe, which lies (= is) on the borders of Attica and Boeotia, had been fortified. Zeno scourged a slave for (*ἐπί, w. dat.*) theft; upon his saying

\* εἰς καλόν.

(*gen. abs.*): "It was fated for me to steal," Zeno said: "To be flayed too (*aor.*).  
The world is a stage, life a passage across (that stage); thou camest, thou sawest, thou wentest away. Xerxes threw a bridge over the Hellespont and dug through Athos. Destiny casts down what (*οἱ ἄν. w. subj.*) it has exalted (*aor.*). Even the worst (man) acquires riches easily. Inactivity teaches a great deal of vice. Commanding is easier than doing. Cyrus called (*part.*) Araspas, a Mede, who had been a comrade of his (= to him) from youth (*ἐκ παιδός*), and bade him guard for him the wife of Abradatas, the Susian, and the tent, until he himself should take (them) in charge. The people resolved to choose thirty men, who should draw up the laws of the country, in accordance with which (*κατά, w. acc.*) they should administer the government. Everywhere in Greece the usage prevails, that the citizens swear (*acc. w. inf.*) to be united (*fut.*). The soldiers hoped to take the city. I believe, that those, who (§ 148, 6) practise wisdom, and believe (themselves) to be competent to teach the citizens that which is useful, by no means become violent. Say what I must do, and it shall be done. It (= this) is very beautifully said and ever will be (= remain) said, that the useful is beautiful, the hurtful odious. Tyrants will acquire nothing valuable. Noble men we shall ever remember.

### § 153. B. *More Particular View of the Modes.*

1. The three following modes are to be distinguished, viz. the Indicative, Subjunctive (Optative) and Imperative (§ 151, 2).

a. The Indicative expresses a fact or phenomenon, asserts something directly; e. g. τὸ ῥόδον θ' ἀλλεῖ — ὁ πατήρ γεγραφε τὴν ἐπιστολήν — οἱ πολέμοι ἀπέφρυνον — οἱ πολῖται τοὺς πολεμίους νικῆσουσιν.

b. The Subjunctive denotes a conception. The Subj. of the historical tenses is called the Optative in Greek (§ 73, II.).

(α) The Subj. of the principal tenses, i. e. of the Pres. and Perf., and also the Subj. Aor., in Greek always represents the conception as something *future*. The Subj. of the principal tenses is used in principal clauses: (1) in the first Pers. Sing. and Pl. to express an *exhortation* or *admonition*; (2) in the second Pers. Sing. and Pl. of the Aor. (not Pres.) with μή to express a *prohibition*; (3) in *doubtful questions*; in principal clauses, however, almost exclusively in the first Pers. Sing. and Pl., but in subordinate clauses, it may be in any of the different persons:

Ἵωμεν, *eamus*, let us go. Μὴ Ἵωμεν, *let us not go*. Μὴ φοβηθῇς, *ne metuas*, do not fear. Τί ποιῶμεν; *what shall we do?* In subordinate clauses, Οὐκ ἔχω, *δποι* τράπωμαι, *non habeo*, *quo me vertam*, *I do not know where to go*. Οὐκ ἔχει, *δποι* τράπηται, *he does not know where to go*.

(β) The Subj. of the historical tenses, viz. the Opt. of the Aor.,

Impf. and Plup. as well as the Opt. of the Fut. (§ 152, 3, d), represent what is conceived either as past, present or future. The Opt. denotes a present or future, only in conditional clauses, and in such elliptical clauses as arise from them; e. g. εἴ τι ἔχοις, δοίης ἄν, *if you had anything, you would give it*. Both the condition εἴ τι ἔχοις, and the consequence δοίης ἄν, are here represented as a present, mostly a future uncertainty, an undetermined possibility, a mere supposition, admission or conjecture (Comp. § 185). This form of the conditional clause, viz. εἰ with the Opt., may express a wish, the concluding clause connected with it, being understood; e. g. εἰ τοῦτο γένοιτο! *if this should happen* (then I would be happy, εὐτυχῆς ἂν εἴην), = *O that this might happen!* Instead of the simple εἰ, the stronger εἴθε, εἰ γάρ, *O that*, is then commonly used; e. g. εἴθε (εἰ γάρ) ἐμοὶ θεοὶ ταύτην τὴν δύναμιν παραθεῖεν! *O that the gods would give me such power!* Very frequently the concluding clause is used elliptically, the condition connected with it being understood; e. g. ἡδέως ἂν ἀκούσαιμι, *I would gladly hear* (if it were possible, εἰ ἐξείη). Comp. No. 2, c. With the exception of the instances here mentioned, the Opt. generally refers to the past.

REM. 1. When a wish is to be represented as one which the speaker knows cannot be realized, the Ind. of the historical tenses is used; e. g. εἶθε τοῦτο ἐγίγνετο! *O that this might be (were) done!* εἶθε τοῦτο ἐγένετο! *O that this had been done!*

c. The Imp. denotes the immediate expression of one's will; e. g. δός and δίδου μοι τὸ βιβλίον, *give*; γράψάτω and γράφετω τὴν ἐπιστολήν, *scribeto, let him write*.

REM. 2. The difference between the Pres. and Aor. Imp., is, that the Pres. generally denotes a *continued, oft-repeated* action, while the Aor. denotes a *single, instantaneous* action; e. g. πεῖθου τοῖς σοφωτέροις, *obey those wiser than yourself*, a direction to be observed at all times; ἀνατείνάτω τὴν χεῖρα, *let him raise his hand*, βλέψον εἰς τὰ ὄρη, *look upon the mountains*, single, instantaneous acts. So ἀκουσον, ἀκούσατε, λέξον, λέξατε. Comp. § 152, 12, b.—The Perf. Imp., which is of rare occurrence, is used to indicate that the consequences of the action are to *remain or be permanent*; e. g. κεκλείσθω ἡ θύρα, *let the door be shut* (and remain shut). It will be evident, therefore, that neither the Aor. nor Perf. Imp., expresses any relation of past time, as the Ind. of these tenses does, but only such modifications of action as are stated above.

REM. 3. In negative or prohibitive expressions with μή (*ne*), the Greek commonly uses only the Pres. Imp., not the Aor. Imp., but instead of it, the Aor. Subj.; e. g. μὴ γράφε (but not μὴ γράφης) or μὴ γράψῃς, *do not write* (but not μὴ γράψον).

## REMARKS ON THE MODAL ADVERB ἄν.

2. The discussion of the modal adverb ἄν is intimately connected with the treatment of the modes. This adverb is used to show the relation of the *conditioned* expression to the *conditioning* one, inasmuch as it indicates that the predicate of the sentence to which it belongs, is conditioned by another thought. A complete view of the use of ἄν cannot be presented until conditional sentences are treated of (§ 185); for the present, the following remarks on its construction will be sufficient. It is connected:

a. With the Ind. of the historical tenses, viz. the Impf., Plup. and Aor.,

(α) To indicate that something could take place under a certain condition, but did not, because the condition was not fulfilled.

Εἰ τοῦτο ἔλεγες, ἡμάρτανες ἄν, *si hoc diceres, errares, if you said this, you were wrong (but now I know you did not say it, consequently you did not do wrong)*. Εἰ τοῦτο ἔλεξας, ἡμαρτες ἄν, *si hoc dixisses, errasses; at hoc non dixisti, ergo non errasti* (the Aor. here takes the place of the Plup.); or without a protasis, e. g. ἐχάρης ἄν, *laetareris* or *laetatus fuisses* (sc. *si hoc vidisses*).

(β) To indicate that an action took place (was repeated) in certain cases or under certain circumstances. The historical tense of the principal clause is then usually an Imperfect.

Εἰ τις τῷ Σωκράτει περὶ τοῦ ἀντιλέγοι, ἐπὶ τὴν ὑπόθεσιν ἐπανήγειν ἄν πάντα τὸν λόγον, *if any one contradicted Socrates, he would (he was accustomed to) carry back the whole argument to the original proposition* (i. e. he would do this as often as any one contradicted).

REM. 3. Ἄν is not used with the Ind. of the principal tenses.

b. With the Subj., in order to represent the conceived future event, which is naturally expressed by the Greek Subj. [No. 1, b. (α)], as conditional, and dependent on circumstances. In the Common Language, this usage occurs only in subordinate clauses, the modal adverb then standing in close connection with the conjunction of the subordinate clause, or combining with it and forming one word. In this manner originate ἐάν (from εἰ ἄν), ὅταν (from ὅτε ἄν), ὁπότεν (from ὁπότε ἄν), πρὶν ἄν, ὅθι ἄν, οὗ ἄν, ὅπου ἄν, οἷ ἄν, ὅποι ἄν, ἧ ἄν, ὅπη ἄν, ὅθεν ἄν, ὁπόθεν ἄν, etc., ὅς ἄν (*quicumque* or *si quis*), οἷος ἄν, ὁποῖος ἄν, ὅσος ἄν, ὁπόσος ἄν, and others.

c. With the Opt. (very seldom with the Fut. Opt.), to represent a present or future uncertainty, undetermined possibility, a mere supposition, admission or conception, as conditional. The Opt. with ἄν must always be considered as the principal clause of a conditional

proposition, even if the condition belonging to it, is not expressed [No. 1, b. (β)].

Εἰ τοῦτο λέγοις, ἁμαρτάνοις ἄν. Without a protasis, e. g. χαίροις ἄν, *you might, could, would rejoice (if you heard this)*. Γένοιτ' ἄν πᾶν ἐν τῷ μακρῷ χρόνῳ, *all might, could happen*. Λέγοις ἄν, *you might speak* (sc. *si tibi placuerit*). The Opt. with ἄν is very frequently used, when the speaker wishes to state a strong affirmation *modestly*.

d. With the Inf. and Part. (very seldom with the Fut. Inf. and Part.), when the finite verb, used in the place of the Inf. and Part., would be connected with ἄν.

Εἰ τι εἶχεν, ἔφη, δοῦναι ἄν, *if he had anything, he said he would give it* (oratio recta, εἰ τι εἶχον, ἔδωκα ἄν, *if I had anything, I would give it*). Εἰ τι ἔχοι, ἔφη, δοῦναι ἄν (oratio recta, εἰ τι ἔχοιμι, δοίην ἄν). Δῆλος εἰ ἁμαρτάνω ἄν, εἰ τοῦτο λέγοις (= δῆλόν ἐστιν, ὅτι ἁμαρτάνοις ἄν, εἰ τοῦτο λέγοις).

REM. 4. As ἄν represents the predicate as conditional, it ought properly to be joined with the predicate, e. g. λέγοιμι ἄν, ἔλεγον ἄν; yet it commonly follows that member of a sentence which is to be made emphatic, e. g. καὶ οὐκ οἶε ἄσχημον ἄν φανείσθαι τὸ τοῦ Σωκράτους πᾶγμα. Hence it is regularly joined to such words as change the idea of the sentence, viz., to negative adverbs and interrogatives; e. g. οὐκ ἄν, οὐδ' ἄν, οὐποτ' ἄν, οὐδέποτ' ἄν, etc. — τίς ἄν, τί ἄν, τί δ' ἄν, τί δῆτ' ἄν, πῶς ἄν, πῶς γὰρ ἄν, ἄρ' ἄν, etc.;—also to adverbs of place, time, modality and other adverbs, which, in various ways modify the expression contained in the predicate and define it more exactly; e. g. ἐνταῦθα ἄν, τότ' ἄν, εἰκότως ἄν, ἴσως ἄν, τάχ' ἄν, μάλιστ' ἄν, ἥκιστ' ἄν, ῥαδίως ἄν, ἡδέως ἄν, etc. Hence it happens that ἄν is sometimes repeated in the same sentence.

### LXXXI. Exercises on § 153.

Let us shun the unseemly, and aspire after the beautiful. Let us pray (*aor.*) the Gods to guide the present (enterprise) to the most honorable issue. Let us not yield to the enemy. How shall I, who am (*part.*) mortal, contend with divine destiny? Tell me, whether (*πότερον*) we shall say that Socrates in his conversations speaks seriously or jests (= call S. speaking seriously or jesting). When Hercules was at a loss, which of two (*ὑπότερος*, *w. gen.*) ways to (*ἐπί*, *w. acc.*) life he should enter (= turn himself), there appeared two majestic women. One, running to him (*aor.*), spoke thus: I see, O Hercules, thou art at a loss (= thee at a loss) which way to life thou shouldst enter. If (*ἐάν*, *w. subj.*) therefore thou wilt make me a friend (*fem.*), I will lead thee to the pleasantest and easiest way. O Gods, that ye might avert danger from us. O that the triad of the Graces (*Χάριτες*) might ever assist (*aor.*) me. O that I might ever associate with the wise and good, and never have intercourse with (*gen.*) the bad. O if I could have lived with you then, when you were still a youth. If I were (but) able to make what is done (*part.*) undone! Fight bravely, soldiers. Strive after virtue, young men. The temple-robber ought to be torn in pieces by wild beasts. Historians ought neither to extol anything in order to conciliate (*πρός*, *w. acc.*) favor, nor omit (anything), if it is deserving of mention and re-

membrance. Judge (*aor.*) not contrary to (*παρά, w. acc.*) the laws. O warriors, despair (*aor.*) not of yourselves. He who (§ 148, 6) ventures to employ force, may need not a few allies; but he who can persuade, none. How could those who do base (deeds), become friends to those who hate such (deeds)? Who without self-control could either learn or properly practise anything good? With (*μετά, w. gen.*) a wise understanding, one may pass (*aor.*) life most pleasantly. The bad no one can make (= place, *aor.*) useful.

## CHAPTER II.

### § 154. *Attributives.*

1. Attributives serve to explain more definitely the idea contained in the substantive to which they belong; e. g. τὸ καλὸν ῥόδον, ὁ μέγας παῖς. The attributive may be:

a. An adjective or participle, e. g. τὸ καλὸν ῥόδον, τὸ ἄνθος θ' ἀλλοι;

b. A substantive in the genitive, e. g. οἱ τοῦ δένδρου καρποί;

c. A substantive governed by a preposition, e. g. ἡ πρὸς τῇ πόλιν ὁδός;

d. An adverb, e. g. οἱ νῦν ἄνθρωποι;

e. A substantive in apposition, e. g. Κροῖστος, ὁ βασιλεύς.

REM. 1. The genitive depending on substantives, receives different names according to the relations it expresses: (a) *subjective*, when it takes the place of the subject, e. g. οἱ τοῦ δένδρου καρποί (arising from τὸ δένδρον φέρει καρπούς), *the fruits of the tree*, i. e. *which the tree produces*; τὰ τοῦ Ὁμήρου ποιήματα, *the poems of Homer*, i. e. *which he made*;—(b) *objective* or *causative*, when it takes the place of the object of an intransitive verb, e. g. ἡ τῆς σοφίας ἐπιθυμία, *the desire for wisdom* (ἐπιθυμῶ τῆς σοφίας, the σοφίας being the cause of the ἐπιθυμία); εὖνοιά τινος, *good-will towards one* (εὖνους εἰμί τινι);—(c) *passive*, when it takes the place of the object of an active verb, and thus denotes the thing affected or caused by the transitive action, e. g. ἡ τῆς πόλεως κτίσις (from κτίζει τὴν πόλιν), *the possession of the city* (the city being the thing possessed); ὁ τῆς ἐπιστολῆς γραφεύς, *the writer of the letter*;—(d) of *quality*, e. g. τὸ εὖρος τετραίων σταδίων; ἀνὴρ μεγάλῃς ἀρετῆς;—(e) of *possession*, e. g. τὸ τοῦ Μένωνος στράτευμα.

REM. 2. When the substantive which is to be more fully explained by the attributive, contains a general idea or one which can be easily supplied from the context, or, by frequent usage in a particular connection, may be supposed to be known, then the substantive, as it is subordinate in the idea to be expressed, is often omitted, and the adjective or participle commonly with the article, is used as a substantive. Such substantives are, e. g. ἄνθρωπος, ἀνὴρ (*man, husband*), γυνή (*woman, wife*), πατήρ, μήτηρ, υἱός, παῖς, θυγάτηρ, ἀδελφός, πρᾶγμα, χρῆμα, ἔργον, χρόνος, ἡμέρα, χώρα, γῆ, ὁδός, οἰκία, οἶκος, and others.

Οἱ θνητοί (sc. ἄνθρωποι), *mortales*. Τὰ ἡμέτερα (sc. χρήματα), *res nostrae*. Ἡ ὑστεραία (sc. ἡμέρα). Ἡ πολεμία and ἡ φίλια (sc. χώρα), *a hostile and friendly land*. Ἡ οἰκουμένη (sc. γῆ), *the inhabited earth*. Τὴν ταχίστην (sc. ὁδόν), *quam celerrime*. Τὸ κακόν, *evil*. Τὰ κακά, *evils*. Ἀλέξανδρος ὁ Φιλίππου (sc. υἱός). Ἐν ᾧδου (sc. οἴκῳ) εἶναι. Εἰς διδασκάλον, εἰς Πλάτωνος φοιτᾶν. Τὰ τῆς τύχης, *fortune and all which belongs to it*; τὰ τῆς πόλεως, *the affairs of the city*; τὰ τοῦ πολέμου, *the whole extent of the war*. Οἱ νῦν, οἱ τότε, οἱ πάλαι (sc. ἄνθρωποι). Τὰ οἴκοι (πράγματα), *res domesticae*. Οἱ καθ' ἡμᾶς, *our contemporaries*. Οἱ ἀμφὶ or περὶ τινα, *a person with his companions, followers or scholars*; οἱ ἀμφὶ Πεισίστρατον, *Pisistratus and his troops*; οἱ ἀμφὶ Θαλῆν, *Thales and his school*.

2. When a substantive is put in the same case with another, for the sake of a more exact definition, it is said to be in apposition with that substantive. A word may be in apposition not merely with a substantive, but also with a substantive pronoun; e. g. ἡμεῖς, οἱ σοφοί — ἐκεῖνος, ὁ βασιλεύς, and even with a personal pronoun contained in the verb.

Θεμιστοκλῆς ἦκω παρὰ σέ, *I, Themistocles, have come to you*. Ὁ Μαίας τῆς Ἀτλαντος διακονοῦμαι αὐτοῖς (instead of ἐγὼ ὁ Μαίας sc. υἱός), *I, the son of Maia, the daughter of Atlas, etc.*

3. When a word is in apposition with a possessive pronoun, that word is put in the Gen., because the possessive then takes the place of the Gen. of the personal pronoun.

Ἐμὸς τοῦ ἀθλίου βίος, *the life of me wretched*; here ἀθλίου is in apposition with ἐμός, which is used instead of ἐμοῦ. Τὰμὰ (= τὰ ἐμὰ) τοῦ δυστήνου κακά, *the evils of me, unhappy one!* Σὴ τῆς καλλίστης εὐμορφία, *thy gracefulness, O most beautiful one!* In English, as these examples show, we may often translate the Gen. by an exclamation. On the expression ὁ ἡμέτερος, ὁ ὑμέτερος, σφέτερος αὐτῶν πατῆρ, see under § 169, Rem. 2.

## LXXXII. Exercises on § 154.

In Hades dwell (= are) all the dead. Men send their children to school (to the house of teachers), that they may learn (*part. fut.*) the sciences, music and the (τά) (exercises) in the gymnasium. Alexander, the son of Philip, achieved many and brilliant actions. Many, who (*part.*) neglect (*aor.*) domestic affairs, attend to those of the state. Leonidas and the three hundred with him, fought bravely at Thermopylae against (ἐπί) the Persians. Thales and his school and almost all philosophers abstained from political affairs. The character of the Deity we must reverence very highly. O fortunate (man), thy life have the Gods adorned with every blessing (Greek: thy life of the fortunate). Unhappy men that we are, our (= the) enemies have ruined our native land. The companions of Ulysses perished (*aor.*) by their own crime. Our own citizens have betrayed us. Your own brother deserts you.

## CHAPTER III.

§ 155. *The Objective Construction.*

As the attributive construction (§ 154) serves to define the substantive more particularly, so the *objective* construction serves to define the predicate more particularly. By *object*, taken in its wider sense, is to be understood everything by which the predicate is more particularly defined, viz. (a) the Cases, (b) Prepositions with their Cases, (c) the Infinitive, (d) the Participle, and (e) the Adverb.

Ἐπιθυμῶ τῆς σοφίας. Γράφω τὴν ἐπιστολὴν. Εὐχομαι τοῖς θεοῖς. Ἔσται παρὰ τῷ βασιλεῖ. Ἐπιθυμῶ γράφειν. Γελῶν εἶπεν. Καλῶς ἐμαχέσατο. In each of these examples, it is evident that the verb is limited, defined or more fully explained by the word or words connected with it.

## CASES.

§ 156. I. *Genitive.*

The Genitive Case primarily denotes the relation *whence*, and therefore expresses,—(a) in a local relation, the *out-going* or *removal* and *separation* from an object, since it designates the object or point from which the action of the verb proceeds; e. g. εἶχειν ὁδοῦ, *cedere via, to withdraw from the way*;—(b) in a causal relation, it expresses the *cause, source, author*, in general the object which *calls forth, produces (gignit), excites* and *occasions* the action of the verb; e. g. ἐπιθυμῶ τῆς ἀρετῆς; here ἀρετῆς is the object which *calls forth*, etc. the desire expressed by ἐπιθυμῶ.

§ 157. A. *Local Relation.*

## Genitive of Separation.

The Genitive, in a local relation, is used with expressions denoting *removal, separation, being distant from, beginning, loosing, abstaining, desisting, ceasing, freeing, missing, deviating from, differing from, depriving*.

Such verbs are παραχωρεῖν, ὑποχωρεῖν, εἶκειν and ὑπείκειν, ὑπανίστασθαι and ἐξίστασθαι, νοσφίζειν, χωρίζειν, διορίζειν, ἀφιέναι, ἀφίστασθαι, ἀπέχειν, ἀπέχεσθαι, ἄρχειν, ἄρχεσθαι, ὑπάρχειν, ἐξάρχειν, παύειν, παύεσθαι, λήγειν, κωλύειν, εἰργεῖν, λύειν, ἐλευθεροῦν, ἀπαλλάττειν, στερεῖν, ἀποστερεῖν, χηροῦν, ἐρημοῦν, διαφέρειν, ἀμαρτάνειν, σφάλλεσθαι, ψεύδεσθαι, etc.; διέχειν and ἀπέχειν, *to be distant*;—the adjectives ἐλεύθερος, καθαρός, κενός, ἐρημος, γυμνός,

ὁρψάνος, ψιλός, διάφορος, and many compounded with a privative;—the adverbs ἄνεν, χωρίς, πλὴν, ἔξω, ἐκάς, δίχα, πέραν.

Οἱ τῶν Λακεδαιμονίων νεώτεροι τοῖς πρεσβυτέροις συντυγχάνοντες εἰκονοῖ τῆς ὁδοῦ (*withdraw from the road*). Ἀπέχει τῶν ἀργυρείων (*is distant from the silver mines*) ἡ ἐγγύτατα πόλις Μάγαρα πολὺ πλείον τῶν πεντακοσίων σταδίων. Μήτηρ παιδὸς εἴργει μῦτιν (*keeps the fly from her child*). Παύου τῆς ὑβρεως (*cease your insolence*). Ἡ πόλις ἡλευθερώθη τῶν τυράννων (*was freed from tyrants*). Οἱ πολέμοι τοὺς πολίτας τῶν ἀγαθῶν ἀπεστέρησαν (*deprived the citizens of their goods*). Τῷ νῷ οἱ ἄνθρωποι διαφέρουσι τῶν ἄλλων ζώων (*differ from other animals*). Ἀρχεσθαι τι-νος signifies to begin generally, without any reference to others; e. g. σὺν τοῖς θεοῖς ἀρχεσθαι χρὴ παντὸς ἔργου; but ἀρχειν, ἐξ ἀρχειν, ὑπάρχειν, κατὰρχειν, signify to do something first (i. e. before others), to begin, hence also to be the author of, to originate; e. g. Οἱ πολέμοι ἤρξαν ἀδίκων ἔργων. Οἱ Ἀθηναῖοι καὶ Λακεδαιμόνιοι ὑπῆρξαν τῆς ἐλευθερίας ἀπάση τῇ Ἑλλάδι, *libertatis auctores fuerunt*. Ἐλεύθερος φόβου, *free from fear*; καθαρὸς ἀδικίας, *free from injustice*; ἄρματα κενὰ ἡνιόχων, *chariots without drivers*; ἀπαιδέυτος μουσικῆς, *uneducated in music*; χωρὶς τῶν ἄλλων, *apart from the others*; πλὴν Νέωνος, *except Neon*; πέραν τοῦ ποταμοῦ, *beyond the river*; ἔξω βελῶν εἶναι, *to be beyond the reach of the darts*.

### § 158. B. Causal Relation of the Genitive.

The Gen., in the causal relation, signifies also an *out-going*, but not as in the local relation, a mere external *out-going*, but an *internal* and *active* one, since it expresses the object, by whose inward power, the action of the subject is called forth and produced (*gignitur*).

a. The Genitive as an expression of Action,\* or the Active Genitive.

1. In the first place, the active Gen. stands as the Gen. of *origin* or *author*, and is connected with verbs denoting to *originate from*, to *spring from*, *arise from*, to *produce from*, to *be produced from*, to *be born from*: γίγνεσθαι, φύνειν, φῦναι, εἶναι.

Ἀρίστων ἀνδρῶν ἀρίστα βουλευμάτων γίγνεται, *the best counsels originate from the best men*. Πατρὸς μὲν δὲ λέγεται ὁ Κῦρος γενέσθαι Καμβύσου, Περσῶν βασιλέως, *Cyrus is said to have been the son of (to have originated from) his father Cambyses*; ὁ δὲ Καμβύσης αὐτοῦ τοῦ Περσίδων γένους ἦν, *but this Cambyses was a descendant of (of the race of) the Persians*; μητρὸς δὲ ὁμολογεῖται Μανδάνης γενέσθαι.

2. In the second place, the active Gen. stands as that object

\* With this Gen. the subject appears as receiving the action denoted by the Genitive.

which has acquired another, made it its own and possesses it,—hence as Gen. of the *owner* or *possessor*. This Gen. stands with the verbs *εἶναι*, *γενέσθαι*; also with the adjectives *ἴδιος*, *οἰκεῖος*, *ἱερός*, *κύριος*.

Τῆς φύσεως μέγιστον κάλλος ἐστίν, *nature possesses (has) the greatest beauty*. Τοῦ Σωκράτους πολλὴ ἦν ἀρετή, *Socrates had much virtue*. Hence originates the Gen. of *quality*, with which in English we connect the substantives, *business*, *manner*, *custom*, *peculiarity*, *duty*, *mark*; e. g. Ἀνδρός ἐστὶν ἀγαθοῦ εὖ ποιεῖν τοὺς φίλους, *it is the business, custom, peculiarity, duty, mark of a good man to benefit his friends*; or *it becomes, it bespeaks a good man, a good man is wont, etc.* Οἱ μὲν κίνδυνοι πολλάκις τῶν ἡγεμόνων ἰδιοί, *μισθὸς δ' οὐκ ἔστιν, dangers are often the lot of (peculiar to) commanders*. Κύριος ταύτης τῆς χώρας κύριος ἐγένετο, *Cyrus was the ruler of this place*. Ἱππος ἱεροῦ τοῦ Ἡλίου, *a horse sacred to the sun*.

3. In the third place, the active Gen. stands as that object which includes another or several other objects, as parts belonging to it; the Gen. expresses the whole in relation to its parts, and is commonly called the *partitive Genitive*. This Gen. is used:

(a) With the verbs *εἶναι* and *γίγνεσθαι*, which then signify *to be among, to be numbered or considered among, to be of the number of, to be a part of, to be one of*.

Ἦν καὶ ὁ Σωκράτης τῶν ἀμφὶ Μίλητον στρατευομένων, *Socrates also was among those who carried on war around Miletus*; στρατευομένων here denotes the whole, of which Socrates is a part. Ἡ Ζελεΐα ἐστὶ τῆς Ἀσίας, *Z. is a part (or a city) of Asia*. Τὸν θάνατον ἡγοῦνται πάντες οἱ ἄλλοι τῶν μεγίστων κακῶν εἶναι, *is among, or is one of, the greatest evils*.

REM. 1. The partitive Gen., denoting the whole of which a part is taken, is very often used as an attributive:—(a) with substantives, e. g. σταγόνες ὕδατος, *drops of water*, (here ὕδατος is the whole, parts of which are expressed by σταγόνες, and so in the other examples); σώματος μέρος, *a part of the body*;—(b) with neuter adjectives and pronouns, e. g. μέσον ἡμέρας, *the middle of the day*; ἐν μέσῳ τῆς ὁδοῦ, *in the middle of the way*; ἐν τοιοῦτῳ τοῦ κινδύνου, *in such circumstances of danger*; εἰς τοῦτο ὀργῆς, *to such a degree of anger*; πλεῖστον τοῦ στρατεύματος, *most of the army*;—(c) with substantive-adjectives, particularly superlatives, with participles, substantive-pronouns (interrogative and indefinite) and numerals, e. g. οἱ χρηστοὶ τῶν ἀνθρώπων, *the useful part of (the useful among) men*; οἱ εὖ ὁροῦντες τῶν ἀνθρώπων, *the wise among men*; τῶν ὑποζυγίων τὰ ἀναγκαῖα καὶ τὰ δυνατότατα, *the necessary and more able of the beasts of burden*; τὸ ἡγούμενον τοῦ στρατεύματος, *that part of the army which lead = the van*; οἱ διώξαντες τῶν ἱππέων, *those of the horsemen who pursued*; τίς τῶν στρατιωτῶν, *who of the soldiers?* οἱ σοφώτατοι ἀνθρώπων, *the wisest of men*.—Πολλοὶ, ὀλίγοι, *τινὲς* τῶν ἀνθρώπων. (On the contrary, οἱ θνητοὶ ἄνθρωποι, because the property of mortality belongs to the whole class; πολλοὶ or ὀλίγοι ἄνθρωποι, denotes a whole consisting of many or few, but πολλοὶ or ὀλίγοι ἀνθρώπων, represents the many or the few as a part of the whole);—(d) with adverbs, (a) of place, e. g. Οὐδαμῇ Αἰγύπτου, *not anywhere in Egypt*; οὐκ οἶδα, ὅπου γῆς ἔστιν, *I do not know where on earth he is*;

πανταχοῦ τῆς γῆς, *ubique terrarum, everywhere in the world*; so also with πόθεν, πόρρω, πρόσω; (β) of time, e. g. ὀψὲ τῆς ἡμέρας, τῆς ἡλικίας, τοῦ χρόνου, *late in the day, late in life, etc.*; τρίς τῆς ἡμέρας, *thrice a day*; πολλάκις τῆς ἡμέρας, *many times a day*.

(b) With words which signify *to participate, to share in, to impart, to communicate*;—*to touch, to take hold of, to be close to, to border on*;—*to acquire and obtain, or to strive to acquire*.

Here belong the verbs μετέχειν, μέτεστί μοι, μετα-, διαδιδόναι, κοινωνεῖν, κοινουῖσθαι (these often taking a Dat. besides the Gen.), ἐπαρκεῖν (*to impart a share of*), διδόναι, προσδιδόναι;—θιγγάνειν, ψαύειν, ἅπτεσθαι, λαμβάνεσθαι, μετα-, συλλαμβάνειν, ἐπι-, ἀντιλαμβάνεσθαι, συναίρεσθαι, ἔχεσθαι (*to adhere to, to border upon*), ἀντ-, περιέχεσθαι, γλίχεσθαι;—τυγχάνειν (*to acquire, to hit*), λαγχάνειν, ἐφικνεῖσθαι, κληρονομεῖν, προσήκει (μοί τινος, *something belongs to me*);—ὀρέγεσθαι, ἐφίεσθαι, ἀντιποιεῖσθαι, ἐντρέπεσθαι, στοχάζεσθαι;—the adjectives κοινός, ἴσος, ὁμοῖος, ἀντίος, ἐναντίος, παραπλήσιος (which however commonly take the Dat.), ἐπιχώριος, φίλος, ἀδελφός, δίδωχος, also with Dat.;—the adverbs ἐξῆς, ἐφεξῆς, πρόσθεν, ἔμπροσθεν, ὀπίσθεν, μεταξύ, εὐθύ, straight forward to, μέχρι, up to, ἀντίον, πλησίον, etc.

Πολλάκις οἱ κακοὶ ἀρχῶν καὶ τιμῶν μετέχουσιν, *evil men often partake of offices and honors*. Θάλαππος μὲν καὶ ψυχους καὶ σίτων καὶ ποτῶν καὶ ὕπνου ἀνάγκη καὶ τοῖς δούλοις μεταδιδόναι, πολέμικῆς δ' ἐπιστήμης καὶ μελέτης οὐ μεταδοτέον, *it is necessary to share heat and cold, etc., with slaves, but we are not to share the knowledge of war, etc.* Ὁ σοφὸς τῆς ὕβρεως ἁμοιρός ἐστιν, *is free from (does not partake of) insolence*. Ἀπτεσθαι τῆς χειρός. Αἶμνη ἔχεται (borders on) τοῦ σήματος μεγάλη. Ἐργον ἐχώμεθα, *let us lay hold of, opus aggrediamur*. Ὁ στρατηγὸς τῶν αὐτῶν τοῖς στρατιώταις συναίρεται κινδύνων, *the general shares in the same dangers as the soldiers*. Ἐπειδὴ θνητοῦ σώματος ἔτυχες, ἀθανάτου δὲ ψυχῆς, πειρῶ τῆς ψυχῆς ἀθάνατον μῆμην καταλιπεῖν, *since you have obtained a mortal body, but an immortal spirit, etc.* Τυχάνειν, λαγχάνειν, χρημάτων, εὐτυχίας. Τυχεῖν τελευτῆς, ὀνόματος. Ὀρέγεσθε or ἐφίεσθε τῆς ἀρετῆς, *strive to obtain virtue*. Ὅμοιος φυχῆς, ὁμοῖος τοῦ Ἡφαίστου, εὐθὺ Γυνθείου, πλησίον Θηβῶν, ἐξῆς Πλούτωνος.

REM. 2. Verbs signifying *to take hold of*, govern the Gen. of the part taken hold of; e. g. ἐλάβοντο τῆς ζώνης τὸν Ὀρόντην, *they took Orontes by the girdle*; χειρὸς ἔλαιν τινά, *to take one by the hand*. So any verb may govern the Gen., when its action refers not to the whole of an object, but to a part; e. g. ἔταξε Γλαῦν καὶ Πίγηρα, λαβόντας τοῦ βαρβαρικοῦ στρατοῦ, *he commanded G. and P., having taken A PART of the army*; ἐδόκει, συγκαλέσαντας λοχαγοὺς καὶ πελταστὰς καὶ τῶν ὀπλιτῶν, *they thought best, having called together the captains, targetiers, and A PART of the heavy-armed, etc.*

4. The active Gen., in the fourth place, denotes the place *where*, and the time *when*, an action occurs. The action or event belongs, as it were, to the place and time, and in a degree proceeds from them, and is produced by them.

The Gen. of place is rare in prose. Adverbs of place in the form of the Gen. Sing. occur very frequently; e. g. οὐ, *where*, αὐτοῦ (τόπου), *there*, at *that place*, οὐδαμοῦ, *nowhere*, and others. Ἀνθὴ θάλλει τοῦ ἔαρος, *blossoms put forth in the spring*, the spring being considered as the producer of the blossoms. So θέρος, *in summer*, χειμῶνος, *in winter*, ἡμέρας, *by day*, τῆς αὐτῆς ἡμέρας, *νυκτός*. The Gen. too denotes the time *within* which anything is done; e. g. Βασιλεὺς οὐ μαχεῖται δέκα ἡμερῶν, *within ten days*.

5. Finally, the active Gen. denotes the material of which anything is made. This Gen. is used:

(a) With verbs signifying *to make* or *form from something*;—with expressions denoting *fulness* and *want*;—with verbs signifying *to eat*, *to drink*, *to taste*, *cause to taste*, *to enjoy*;—*to smell*, and *to emit an odor of something*.

Here belong the verbs ποιεῖν, πλῆθειν, πληροῦν, πιμπλάναι, γέμειν, σάττειν, εὐπορεῖν, ἀπορεῖν, πένεσθαι, δεῖσθαι, δεῖ, σπανίζειν, χρή, ἐσθίειν, φαγεῖν, εὖωχεῖσθαι, πίνειν, γεύειν, κορέσασθαι, ἀπολαύειν, πνεῖν, ὀζειν, προσβάλλειν, etc., the adjectives πλέος, πλήρης, μεστός, πλούσιος, δασύς, πένης, ἐνδεής, etc.;—adverbs, as ἅλις.

Χάλκου πεποιημένα ἐστὶ τὰ ἀγάλματα, *made of bronze*. Ἐστρωμένη ἐστὶν ὁδὸς λίθου, *the way is paved with stone*. (Hence the attributive relation, Ἐκπομα ξύλου, *a cup [made] of wood*. Τράπεζα ἀργυρίου. Στέφανος ὑακίνθων). Ἡ ναὺς σεσαγμένη ἦν ἀνθρώπων, *the ship was loaded with men*. Τὰ Ἀναξαγόρου βιβλία γέμει σοφῶν λόγων, *are full of wise sayings*. Ἐνταῦθα ἦσαν κῶμαι πολλαὶ μεσταὶ σίτου καὶ οἴνου, *there many villages abounded with food and wine*. Ἀπορεῖν, πένεσθαι, σπανίζειν τῶν χρημάτων, *to be in want of means*. Ἐσθίειν κρεῶν, *to eat of flesh*. Κορέσασθαι φορβῆς, *to be filled with food*. Πίνειν οἶνον, *to drink of wine*. Ἀπολαύειν πάντων τῶν ἀγαθῶν, *to enjoy all good things*. Γεύεσθαι τιμῆς, *to taste honor*. Γεύειν τινὰ τιμῆς, *to cause one to taste honor*. Ὄζειν ἱῶν, *to smell violets*, σύρου πνεῖν, *to emit the smell of myrrh*. Προσβάλλειν μύρου. Πνεῖν τράγου. Ὄζειν κρομύων. Ὡς ἡδύ μοι προσέπνευσε χοιρείων κρεῶν, *so sweet was the smell of swine's flesh to me*. Δασύς δὲνδρων, *covered with trees*; θηρίων πλήρης, *full of animals*.

REM. 3. Verbs of *eating* and *drinking*, govern the Acc., (a) when the substance is represented as consumed wholly or in a great measure; (b) when the substance is to be indicated as the common means of nutriment, which each one takes; e. g. Πίνω τὸν οἶνον, πολλὸν οἶνον, *I drink the wine, much wine*. Hence πίνειν οἶνον is said of one whose usual drink is wine, but πίνειν οἶνον is to take a drink of wine, to drink some of the wine. Hence the Gen. with verbs of eating and drinking has a partitive sense, like the English expressions, *to eat or drink of something*. Ἀπολαύειν τινός τι, signifies *to receive good or evil from some one*.

REM. 4. Δεῖ, as impersonal, may take the Dat. of the person, with the Gen. of the thing or person needed; e. g. Εἰ μὲν ὑμῖν τινος ἄλλον δεῖ, *if you need anything else*. Δεῖ and χρή in the sense of *necesse*, *opus est*, are followed either by the

Inf. alone, or by the Acc. of the person with the Inf.; e. g. δεῖ (χρή) σε ταῦτα ποιεῖν, *you must do this*. Δεῖ also, though more rarely, takes the Dat. of the person with the Inf.; e. g. εἰ σοι δέοι διδάσκειν, *if it were necessary for thee to teach*.

(b) With verbs of *sensation* and *perception*; e. g. ἀκούειν, ἀκροᾶσθαι, πυνθάνεσθαι, αἰσθάνεσθαι, ὁσφραίνεσθαι, συνιέναι, *to understand*; and with verbs of *reminding*, *remembering* and *forgetting*; e. g. μνησκεῖν, μνημονεύειν, μέμνησθαι, ἐπιλανθάνεσθαι, and the corresponding adverbs, e. g. λάθρα, κρύφα.

Καὶ κωφῷ συνίημι, καὶ οὐ φωνοῦντος ἀκούω, *I understand the dumb man, and hear him although he does not speak*. Ὡς ὠσφροντο τάχιστα τῶν καμήλων οἱ ἵπποι, *as soon as the horses smelt the camels*. Οὐκ ἀκροώμενοι τοῦ ᾄδοντος, *not hearing the singer*. Ἀκούειν δίκης, *to hear a suit*; αἰσθάνεσθαι κραυγῆς, θορύβου, ἐπιβουλῆς, *to perceive a cry, tumult, plot*. These verbs often govern the Acc. of the thing; often also they govern the Acc. of the thing in addition to the Gen. of the person; e. g. Ὁ Ἀρμένιος, ὡς ἤκουε τοῦ ἀγγέλου τὰ παρὰ τοῦ Κύρου, ἐξεπλήγη, *but as soon as the Armenian heard from the messenger the communication of Cyrus* —. Οἱ ἀγαθοὶ καὶ ἀπόντων τῶν φίλων μέμνηνται, *the good remember even absent friends*. Μὴ ἐπιλανθάνου τῶν εὐεργεσιῶν, *do not forget acts of kindness*. Ἀθήτρα τῶν στρατηγῶν, *without the knowledge of the generals*.

(c) With expressions of *being acquainted* and *unacquainted with*, of *experience* and *inexperience*, of *knowledge* and *ignorance*, of *making trial* of something, and with those of *ability*, *dexterity* and *skill* in anything.

Here belong the words ἐμπειρος, ἄπειρος, ἐπιστήμων, ἐπιστάμενος, ἀνεπιστήμων, συγγνώμων, ἀδαής, ἀπαίδευτος, ἰδιώτης, πειρᾶσθαι, ἀπείρως and ξένως ἔχειν, and adjectives in -ικός (derived from transitive verbs) which express the idea of dexterity.

Ἐμπειρος or ἐπιστήμων εἰμὶ τῆς τέχνης, *I am acquainted with the art*. Ἀπαίδευτος ἀρετῆς, μουσικῆς, *ignorant of virtue, music*; συγγνώμων τῶν ἀνθρωπίνων πραγμάτων, *pardoning (not knowing) human errors*. Ἀπείρως ἔχειν τῶν νομῶν, *to be unacquainted with, ignorant of, the laws*; ἀποπειρᾶσθαι γνώμης, *to venture, to try an opinion*. Πειρώμενος τοῦ βάθους, *trying (making trial of) the depth*; πειρώμενοι ταύτης τῆς τάξεως, *making trial of this arrangement*. Καὶ παρασκευαστικὸν τῶν εἰς τὸν πόλεμον τὸν στρατηγὸν εἶναι χρή καὶ ποριστικὸν τῶν ἐπιτηδείων τοῖς στρατιώταις, *it is necessary for the general to be capable of providing what pertains to the war, and of furnishing what is necessary for the soldiers*. Διδασκαλικὸς τῆς σοφίας, *skilled in teaching philosophy*.

(d) Finally, with verbs signifying *to see*, *to observe*, *to judge*, *to examine* something, some action, external indication or single circumstance in one (τινός), particularly with verbs signifying *to admire*, *to praise* and *blame*.—The person in whom one sees, etc. something, is put in the Gen., and that which is seen, etc., in the

Acc., or in an accessory clause, or in the Gen. of the Part. which then agrees with the person.

Such verbs are ὀρᾶν, θεᾶσθαι, σκοπεῖν, ὑπονοεῖν, ἐννοεῖν, γινώσκειν, ἐπίσταςθαι, εἰδέναι, ἐνθυμεῖσθαι, πυνθάνεσθαι, αἰσθάνεσθαι, μανθάνειν, κρίνειν, ἐξετάζειν, λέγειν, δηλοῦν, ἄγασθαι, θαυμάζειν, ἐπαινεῖν, μέμψεσθαι, ψέγειν.

Πρῶτον μὲν αὐτῶν ἐσκόπει, *he first considered in respect to them.* Ἦσθησαι τοῦμοῦ βίου, *thou hast observed in my way of life.* Ἐγνώ μοῦ ποιοῦντος, *he perceived that I was doing.* Τὸ βραδὺ καὶ μέλλον, ὃ μέμφοται μάλιστα ἡμῶν (*which is the chief complaint they make against us*), μὴ αἰσχύνεσθε. Εἰ ἄγασαι τοῦ πατρὸς, ὅσα ἐπέπραχε, *if you admire my father for what he has done.* Ἐγὼ καὶ τοῦτο ἐπαινῶ Ἀγησιλάου, *I praise Agesilaus for this also.* Γοργίου μάλιστα ταῦτα ἄγαμαι, *I admire these things especially in Gorgias.* Ὁ θάυμαζω τοῦ ἐταίρου, τόδε ἐστίν, *what I admire in a companion is this.* Πολλὰ Ὁμήρου ἐπαινοῦμεν, *we praise many things in Homer.*

REM. 5. When the above words refer merely to a thing which one admires, blames or loves, they govern the Acc., sometimes also the Acc. of the person alone; e. g. ἐπαινεῖν, ψέγειν, μέμψεσθαι τινα; so also, ἄγασθαι, θαυμάζειν τινά, *to look with wonder at one, either at the person himself, or the whole nature of the person.*

b. The Genitive as the expression of Cause.

6. The second division of the causal Gen. includes the Gen. which expresses cause; i. e. the Gen. denotes the object which calls forth and occasions the action of the subject. This Gen. stands:

I. With many verbs which denote a state or affection of the mind, viz. (a) with verbs signifying *to desire, to long for*;—(b) *to care for, to be concerned for*;—(c) *to be pained, to be grieved, to pity*;—(d) *to be angry and indignant*;—(e) with φθονεῖν, *to envy* (τινί τινος, Dat. of person and Gen. of thing);—(f) *to admire, praise and blame* (τινί τινος, Acc. of person and Gen. of thing).

Such verbs are, (a) ἐπιθυμεῖν, ἐρᾶν, ἐρωτικῶς ἔχειν or διακεῖσθαι, διψᾶν, πεινᾶν;—(b) ἐπιμελεῖσθαι, ὀροντίζειν, κήδεσθαι, περιορᾶσθαι, προορᾶν, ὑπερορᾶν, προνοεῖν, μέλει, μεταμέλει, ἀμελεῖν, δλιγορεῖν, φείδεσθαι;—(c) ὀλοφύρεσθαι, πενθικῶς ἔχειν, ἔλεειν and οἰκτεῖρειν (with Acc. of person and Gen. of thing);—(d) ὀργίζεσθαι (with Dat. of person), χαλεπῶς φέρειν;—(f) θαυμάζειν, ἄγασθαι, ζηλοῦν, ἐνδαιμονίζειν, ἐπαινεῖν, μέμψεσθαι (all with Acc. of person and Gen. of thing).

Οὐδεὶς ποτοῦ ἐπιθυμεῖ, ἀλλὰ χρηστοῦ ποτοῦ, καὶ οὐ σίτου, ἀλλὰ χρηστοῦ σίτου· πάντες γὰρ ἄρα τῶν ἀγαθῶν ἐπιθυμοῦσιν, *no one desires drink, but wholesome drink, etc.; for all desire what is good.* Τὸ ἀνόμοιον ἀνομοίῳ ἐπιθυμεῖ καὶ ἐρᾷ, *desires and loves the unlike.* Πεινῶν τῶν σίτων, τῶν ποτῶν, τοῦ ἐπαινοῦ, *to long for food, drink, praise.* Οἱ νόμοι τοῦ κοινοῦ ἀγαθοῦ ἐπιμέλονται, *the laws care for, have a regard for the public good.* Οἱ γονεῖς πενθικῶς εἶχον τοῦ παιδὸς τεθνηκότος.

the parents grieved for their dead child. Ποσειδῶν Κύκλωπος ἐκεχόλωτο, Neptune had been angry with the Cyclops. Οἱ κακοὶ φθονοῦσι τοῖς ἀγαθοῖς τῆς σοφίας, the evil envy the good on account of their wisdom. Ἀγαμαί·σε τῆς ἀνδρείας, I admire you on account of your bravery. Θαυμάζομεν τὸν Σωκράτη τῆς σοφίας, we admire Socrates for his wisdom. Ζηλῶ σε τοῦ πλούτου, I admire you for your riches. Εὐδαιμονίζω σε τῶν ἀγαθῶν, I consider you happy on account of your blessings. Αἰνῶ σε τῆς προθυμίας, I praise you for your readiness.

REM. 6. The verbs ἀγαπᾶν, φιλεῖν, στέργειν, to love, and ποθεῖν, to long for, do not govern the Gen., but the Acc.—Μέλει, as impersonal, takes the Dat. of the person caring, and the Gen. of the person or thing cared for; e. g. Μέλει μοί τις, I care for some one. If the thing cared for is expressed by a neuter pronoun, it may stand in the Nom. as the subject of the verb, which then becomes personal; e. g. Ταῦτα θεῶ μελήσει, God will take care of these things. —The verbs θαυμάζειν and ἄσασθαι have the following constructions: (a) the Acc. of the person or the Acc. of the thing alone, when the wonder or admiration extends to the whole person or thing, or to the whole nature of a person or thing; e. g. θαυμάζω (ἄγαμαι) τὸν στρατηγόν — θαυμάζω τὴν σοφίαν; —(b) the Gen. of the person and the Acc. of the thing, when we admire some action, external manifestation, or single circumstance in a person; e. g. τοῦτο θαυμάζω σου — θαυμάζω (ἄγαμαι) σου, διότι οὐκ ἄργυρίου καὶ χρυσοῦ προείλου θησανροὺς κεκτῆσθαι μᾶλλον ἢ σοφίας. Comp. 5, (d); —(c) the Acc. of the person and the Gen. of the thing, when we admire a person on account of some quality; e. g. θαυμάζω (ἄγαμαι) τὸν Σωκράτη τῆς σοφίας. Comp. 6, I. Instead of the Gen. of the thing, a preposition can be used here, commonly ἐπὶ with the Dat.; e. g. θαυμάζω τὸν Σωκράτη ἐπὶ τῇ σοφίᾳ. —It will be seen that the relation of the Gen. with verbs of praising, admiring and the like, is expressed by the prepositions for, on account of.

II. With verbs which signify to requite, to revenge, to punish, to accuse and condemn. The Gen. represents the guilt or crime as the cause of the requital, revenge, etc.

Here belong the verbs τιμωρεῖσθαι, τίνεσθαι, αἰτιᾶσθαι, ἐπαιτιᾶσθαι, διώκειν, εἰσάγειν, ὑπάγειν, γράφεσθαι, προσκαλεῖσθαι, δικάζειν, κρίνειν, αἰρεῖν, to convict (all with Acc. of person and Gen. of thing), ἐπεξιέναι, ἐγκαλεῖν, ἐπισκῆπτεσθαι (all with Dat. of person and Gen. of thing), φεύγειν, to be accused, ἀλῶναι, to be convicted.

Ὀδυσσεὺς ἐτίσατο τοὺς μνηστήρας τῆς ὑπερβασίας, Ulysses punished the suitors for their wickedness. Τιμωρεῖσθαί τινα φόνον, to punish one, or take vengeance upon one for murder. Ἐπαιτιᾶσθαί τινα φόνον, to accuse one of murder. Ἐπισκῆπτεσθαί τινι τῶν ψευδομαρτυριῶν, to prosecute one for false witness. Μιλητιάδην οἱ ἐχθροὶ ἐδίωξαν τυραννίδος τῆς ἐν Χερρόνῳ, prosecuted (pursued judicially) Miltiades for his tyranny in Chersonesus. Γράφεσθαί τινα παρανόμων, to indict or accuse one for unconstitutional measures. Φεύγειν (to be accused) κλοπῆς, φόνον, ἀσεβείας. Κρίνεσθαι (to be accused) ἀσεβείας. Δικάζουσιν οἱ Πέρσαι καὶ ἐγκλήματος, . . . ἀχαριστίας, the Persians condemn as a crime, ingratitude, etc. Ἀλῶναι κλοπῆς, to be con-

victed of theft. Also the punishment of the guilt is put in the Gen., but this Gen. is to be considered as the Gen. of price, § 158, 7. (γ); e. g. θανάτου, κρίνειν, κρίνεσθαι, to condemn, to be condemned, to death.

REM. 7. Ἐγκυλεῖν besides the above, has the following constructions: (a) the Dat. of person and Acc. of thing, to charge something upon some one;—(b) the Dat. of person followed by a clause with ὅτι or by the Inf.;—(c) the Dat. of person alone, to accuse (§ 161, 2. c);—(d) the Acc. of thing alone, to bring as a charge. Κατηγορεῖν, to accuse, is construed, (a) with Gen. of person, sometimes with κατὰ and Gen.;—(b) with Gen. of person and Acc. of thing, to lay something to one's charge;—(c) with Gen. both of person and of thing, sometimes with περί and Gen. of thing;—(d) with Acc. of thing alone.—Τιμᾶν, τιμᾶσθαι, to fine or punish one with, take the Dat. of person with Gen. of punishment; e. g. Τιμᾶν τιμὴν δέκα ταλάντων, τοῦ θανάτου, to fine one ten talents, sentence one to death.

REM. 8. The causal Gen. is used with the adverbs εὖ, καλῶς, μετρίως and some others, connected with the verbs ἔχειν, ἡγεῖν, and sometimes εἶναι, to denote the object by which a particular condition is caused; e. g. εὖ τοῦ βίου ἡγεῖν, to be well off as to the means of living; οὕτω τρόπου ἔχεις, you are thus in respect to circumstances = you are in such circumstances; ὡς τῶν ἁρξουσ ἐκάστος εἴχεν, as quick as each one could.

c. The Genitive denoting certain Mutual Relations.

7. The third division of the causal Gen., includes the Gen. by which certain mutual relations are expressed. In these mutual relations, one idea (e. g. that of superiority or inferiority) necessarily supposes the other, and thus in a measure calls it forth and occasions it. Hence the Gen. is used:

(α) With expressions of ruling, preëminence, excelling, prominence, and the contrary, viz. those denoting subjection, yielding to, and inferiority.

Here belong the verbs ἄρχειν, κρατεῖν, δεσπόζειν, τυραννεῖν, τυραννεῖν, στρατηγεῖν, ἐπιτροπεύειν, ἐπιστατεῖν, βασιλεύειν, ἡγεμονεύειν, ἡγεῖσθαι, προέχειν, περιεῖναι, περιγίγνεσθαι, προστατεῖν, ὑπερβάλλειν, ὑπερφέρειν, διαφέρειν, πρωτεύειν, πρεσβεύειν, προκρίνειν, προτιμᾶν, πλεονεκτεῖν, ἡττᾶσθαι, ὑστερεῖν, -ίζειν, λείπεσθαι, ἀπολείπεσθαι, ἐλαττοῦσθαι, μειοῦσθαι, μειονεκτεῖν, ὑστερον εἶναι, ἡττονα εἶναι; the adjectives ἀκρατής, ἐγκρατής.

Ὁ λόγος τοῦ ἔργου ἐκράτει, the report exceeded the thing itself. Τὰ μοχθηρὰ ἀνθρώπια πασῶν, οἶμαι, τῶν ἐπιθυμιῶν ἀκρατῇ ἐστίν, depraved men are subject to (not able to control) all their passions. Πολλάκις λύπη ὑπερβάλλει τὸ ἀδικεῖν τοῦ ἀδικεῖσθαι, the doing an injury often exceeds in grief the being injured. Οἱ πονηροὶ ἡττῶνται τῶν ἐπιθυμιῶν, wicked men are slaves to (inferior to) their passions.

REM. 9. Ἡγεμονεύειν and ἡγεῖσθαι in the sense of to go before, with ὁδόν expressed or understood, to show the way, govern the Dat.; κρατεῖν in the sense of to conquer, regularly governs the Acc., but in the sense of to rule, the Gen.

(β) With the comparative and with adjectives in the positive, which have the force of the comparative, e. g. numerals in -άσιος and -πλοῦς, etc., the object by which the comparison is made, is put in the Gen.

Ὁ υἱὸς μεῖζων ἐστὶ τοῦ πατρός, *greater than his father*. Χρυσὸς κρείττων μυρίων λόγων βροτοῖς, *gold is better for men than a myriad of words*. Τὸ Ἑλληνικὸν σπράτευμα φαίνεται πολλαπλάσιον ἔσεσθαι τοῦ ἡμετέρου, *many times larger than ours*. Οὐδενὸς δεύτερος, ὕστερος, *inferior to no one*. Τῶν ἀρκούντων περιττὰ κτήσασθαι, *to acquire more than enough*.

(γ) With verbs signifying *to buy and sell, exchange and barter*, and with expressions of *valuing* (ἀξιοῦν, ἄξιος), *of being worthy or unworthy*; and generally, the *price* of a thing stands in the Gen.

Such verbs are ὠνεῖσθαι, ἀγοράζειν, πρίασθαι, κτᾶσθαι, παραλαμβάνειν, πωλεῖν, ἄπο-, περιδίδωσθαι, δίδοναι, ἀλλάττειν, -εσθαι, διαμείβεσθαι, λύειν, τιμᾶν, τιμᾶσθαι, ποιεῖσθαι.

Οἱ Θράκες ὦνοῦνται τὰς γυναῖκας παρὰ τῶν γονέων χρημάτων μεγάλων, *buy their wives from their parents at a great price*. Τῶν πόνων πωλοῦσιν ἡμῖν πάντα τὰγαθὰ οἱ θεοί, *the gods sell all good things to us for toils*. Οἱ ἀγαθοὶ οὐδενὸς ἂν κέρδους τὴν τῆς πατρίδος ἐλευθερίαν ἀνταλλάξαι ντο, *the good would exchange the freedom of their country for no gain*. Ἰατρὸς πολλῶν ἀλλων ἀντάξιός ἐστιν, *a physician is worth as much as many others*. Ἐγὼγε οὐδὲν ἀνισώτερον νομίζω τῶν ἐν ἀνθρώποις εἶναι τοῦ τῶν ἴσων τόν τε κακὸν καὶ ἀγαθὸν ἀξιοῦσθαι, *I think there is nothing more unequal among men than that the evil and the good should be honored equally*. Ἀξίος τιμῆς, *worthy of honor*. Πόσον διδάσκει; πέντε μνῶν, *for how much does he teach? For five minae*; ἀργυρίου, *μισθοῦ ἐργάζεσθαι, to work for money, for hire*.

### LXXXIII. Exercises on §§ 157, 158.

The soul must be restrained from evil desires. It is mournful and grievous to be deprived of the good-will of men. The soul, if (ἐάν, *w. subj.*) it depart from the body polluted and impure, is not immediately with God. As the body, bereft of the soul, sinks away (= falls), so also a state, bereft of laws, will be dissolved. He who (ὅστις) does not consider the highest good (= the best), but in (ἐκ) every way seeks to do that which is (= the) most agreeable, how can (§ 153, 2. c) (he) differ from the irrational brutes? The battle has delivered us from shameful slavery. We esteem the old man happy, because he is free from passions. Epaminondas sprang (= was) from an obscure father. From Telamon sprang (γίγνεσθαι) Ajax and Teucer, from Peleus, Achilles. It is the business of the general to command, but the duty of the soldiers, to obey. Stags were sacred to Artemis. Of all friends, the first and truest is a brother. Socrates generously proffered what was his to all. The hired laborers, who (ὅστις) for the sake of a subsistence performed slave-labors and participated in no office, were the poorest of the Athenians. A good king allows the citizens to enjoy (= participate in) a just freedom of speech and action. The word takes hold upon the spirit. Hold fast, young men, to instruction, and di-

rect yourselves to (πρός, *w. acc.*) that which is (= the) more excellent (*plur.*). The virtues of good men obtain honor and fame even with enemies. The young (*comp.*) must (χρῆ, *w. acc. and inf.*) aspire after the good (*plur.*) and abstain from evil actions. The pains of the sick are more violent at night than by day. In winter, men desire summer, but in summer, winter. Hercules cleared (= tamed out) Lybia, which was (*part.*) full of wild beasts. The good lack not praise. Those (= the) natures, that seem (*part.*) to be the best, most need education. The earth is full of injustice. Virtue leads us (in) a rugged and toilsome (= full of sweat) path. Aetna is filled (γέμει) with valuable firs and pines. We contrive much, whereby (δὲ ὧν) to (= we may) enjoy the good (*plur.*) and avert the evil. Milo, the Crotonian, ate twenty minae of flesh (*plur.*) and as much bread (*plur.*), and (δέ) drank three flagons of wine. Men derive many advantages from sheep, horses, cows and the other animals. It is written in the laws, that both the plaintiff and the defendant should be heard alike (= to hear alike both, etc.). It is fair and right, to be mindful of the good (*plur.*) rather than of the evil. It is pleasant to the unhappy to forget, even for a short time, present evils. Since (*part.*) thou art young, be willing to hear thine (= the) elders. He who is unacquainted with the sciences, though he sees, sees not (= the unacquainted — seeing, sees not). Hermes had great experience in the medical science. It is better to die (*aor.*) than to exercise (= make trial of) violence. Socrates considered with respect to philosophers,—whether (πό- τερα) they devoted (= turned) themselves to (ἐπί, *w. acc.*) reflection (τὸ φρον- τίσειν, *w. gen.*) upon the celestial, from the opinion (*part. aor.*) that they already sufficiently understood (*inf. pres.*) the human (*plur.*), or (whether they) supposed that they did what was befitting in neglecting (*aor.*) the human and (= but) contemplating the divine. This we admire in Socrates, that even while bantering, he could instruct the young men, who (*part.*) associated with him. Socrates exhorted young men to aspire after the fairest and choicest virtue, by (*dat.*) which both states and households are wisely (= well) directed. Pluto, who (*part.*) loved (*aor.*) Proserpine, stole her away secretly with the coöperation of Jupiter. That is a poor president, who (ὅστις) cares for the present time, but is not (μή) also provident for the future. Do not neglect even absent friends. Be sparing of time. The good (man) is more concerned for the common weal, than for his (own) fame. Many care more for the acquisition of money than for that of friends. The Athenian state (of the A.) often repented (*aor.*) of sentences passed (= which happened, *aor. part.*) in (μετά, *w. gen.*) anger and without (= not [μή] with) examination. I pity thee for thy mournful fate. Envy (*aor.*) me not the memorial. Demosthenes we admire for his (= the) greatness of nature and self-command in action (= practice), and for his dignity (= gravity), promptitude, boldness of speech and firmness. Anaxagoras is said to have been condemned (*aor.*) for impiety, because he called the sun a red-hot mass. Melitus accused (*aor.*) Socrates of impiety. Themistocles was accused, in his absence (ἀποδημών), of treason and condemned to death. All (things) everywhere are subject to the gods, and the gods rule alike over all. Apollo led the nine Muses, whence he was also called the Muse-leader. Why are the educated prominent above the uneducated? Cadmus of Sidon (= the Sidonian) reigned (*aor.*) over Thebes, but over the whole of Peloponne-

sus reigned Pelops, the (son) of Tantalus. Many are slaves ( $\frac{1}{2}$ ττονες) to money. Govern appetite, sleep and anger. The bravery of the Greeks triumphed over ( $\text{περιγίγνεσθαι}$ , *aor.*) the power of the king of the Persians. Nothing is more valuable to men, than the cultivation of the mind. No teacher of hunger, thirst and cold is better than necessity. Thou canst (§ 153, 2. c) not purchase virtue and nobleness of mind for money. Diphridas took Tigranes with his wife, and released them for a large sum (= much) of money. The Chaldaeans enlisted for pay, because they were very warlike and poor. They only who (§ 148, 6) practise virtue, are worthy of honor. The benefactors of men are deemed (*aor.*) worthy of immortal honors.

### § 159. II. *Accusative.*

1. The Accusative Case expresses the relation *whither*, and denotes, (a) in a local relation, the *limit* or *point* to which the action of the verb is directed; in prose, however, a preposition is regularly used here; e. g. εἰς ἄστυ ἐλθεῖν;—(b) in the causal relation, it denotes the *effect*, *consequence*, *result*, of the action of the verb, as well as the *object on which the action is performed*. In this latter relation, the object in the Acc. receives the action performed by the subject, i. e. is in a passive or suffering condition; whereas, with the Gen., the *subject* is represented as receiving the action. Comp. § 158, a. et seq. The Acc. also differs from the Dat., in being the *immediate* or *direct* object of the verb, while the Dat. is the *remote* or *indirect* object. Comp. § 161, 2.

#### (a) Accusative denoting Effect.

2. The Accusative of *effect* is used as in other languages; e. g. γράφω ἐπιστολήν (*ἐπιστολήν* being the *effect* of the action of the verb). In respect to the Greek, it is to be observed, that a verb either transitive or intransitive very frequently governs the Acc. of a substantive, which is either from the same stem as the verb, or has a kindred signification. An attributive adjective or pronoun commonly belongs to the Acc. This is commonly called the Acc. of a *kindred* or *cognate* signification.

Ἐπιμελοῦνται πᾶσαν ἐπιμέλειαν, *they take care with all diligence*. Δέομαι ὑμῶν δικαίαν δέησιν, *I ask of you a just request*. So καλὰς πράξεις πράττειν,—ἐργάζεσθαι ἔργον καλόν,—ἄρχειν ἀρχήν,—δουλείαν δουλεύειν,—πόλεμον πολεμεῖν,—νόσον νοσεῖν. Ὀρκους ὀμνύναι, *to swear oaths*; ἀσθενεῖν νόσον, *to be sick of a disease*; ζῆν βίον, *to live a life*.

(b) Accusative of the Object on which the action is performed, i. e. the suffering Object.

3. Only those verbs will be mentioned here, which, in Latin, take some other Case than the Acc., or are constructed with prepositions. They are :

(1) The verbs ὠφελεῖν, ὀνινάναι, ὀνίνασθαι (λυσιτελεῖν, however, with Dat.), *to be useful*; βλάπτειν, ἀδικεῖν, ὑβρίζειν, λυμαίνεσθαι, λωβάσθαι; εὖσεβεῖν, ἀσεβεῖν; λοχᾶν, ἐνεδρεῖν, *insidiari*; τιμωρεῖσθαι; θεραπεύειν, δορυφορεῖν, ἐπιτροπεύειν, *to be a guardian*; κολακεύειν, θωπεύειν, θώπτειν, προσκυνεῖν; πείθειν; ἀμείβεσθαι, *respondere* and *remunerari*; φυλάττεσθαι, εὐλαβεῖσθαι; μιμῆσθαι, ζηλοῦν.

Θεράπευε τοὺς ἀθανάτους, *serve the gods*. Ἀλκιβιάδης ἔπειθε τὸ πλῆθος, *Al. persuaded the multitude*. Πλείσταρχον, τὸν Λεωνίδου, ὄντα βασιλέα καὶ νέον ἔτι, ἐπετρόπευεν ὁ Πανσανίας, *Pausanias was the guardian of Plistarchus, etc.* Μὴ κολάκευε τοὺς φίλους, *do not flatter friends*. Ὡφέλει τοὺς φίλους, καὶ μὴ βλάπτε τοὺς ἐχθρούς, *assist friends, and do not injure enemies*. Μὴ ἀδίκηι τοὺς φίλους. Μὴ ὑβρίζε τοὺς παῖδας. Πολλάκις καὶ δοῦλοι τιμωροῦνται τοὺς ἀδίκους δεσπότας, *often even slaves take vengeance on their unjust masters*. Ἀμείβεσθαί τινα μύθοις, λόγοις, *to answer one*; ἀμείβεσθαι χάριν, εὐεργεσίαν or ἀμειβεσθαί τινα χάριτι, *to return a favor to one*.

(2) Verbs which signify *to do good or evil* to any one, by word or deed. Such are εὐεργετεῖν, κακουργεῖν, κακοποιεῖν, εὐλογεῖν, κακολογεῖν, εὖ, καλῶς, κακῶς λέγειν, εἰπεῖν, ἀπαγορεύειν.

Ἀνθρῶπε, μὴ δρᾷ τοὺς τεθνηκότας κακῶς, *do not injure the dead*. Μὴ κακούργει τοὺς φίλους, *do not harm your friends*. Εὐεργέτει τὴν πατρίδα, *do good to your country*. Εὖ ποιεῖ τοὺς φίλους, *confer favors on your friends*. Εὖ λέγε τὸν εὖ λέγοντα, καὶ εὖ ποιεῖ τὸν εὖ ποιοῦντα, *speak well of him who speaks well, and do well to him who does well*. Instead of the adverbs εὖ and κακῶς with ποιεῖν, etc., the Greek also uses the corresponding adjectives: καλὰ, κακὰ ποιεῖν, λέγειν τινὰ, *to do or say good or ill to one*. See under double Accusative (§ 160, 2).

(3) Verbs of *persevering, awaiting, waiting for*, and the contrary; e. g. μένειν, θαρῆζειν; φεύγειν, ἀποδιδράσκειν, δραπετεύειν.

Μὴ φεῦγε τὸν κίνδυνον, *do not flee from danger*. Χρὴ θάρρειν θάνατον, *it is necessary to meet death bravely = not to fear death*. Ὁ δοῦλος ἀπέδρα τὸν δεσπότην, *the slave ran away from his master*. Οἱ τῶν πραγμάτων καιροὶ οὐ μένουσι τὴν ἡμετέραν βραδυτητα, *the favorable opportunities for action do not wait for our slothfulness*.

(4) Verbs of *concealing* and *being concealed*, viz. λανθάνειν, κρύπτειν (*celare*), κρύπτεσθαι;—also the verbs φθάνειν (*to an-*

*ticipate*), *λείπειν, ἐπιλείπειν, to fail*;—verbs of *swearing* and the like. With verbs of *swearing*, the object sworn by is put in the *Acc.* Hence also adverbs of *swearing* are followed by the *Acc.*; e. g. *μά, οὐ μά, ναὶ μά, νή.*

*Θεοὺς οὕτε λαμβάνειν, οὕτε βιάσασθαι δυνατόν, it is not possible to be concealed from, to escape the notice of the gods, etc.* *Οἱ πολέμοι ἐφθησαν τοὺς Ἀθηναίους ἀφικόμενοι εἰς τὸ ἄστυ, anticipated the Athenians in coming into the city, i. e. reached the city before them.* *Ἐπιλείπει με ὁ χρόνος, ἡ ἡμέρα, the time, the day fails me.* *Ὀμνυμι πάντας τοὺς θεοὺς, I swear by all the gods.* *Ναὶ μὲν Δία, yes, by Jupiter!* *Μὰ τοὺς θεοὺς, by the gods.*

(5) Very many verbs denoting a *feeling* or an *affection of the mind*; e. g. *φοβεῖσθαι, δεῖσαι; αἰσχύνεσθαι, αἰδεῖσθαι; ἄχθεσθαι; δυσχεραίνειν; ἐκπλήττεσθαι, καταπλήττεσθαι; οἰκτεῖρειν, ἐλεεῖν, ὀλοφύρεσθαι, etc.*

*Χρὴ αἰδεῖσθαι τοὺς θεοὺς, it is necessary to reverence the gods.* *Αἰσχύνομαι τὸν θεόν, I am ashamed before the god.* *Ὀλοφύρου τοὺς πένητας, pity the poor.*

(6) With verbs of *motion*, the *space* or *way* is put in the *Acc.*, these being the objects on which the action of the verb is performed; so also the *time* during which an action takes place, in answer to the question, *How long?* so too *measure* and *weight*, in answer to the question, *How much?*

*Βαίνειν, περᾶν, ἔρπειν, πορεύεσθαι ὁδόν, to go a way, like itque reditque viam.* *Χρόνον, τὸν χρόνον, a long time, νύκτα, ἡμέραν, during the night, day.* *Ἡ Σύβαρις ἤκμαζε τοῦτον τὸν χρόνον μάλιστα, was flourishing during this time.* *Ἰσχυσάν τι καὶ Θηβαῖοι τοὺς τελευταίους τουτουσὶ χρόνους μετὰ τὴν ἐν Δεύκτροις μάχην, during these last times.* *Μιλιτιάδης ἀπέπλει Πάρον πολιορκήσας ἐξ καὶ εἴκοσιν ἡμέρας, having besieged P. twenty-six days.* *Τὸ Βαβυλώνιον τάλαντον δύναται Εὐβοῖδας ἐβδομήκοντα μνᾶς, the Babylonian talent is worth (weighs as much as, amounts to) seventy Euboean minae.* So *δυναμαί*, signifying *to be worth*, regularly takes the *Acc.*

(7) Finally, the *Acc.* is used with intransitive or passive verbs and intransitive adjectives of all kinds, to explain them more fully. Here, also, the *Acc.* represents the object *as acted upon* or *suffering*, since it denotes the object to which the intransitive action of the verb or adjective refers or is directed. This is the *Acc. of more definite limitation*, or, as it is often called, the *Acc. of synecdoche.*

*Κάμνειν τοὺς ὀφθαλμούς, to be pained in or in respect to the eyes; τὰ φρένας ὑγιαίνειν, to be sound in mind; ἄλγεῖν τοὺς πόδας, τὰ σώματα, to have pain in the feet, body.* *Διαφέρει γυνὴ ἀνδρὸς τὴν φύσιν, woman differs in (in respect to) her nature from man.* *Ὁ ἄνθρωπος τὸν δάκτυλον ἄλγει, the man has a pain in his finger (is pained in respect to).* *Ἀγαθὸς τέχνην τινα,*

*distinguished in some art.* Διεφθαρμένος τὴν ψυχὴν, *corrupt in spirit.* Φάνης καὶ γνώμῃν ἱκανός, καὶ τὰ πολέμια ἄλκιμος ἦν, *Phanes was competent in counsel, and brave in battle.* Ἀνέστη Φεραύλας τὸ σῶμα οὐκ ἀφύης καὶ τὴν ψυχὴν οὐκ ἀγεννεῖ ἀνδρὶ εὐκόως. The English commonly uses prepositions to express the force of this Acc., viz. *in, in respect to, of*; or when it stands with an adjective, the English sometimes changes the Acc. of the thing into a personal substantive and makes the adjective agree with it; e. g. ἀγαθὸς τέχνην, *a good artist*, or the prepositions *of* or *with* are placed before the substantive denoting the thing, and the attributive adjective is made to agree with that substantive; e. g. νεανίας καλὸς τὴν ψυχὴν, *a youth of or with a lovely spirit.*

REMARK. In this way many adverbial expressions are to be explained, as, εὖρος, ὕψος, μέγεθος, βάθος, μῆκος, πλῆθος, ἀριθμὸν, γένος, ὄνομα, μέρος; also τὲ, τοσοῦτον, μέγα, πᾶν, πάντα, τὸ λοιπόν, etc.; e. g. Κλέανδρος γένος ἦν Φιγαλεὺς ἀπ' Ἀρκαδίας, *a Phigalian by descent.* Μετὰ ταῦτα ἀφίκοντο ἐπὶ τὸν Ζάβατον ποταμὸν τὸ εὖρος τεττάρων πλέθρων, *four hundred feet in width.*

#### LXXXIV. Exercises on § 159.

He who is enslaved (*part.*) to pleasures, submits to (= serves) the most shameful servitude. The laws not only punish the wrong-doers, but also benefit the virtuous. If thou wishest to be beloved by friends, benefit (thy) friends; if thou desirest to be honored by a state, be useful to and benefit the state. Riches often injure both the body (*plur.*) and the mind (*plur.*). He who (§ 148, 6) flatters friends, does them much (πολλά) wrong. Revenge not thyself upon thine enemies. Those who (*part.*) injure a benefactor, are punished by God. We worship no man as lord, but the gods. Sedentary trades injure the body (*plur.*) and enfeeble the mind (*plur.*). The hunter lays snares for the hares. Endeavor to repay benefactors with gratitude. Beware most of all of meetings for (ἐν) carousal. Imitate wise men. Prudent men (*sing.*) take heed to the danger, from which they have once been rescued (*aor.*). We must (χρεὼν) emulate works and acts, not words of virtue. It is said, that (*acc. w. inf.*) Xerxes threw down (*aor.*) fetters into the Hellespont in order to revenge (*part. fut.*) himself upon the Hellespont. A slave, who has run away (*aor. part.*) from his master, deserves stripes. Shun a pleasure that afterward brings pain. The general must (χρή, *w. acc. and inf.*) demean himself kindly towards (πρός, *w. acc.*) his soldiers, that they may have confidence (θαρρύνειν) in him. Tell me, what (ὅποιος) punishment the betrayer of his country will expect after (μετά, *w. acc.*) death. Conceal (*aor. mid.*) from me nothing, (my) friend. To deceive (*aor.*) men is easy; but to remain concealed from God (is) impossible. Provision (βίος) failed the army. I swear to you by all the gods and all the goddesses, that I have never injured any one of the citizens (= to have injured no one, etc.). Young men must (δεῖ, *w. acc. and inf.*) have respect, in (ἐπί, *w. gen.*) the house, to parents, in (ἐν) the ways, to those who meet (*part.*) them, in solitude (*plur.*), to themselves. The beginning of wisdom is to fear God. Have compassion (*aor.*) upon me, who (*part.*) am unfortunate beyond desert. The Lacedaemonians had not less reverence for old men than for (their) fathers. Shrink not from going (*inf.*) a long way to (πρός, *w. acc.*) those who (§ 148, 6) profess to teach anything useful. For a long time the Lacedaemonians had (*aor.*) the supremacy of Greece by

(κατά, *w. acc.*) land and by sea. Theophrastus died (*aor.*) after (*part.*) he had lived (*aor.*) eighty-five years. Phanes was of sufficient prudence (= sufficient in prudence), and brave in battle. Men seem to be well in body (*plur.*) after (ἀπό) many labors. Cyrus was very beautiful in person, of a humane heart, (and) very fond of learning and very eager for honor. Larissa was built of (*dat.*) earthen tiles; underneath was a stone foundation of twenty feet in height.

### § 160. *Double Accusative.*

In the following instances the Greek puts two objects in the Acc. with one verb.

1. In the construction mentioned above, § 159, 2, when the verb has a transitive signification, e. g. φιλίαν φιλεῖν; then the idea of activity consisting of the verb and substantive, with which an adjective usually agrees, being blended into one, may at the same time be extended to a personal object; e. g. φιλῶ μέγαν ἄλγυ φιλίαν (= μέγα φιλῶ) τὸν παῖδα, *I love the boy with great love (greatly)*; καλῶ σε τοῦτο τὸ ὄνομα, *I call you this name or by this name*. Here φιλίαν and ὄνομα are Accusatives of cognate signification, having a sense similar to their respective verbs.

2. Expressions of *doing* or *saying good* or *evil*, which may contain an Acc. of the thing said or done, take the object to which the good or evil is done in the Acc. The Acc. here also, denotes the object acted upon; e. g. ποιεῖν, πράττειν, ἐργάζεσθαι, etc., λέγειν, εἰπεῖν, etc., ἀγαθὰ, κακὰ τινα, *to do good or evil to any one, to say good or evil of any one*.

Τότε δὲ ὁ Θεμιστοκλῆς ἐκεῖνον τε καὶ τοὺς Κορινθίους πολλὰ τε καὶ κακὰ ἔλεγεν, *Themistocles said much evil of him and the Corinthians*. Οὐδεπώποτε ἐπαύοντο πολλὰ ἡμᾶς ποιοῦντες κακὰ, *never ceased to do much evil to us*.

REM. 1. Instead of the Acc. of the object acted upon, the Dat. is sometimes used, which is to be considered as the Dat. of *advantage* or *disadvantage*; e. g. προσκόπει, τί σοι ποιήσουσιν οἱ ἀρχόμενοι, *consider what your subjects shall do for you*; but with σέ, *what they will do to you*.

3. Moreover, verbs take two Accusatives, which signify *to make*, *to choose*, *to appoint*, *to nominate*, *to consider as anything*, *to declare*, *to represent*, *to regard*, *to know*, *to say*, *to name*, *to call*; e. g. ποιεῖν, τιθέναι (*to appoint*), καθιστάναι, αἰρεῖσθαι, νομίζειν, ἡγεῖσθαι, λέγειν, ὀνομάζειν, καλεῖν, etc.—One of these Accusatives is the object acted upon, or the suffering object, the other is the predicate, and hence may often be an adjective.

‘Ο Κῦρος τοὺς φίλους ἐποίησε πλουσίους, *made his friends rich*. Παιδεύειν τινὰ σοφόν, *to educate one wise, i. e. make wise by education*. Αἰρεῖν τινὰ μέγαν, *to make one great*. Νομίζειν, ἡγεῖσθαι τινα ἄνδρα ἀγαθόν, *to think, to consider some one a good man*. ‘Ονομάζειν τινὰ σοφιστήν, *to call one a sophist*. Αἰρεῖσθαι τινα στρατηγόν, *to choose one a commander*. Τὸν Γωβρύαν σύνδειπνον παρέλαβεν, *he made Gobryas his companion at supper*. Πόλεως πλοῦτον ἡγοῦμαι συμμάχους, *πίστιν, εὐνοίαν*.

REM. 2. In the passive construction, this explanatory Acc. is changed into the Nom. and agrees with the subject; e. g. Παιδεύειν τινὰ σοφόν, but Pass. τίς ἐπαιδεύθη σοφός; αἰρεῖσθαι τινα στρατηγόν, but Pass. τίς ἡρεθῆ στρατηγός.

4. With verbs, (α) of *entreating, beseeching, desiring, inquiring, asking*, e. g. αἰτεῖν, πρῶττειν (*to demand*), πρῶττεσθαι, ἐρωτᾶν, ἐξετάζειν, ἰστορεῖν; (β) of *teaching*, e. g. διδάσκειν, παιδεύειν; (γ) of *dividing, cutting in pieces*, e. g. διαιρεῖν, τέμνειν, διανέμειν; (δ) of *depriving, taking away*, e. g. ἀφαιρεῖσθαι, στερεῖν, ἀποστερεῖν, συλᾶν, etc.; (ε) of *concealing or hiding from*, e. g. κρύπτειν; (ζ) of *putting on and off*, e. g. ἐνδύειν, ἐκδύειν, ἀμφιεννύναι.

Πέμπας Καμβύσης εἰς Αἴγυπτον κήρυκα, ἦτει Ἀμασιν θυγατέρα, *asked Amasis for his daughter*. Αὐτοὺς ἑκατὸν τάλαντα ἔπραξαν, *demanded of them a hundred talents*. Ἀργύριον πρῶττειν τινὰ, *to exact money from one*. Πολλὰ διδάσκει με ὁ πολὺς βίος, *teaches me many things*. Παιδεύουσι τοὺς παῖδας τρία μόνα, *they teach the boys three things only*. Γλῶτταν τε τὴν Ἀττικὴν καὶ τρόπους τῶν Ἀθηναίων ἐδίδασκον τοὺς παῖδας, *they taught the boys the Attic tongue and the Athenian customs*. Τρεῖς μοίρας ὁ Ξέρξης ἐδάσατο πάντα τὸν πεζὸν στρατόν, *divided all the land-army into three divisions*. Τέμνειν, διαιρεῖν τι μέρη, μοίρας, *to divide anything into parts*. ‘Ο Κῦρος τὸ στράτευμα κατένειμε δώδεκα μέρη, *divided the army into twelve parts*. Τὸν μόνον μοι καὶ φίλον παῖδα ἀφείλετο τὴν ψυχὴν, *deprived my only child of life*. Τὴν τιμὴν ἀποστρεῖ με, *he robs me of honor*. Τὰ ἡμέτερα ἡμᾶς ἀποστρεῖ ὁ Φίλιππος. Κρύπτω σε τὸ ἀτύχημα, *I conceal the misfortune from you*. Παῖς μέγας ἕτερον παῖδα μικρὸν μέγαν χιτῶνα ἐξέδυνσε, καὶ τὸν χιτῶνα μὲν ἑαυτοῦ ἐκείνον ἡμφίεσε, *a large boy stripped another small boy of his large tunic, and put his own tunic on him*.

REM. 3. Ἀποστερεῖν and ἀφαιρεῖσθαι, *to deprive, to take away*, are construed (a) with Acc. of thing alone;—(b) with Acc. of person alone, but rarely;—(c) with Acc. both of person and of thing, very often;—(d) with Gen. of person and Acc. of thing, less often;—(e) ἀποστερεῖν with Acc. of person and Gen. of thing, very often (§ 157.), ἀφαιρεῖσθαι very seldom, and then means *to prevent*; στερεῖν is construed both as in (c) and (e).

REM. 4. When the active verbs mentioned under No. 4, are changed into the passive, the Acc. of the object receiving the action, becomes the Nom., but the Acc. of the thing remains (according to § 150, 4); e. g. Ἐρωτῶμαι τὴν γνῶ-

μην, *I am asked my opinion.* Παιδεύομαι, διδάσκομαι μουσικήν, *I am taught, I learn music.* Ἡ δὲ καὶ οἰκῆσεις τὰ αὐτὰ μέρη διανεμηθήτω, *let the land and its habitations be divided into the same number of parts.* Ἀφαιρεθήναι, ἀποστερηθήναι τὴν ἀρχήν, *to be deprived of office.* Κρύπτομαι τοῦτο τὸ πρᾶγμα, *this thing is concealed from me.* Ἀμφιέννυμαι χιτῶνα, *I am clothed with, or I put on a tunic.*

REM. 5. Even some verbs, which in the active are constructed with the Dat. of the person and the Acc. of the thing, in the passive change this Dat. of the person into the Nom., while the Acc. of the thing remains. The following are regularly so constructed: ἐπιτάττειν, ἐπιτρέπειν, ἐπιστέλλειν τινί τι, *to commit, to entrust something to some one*, e. g. Ἐπιτρέπομαι, ἐπιτάττομαι, ἐπιστέλλομαι τῇν φυλακὴν, *I am entrusted with the guard, or the guard is entrusted to me.*

REM. 6. The σχῆμα καθ' ὅλον καὶ μέρος occurs with the Acc. as well as with the Nom. (§ 147b, Rem. 2); e. g. Οἱ πολέμοι τοὺς πολίτας τοὺς μὲν ἀπέκτειναν, τοὺς δὲ ἐδουλώσαντο, *as for the citizens, the enemy killed some, and enslaved others, or the enemy killed some of the citizens, etc.*

### LXXXV. Exercises on § 160.

When Pyrrhus had twice conquered (*aor.*) in engagements (συμβάλλειν, *aor. part.*) with the Romans, having lost (*aor.*) many of his friends and leaders, he said: Although (ἐάν, *w. subj.*) we have conquered (*aor.*) the Romans in battle, we are ruined. Critias and Alcibiades occasioned (*aor.*) very many evils to the state. The gods have conferred (*aor.*) many blessings upon human life. Esteem labor as the guide to (*gen.*) a pleasant life. Plato called (*aor.*) philosophy a preparation for (*gen.*) death. Misfortune makes men more thoughtful. Socrates did not exact from those who (§ 148, 6) had intercourse with him, (any) money for (*gen.*) his conversation. Apollo, who was (γίγνεσθαι, *aor. part.*) the inventor of the bow, taught men archery. The Greeks, in the Median (wars), took (*aor. part.*) the supremacy from the Lacedaemonians and gave it to the Athenians. The public square of the Persians surrounding (= around) the governor's residence, is divided into four parts; of these, one is for boys, another for youths, another for adult men, another for those who (§ 148, 6) are (γίγνεσθαι, *perf.*) past (= over, beyond) military years. Many, who (*part.*) have mean minds, are adorned (= invested) with fine persons and fine lineage (*plur.*) and wealth (*plur.*). Wisdom was taught to many young men by Socrates. After (*part.*) the power was taken from (*aor.*) Croesus, he lived with Cyrus. The soldiers, to whom (*part.*) the guard had been intrusted, had fled.

### § 161. III. Dative.

1. The Dative Case expresses the relation *where*, and hence is used, first, to denote, (a) *the place* in which an action is performed; in prose, however, prepositions are commonly joined with substantives expressing this relation, e. g. ἐν ὄρει, *in monte*;—(b) *the time when or in which* an action is performed, e. g. ταύτη τῇ

ἡμέρα, *this day*; τῇ αὐτῇ νυκτί, *the same night*; πολλοῖς ἔτεσιν, *many years*; τρίτῳ μηνί; τῇ αὐτῇ ὥρᾳ; here also the preposition ἐν is often used;—(c) *the being with, associating, accompanying*, (α) the Dat. singular of collective nouns, or the Dat. plural of common nouns, connected with a verb of *going or coming*, e. g. Ἀθηναῖοι ἦλθον πλὴθει οὐκ ὀλίγῃ, *πολλαῖς ναυσίν, στρατῷ, στρατιώταις*, etc., *came with a large number, with many ships, with an army, with soldiers*, etc.; (β) the Dat. connected with αὐτός which agrees with the substantive in the Dat., to express the idea, *at the same time with, together with*, e. g. Οἱ πολέμοι ἐνἐπίμπρασαν τὴν πόλιν αὐτοῖς τοῖς ἱεροῖς, *burnt the city together with the sanctuaries*.

2. The Dat. is used, in the second place, to denote an object, which is indeed aimed at by the action of the subject, but which is not, as with the Acc., attained, reached or accomplished, but only *participates* and is *interested* in it. Hence the Dat. is used:

(a) With expressions of *association and union*; here belong, (α) expressions denoting *intercourse, associating with, mixing with, communication, participation*;—(β) verbs and expressions signifying *to go against, to encounter, to meet, to approach, to be near to*, and their opposites, e. g. *to yield to, to submit*;—(γ) *to fight, to quarrel, to contend, to vie with*;—(δ) *to follow, to serve, to obey, to trust and to accompany*;—(ε) *to counsel, to incite, to encourage*.

Here belong, (α) the verbs διδόναι, παρέχειν, ὁμιλεῖν, μιγνύναι, -υσθαι, κοινοῦν, -οὔσθαι, κοινωνεῖν, δι-, καταλλάττειν, -εσθαι, ξενοῦσθαι, σπένδεσθαι or σπονδὰς ποιεῖσθαι, πράττειν, ὑπισχνεῖσθαι, εἰπεῖν, λέγειν, διαλέγεσθαι, εὔχεσθαι, καταρᾶσθαι, also adjectives and adverbs and even substantives, as κοινός, σύντροφος, σύμφωνος, συγγενής, μεταίτιος and others compounded with σύν and μετά;—(β) the verbs ὑποστῆναι, ὑφίστασθαι, ἀπαντᾶν, ὑπαντᾶν, ὑπαντιάζειν, πλησιάζειν, πελάζειν, ἐγγίζειν, εἰκεῖν, ὑπέικειν, χωρεῖν, the adjectives πλησίος, ἐναντίος, the adverbs ἐγγύς, πέλας;—(γ) the verbs ἐρίζειν, μάχεσθαι, πολεμεῖν, ἀγωνίζεσθαι, δικάζεσθαι, ἀμφισβητεῖν;—(δ) the verbs ἐπεσθαι, ἀκολουθεῖν, διαδέχεσθαι (*to succeed*), πείθεσθαι, ὑπακούειν, ἀπειθεῖν, πιστεύειν, πεποιθέναι, the adjectives and adverbs ἀκόλουθος, -ως, διάδοχος, ἑξῆς, ἐφεξῆς;—(ε) the verbs προς-, ἐπιτάττειν, παραινεῖν, παρακελεύεσθαι.

Ὁμίλει τοῖς ἀγαθοῖς ἀνθρώποις, *associate with good men*. Εὐχεσθε τοῖς θεοῖς, *pray to the gods*. Ἀπαντᾶν, πλησιάζειν, ἐγγίζειν τινί, *to meet, approach, come near to one*. Μὴ εἴκετε τοῖς πολεμίοις, *do not yield to the enemy*. Οἱ Ἕλληνες καλῶς ἐμαχέσαντο τοῖς Πέρσαις, *fought with the Persians*. Οἱ στρατιῶται ἀνηκούστησαν τοῖς στρατηγοῖς, *disobeyed the commanders*. Πείθου τοῖς νόμοις, *obey the laws*. Τῇ ἀρετῇ ἀκολουθεῖ δόξα, *glory follows virtue*. Πεποιθέναι τινί, *to trust one*. Ὑδατι μεμιγμένος τὴν μάζαν, *having mixed the maize with water*.

(b) With expressions of *similarity* and *dissimilarity*, of *likeness* and *unlikeness*, of *agreement* and *difference*. Under those of likeness is included ὁ αὐτός, signifying *the same*.

Such are εἰκέναι, ὁμοιοῦν, -οὔσθαι, ὅμοιος, -ως, ἴσος, -ως, ἐμφερής (*similar*), παραπλήσιος, -ως, ἅμα, διάφορος, διάφωνος, and very many words compounded with ὁμοῦ, σύν, μετά; e. g. ὁμονοεῖν, ὁμόγλωττος, συμφωνεῖν, etc.

Οἱ παῖδες ἐμφερέστατοι ἦσαν τῷ πατρί, *the children were very much like their father*. Ὀπλισμένοι πάντες ἦσαν οἱ περὶ τὸν Κύρον τοῖς αὐτοῖς τῷ Κύρῳ ὅπλοις, *all Cyrus' soldiers were provided with the same arms as Cyrus*.

(c) With verbs and expressions signifying, (α) *to assent to, to agree with*, etc.;—(β) *to upbraid, to reproach, to be angry, to envy*;—(γ) *to help, to be useful to, to avert from*, and verbs compounded with σύν, expressing this idea;—(δ) *to be becoming, to be suitable, to be fit, to please*, and with many others, the personal object is put in the Dat. In addition to the Dat. of the person, these verbs frequently govern the Acc. of the thing. The Dat. is also used with verbs signifying *to rejoice at, to be pleased with*, and the like. In many cases, however, the Dat. with such verbs may be regarded as the Dat. of *cause*. Comp. § 161, 3.—In general, the Dat. is used, when the action takes place for the benefit or injury of a person or thing. This is called the Dat. of *advantage* or *disadvantage*, and often includes what is termed the *limiting* Dat., or the Dat. expressing the relation of *to* or *for*.

Here belong, (α) ὁμολογεῖν;—(β) μέμψεσθαι (with Acc. it means *to blame*), λοιδορεῖσθαι, ἐπιτιμᾶν, ἐγκαλεῖν (§ 158, Rem. 7) and ἐπικαλεῖν (τινὶ τι), ἐπιπλήττειν, ὀνειδίζειν, ἐνοχλεῖν, θυμοῦσθαι, βριμοῦσθαι, χαλεπαίνειν, φθονεῖν, βασκαίνειν (*to envy*);—(γ) ἀρῆγειν, ἀμύνειν, ἀλέξειν, τιμωρεῖν, βοηθεῖν, ἐπικουρεῖν, ἀπολογεῖσθαι, λυσιτελεῖν, ἐπαρκεῖν, χραισμεῖν, συμφέρειν, συμπράττειν, συνεργεῖν, and adjectives of similar signification, e. g. χρήσιμος, φίλος; and those of an opposite signification, e. g. ἐχθρός, βλαβερός, etc.;—(δ) πρέπειν, ἀρμόττειν, προσήκειν (with Inf. following), εἰκός ἐστι, ἀρέσκειν, the adverbs πρεπόντως, ἀπρεπῶς, εἰκότως.

Ποσειδῶν σφόδρα ἐμενέαιεν Ὀδυσσεῖ, *was very angry with Ulysses*. Ἐπιπλήττειν, ὀνειδίζειν, ἐγκαλεῖν τινὶ τι, *to reproach one for something, to charge something on one*. Οὐ τοῖς ἄρχειν βουλομένοις μέμφομαι, ἀλλὰ τοῖς ὑπακούειν ἐτοιμοτέροις οὖσιν, *I do not reproach those wishing to rule, but those, etc.* Ἡνώχλει ὁ Φίλιππος τοῖς Ἀθηναίοις, *Philip gave trouble to the Athenians*. Φθονεῖν τινι, *to envy one*. Ἀμυνῶ τῷ νόμῳ, *I will defend (the idea of aiding) the law, etc.* Ὀρεστής ἠθέλησε τιμωρεῖν πατρὶ, *Orestes wished to help his father, etc.* Ἀχιλλεὺς ἐτιμώρησε Πατρόκλῳ τῷ ἐταίρῳ τὸν φόνον, *avenged the murder of (for) his friend Patroclus*. Ἡ ἀρετὴ ἀρέσκει τοῖς ἀγαθοῖς, *virtue pleases the good*. Εἰκότως σοι χαίρουσιν οἱ Λακεδαιμόνιοι, *rejoice in, are pleased with you*. Ἡδεσθαί τινι, *to be pleased with a thing*.

(d) Finally, the Dat. is used to denote the *possessor* with the verbs *εἶναι*, *ὑπάρχειν* and *γίγνεσθαι*, these verbs then being translated by the verb *to have*, and the Dat. as the Nom.; e. g. *Κύρου ἦν μεγάλη βασιλεία*, *Cyrus had a great kingdom*; and in general, the Dat. is used, where an action takes place *in respect to*, *in relation to* a person, or an object considered as a person; e. g. *Σωκράτης τοιοῦτος ὢν τιμῆς ἄξιός ἦν τῇ πόλει μᾶλλον, ἢ θανάτου*, *Socrates being such, deserved honor in respect to the city rather than death*. Hence the Dat. is also frequently used with the passive, and regularly with verbal adjectives in *-τέος* and *-τός*, instead of *ὑπό* with the Gen.; e. g. *ὥς μοι πρότερον δεδήλωται*, *as has been before shown by me*. *Ἀσκητέα ἐστί σοι ἡ ἀρετή*, *virtue must be practised by you*. On the construction with the verbal adjective, see § 168, 1, 2.

3. In the third place, the Dat. is used like the Latin Ablative (Abl. of instrument), to denote the *cause*, *means* and *instrument* (hence with *χρησθαι*), the *manner* and *way*, the *measure* (by which the action is limited, particularly with comparatives and superlatives), *conformity* (*according to*, *in accordance with*), often also, the *material*.

*Οἱ πολέμοι φόβῳ ἀπῆλθον*, *went back through, on account of fear* (the fear being the cause of the action). *Ἀγάλλομαι τῇ νικῇ*, *I exult on account of victory*. *Στέργω, ἀγαπῶ τοῖς ὑπάρχουσιν ἀγαθοῖς*, *I am pleased with those who are good*. *Ὄφθαλμοῖς ὁρῶμεν, ὠσὶν ἀκούομεν*, *we see with our eyes, we hear with our ears*. *Ἰσχύειν τῷ σώματι*, *to be strong in body*. *Οἱ στρατιῶται συμφορᾷ μεγάλη ἐχρήσαντο*, *experienced (used) great misfortune*. *Ἀλέξανδρος διδασκάλῳ ἐχρήσατο Ἀριστοτέλει*. *Οἱ πολέμοι βία εἰς τὴν πόλιν εἰσέησαν*, *entered the city by force*. *Οἱ Ἀθηναῖοι τὸν Μιλτιάδην πεντήκοντα τάλαντοις ἐξμίωσαν*, *finer Miltiades fifty talents*. *Ἡ ἀγορὰ Παρίῳ λίθῳ ἡσκημένη ἦν*, *the Agora was adorned with Parian marble*. *Πολλῷ, ὀλίγῳ μείζων*, *greater by much, little* (the Dat. measuring the degree of difference between the things compared). *Τῇ ἀληθείᾳ κρίνειν*, *to judge according to truth*.

4. The Dat. of the thing often stands with verbs, substantives and adjectives, to denote *in what respect* their signification is to be taken; e. g. *ὑπερβάλλειν τόλμῃ*, *to excel in or in respect to boldness*; *Κύνος ὀνόματι*, *Cydnus by name*; *ταχὺς ποσί*, *swift of foot*. This Dat., however, is often the same as the Dat. of means or instrument.

5. The Dat. stands as the indirect object or complement of very many verbs, to denote the relation expressed in English by *to* or *for*; e. g. *δίδωμί σοι τὸ βιβλίον*, *I give a book to you*; *Κῦρος αὐτῷ εἶπεν*, *Cyrus said to him*; *οὐ ὥς φίλοι προσεφύροντο ἡμῖν*, *they did*

*not conduct towards us as friends* ; στρατευμα συνελέετο Κύρου, *an army was collected for Cyrus.*

5. (a) The Dat. is also put after adjectives to denote the object to which their quality is directed. The relation of this Dat. is usually expressed by *to* or *for*, e. g. πασι δῆλον ἔγενετο, *it became evident to all* ; αὐτῷ οἱ ἀγαθοὶ εὖνοι ἦσαν, *the good were well disposed towards him* ; ἐχθρὸς ἀνθρώποις, *hateful to men.*

REMARK. The rules 5 and 5, (a) are mainly included in 2, (a), (b), (c), but are stated here in a more specific form, for the benefit of beginners.

### LXXXVI. Exercises on § 161.

Cyrus resolved (*aor.*) on this day to engage with the enemy ; after the battle he marched (*aor.*) the same day twenty stadia. The Athenians made an expedition (στρατεύειν) with thirty ships against the islands of Aeolus. When the Persians came (*aor.*) with (their) entire (παμπληθής) force (στόλος), the Athenians dared (*aor. part.*) to encounter (*aor.*) them, and conquered them. The Athenians conquered the enemy and took their ships together with the men. Associate not with bad men, but cleave ever to the good. Thamyris, who was distinguished (*aor. part.*) for beauty and for (skill in) harp-playing, contended (*aor.*) with the Muses for (the superiority in) (περί, *w. gen.*) music. Human nature is mingled with a divine energy. Truth discourses with boldness (μετά, *w. gen.*), and therefore men are displeased with it. It is easy to advise (*aor.*) another (ἕτερος). The general exhorted the soldiers to fight bravely. Life is like a theatre. Most of the Roman women were accustomed to wear (= to have) the same shoes as the men. Actions are not always like words. Homer compares the race of men to leaves. The mind ruined by wine is in the same case as (= suffers the same as) chariots, that have lost (*part. pres.*) their charioteers. Some object to the laws of Lycurgus, that they are indeed sufficient to call forth (πρός, *w. acc.*) bravery, but are insufficient to maintain (= for) justice. To please the multitude is to displease the wise. Esteem those as true friends, who (§ 148, 6) censure faults. Quails have a pleasant song. Human destinies (= the human, *plur.*) have been deplored by many wise men, who believed (*part.*) that life is (*inf.*) a punishment. The gods rejoice in the virtue of men. The bull wounds with the horn, the horse with the hoof, the dog with the mouth, the boar with the tusk. The Thessalians practised (χρησθαι) lawlessness more than justice. Helen was very (= much) distinguished (*aor.*), as well by birth as for beauty and fame. Wisdom is far (by much) better than riches. One can (= it is possible) neither safely use a horse without bridle, nor riches without consideration.

### § 162. Prepositions.

1. As the Cases denote the local relations *whence*, *whither* and *where*, so the prepositions denote other local relations, which design-

nate the extension (dimension) of things in space, viz. the *juxtaposition* of things (near to, before, by, around, with), and the local opposites, *above* and *below*, *within* and *without*, *before* and *behind*, etc.

2. The Case connected with the preposition shows in which of the three above-named relations—*whence*, *whither*, *where*—the local relation expressed by the preposition, must be considered.

Thus, e. g. the preposition *παρά* denotes merely the local relation of vicinity, the *near* or *by*; but in connection with the Gen., e. g. *ἦλθε παρὰ τοῦ βασιλέως*, it denotes the direction *whence* (he came *from near* the king, *de chez le roi*); in connection with the Acc., e. g. *ἦει παρὰ τὸν βασιλέα*, the direction *whither* (he went *into the vicinity* or *presence* of the king); and in connection with the Dat., e. g. *ἔστη παρὰ τῷ βασιλεῖ*, the *where* (he stood *near* the king)

3. The prepositions are divided according to their construction

- (a) Into prepositions with the Gen.: *ἀντί, ἀπό, ἐκ, πρό, ἔνεκα*;
- (b) Into those with the Dat.: *ἐν* and *σύν*;
- (c) Into those with the Acc.: *ἀνά, εἰς, ὡς*;
- (d) Into those with the Gen. and Acc.: *διά, κατά, ὑπέρ*;
- (e) Into those with the Gen., Dat. and Acc.: *ἀμφί, περί, ἐπί, μετά, παρὰ, πρόσ* and *ὑπό*.

4. The local relation expressed by prepositions is transferred to the relations of *time* and *causality* (cause, effect, etc.); e. g. *ὑπὸ τῆς γῆς εἶναι* and *ὑπὸ φόβου φεύγειν*, *to be under the earth, to flee for, on account of, fear*; *ἐκ τῆς πόλεως ἀπελθεῖν* and *ἐξ ἡμέρας ἀπελθεῖν*, *to depart out of the city, to depart immediately after daybreak*.

#### A. PREPOSITIONS WITH ONE CASE.

##### § 163. I. *Prepositions with the Gen. alone.*

1. *Ἀντί*, Lat. *ante*, original signification, *over against, before, opposite*; then *for, instead of, in the place of*, e. g. *σῆναι ἀντί τινος*, *to stand before one*; *δοῦλος ἀντὶ βασιλέως*, *a slave instead of king*; *ἀντὶ ἡμέρας νύξ ἐγένετο*, *instead of day there was night*; *ἀνθ' οὗ, wherefore, because*.

2. *Πρό*, *pro, prae, before, for*, agrees with *ἀντί* in all its relations, but is used in a much greater variety of relations; e. g. *σῆναι πρὸ πύλων*, *to stand before the gates*; *πρὸ ἡμέρας*, *before day* (*ἀντί* is not used of time); *μάχεσθαι, ἀποθανεῖν πρὸ τῆς πατρίδος*, *to fight, to die for one's country*; *δοῦλος πρὸ δεσπότου*, *a slave instead of master*; *πρὸ τῶνδε*, *for these things, therefore*.

3. Ἀπό, *ab*, original signification, *from*, e. g. ἀπο τῆς πόλεως ἦλθεν;—of *time*: *from*, *since*, *after*, e. g. ἀπὸ δείπνου ἐμαχέσαντο, *after the meal*;—εἶναι, γίνεσθαι ἀπὸ τινος, *to be descended from some one*;—τῷ ἀπὸ τῶν πολεμίων φόβῳ, *on account of fear of (from) the enemy*, like *metus ab aliquo*;—of the *means*: *by*, *with*, e. g. τρέφειν τὸ ναυτικὸν ἀπὸ πρὸς ὁδῶν, *to support the fleet by revenues*;—ἀπὸ τινος καλεῖσθαι, *to be called by something*.

4. Ἐκ, ἐξ, *ex*, original signification, *out of*, e. g. ἐκ τῆς πόλεως ἀπῆλθεν;—of *time* immediately following: *after*, e. g. ἐξ ἡμέρας, *ex quo dies illuxit, as soon as it was day*; ἐκ παιδῶν, *from childhood*; ἐξ αἰθρίας τε καὶ νηνεμίας συνέδραμεν ἑξαπίνης νέφη, *after the clear weather clouds suddenly collected*.—Ὁ σὸς πατήρ ἐν τῇδε τῇ μιᾷ ἡμέρᾳ ἐξ ἄφρονος σώφρων γενένηται, *your father in this one day, from a senseless man has become discreet*;—εἶναι, γίνεσθαι ἐκ τινος, *to be descended from some one*;—according to, *by virtue of*, *after* or *for*, e. g. ἐκ τῆς ὀψεως τοῦ ὀνείρου, *according to the appearance of the dream*.—Ὀνομάζεσθαι ἐκ τινος, *to be named after or for some one*.

5. Ἐνεκα (placed before or after the Gen.), *on account of*, *for the sake of*;—*by means of*.

REMARK. Also some adverbs and substantives are very often used as prepositions, and are therefore called improper prepositions (see, however, § 157, et seq.); e. g. πρόσθεν and ἔμπροσθεν, *before*, ὀπίσθεν, *behind*, ἄνευ and χωρίς, *without*, πλὴν, *except*, μεταξύ, *between*, μέχρι, *until*, χάριν (usually placed after the Gen.), *gratia, for the sake of*. Instead of the Gen. of the personal pronouns, χάριν regularly takes the possessive pronouns agreeing with it in gender, number and case; e. g. ἐμὴν, σὴν χάριν, *mea, tua gratia*.

### LXXXVII. Exercises on § 163.

No one would (§ 153, 2. c) take (*aor.*) a blind leader in place of one who could see (= a seeing one). It is beautiful to exchange (*aor. mid.*) a mortal body for immortal fame. Those who (§ 148, 6) have made proficiency (*aor.*) in philosophy, become free instead of slaves; truly rich instead of poor; considerate (μετρίωτεροι) instead of unintelligent and stupid. Before action deliberate. Ἄ (*art.*) friend often does for his (*art.*) friend, that (*plur.*) which he did not do (*aor.*) for himself. Ephesus is distant a three days' journey from Sardis. The Helle-spont was named from Helle, who there lost her life (= who died [*part.*] in it). When (*part.*) Socrates brought (= offered) small offerings from (his) small (means), he believed (himself) to be no less meritorious (μειοῦσθαι) than those who (§ 148, 6) from (their) many and great (means) bring many and great (offerings). Socrates lived very contentedly with very little property. We may not judge the best (men) by (= from) (their) exterior, but by (their) morals. It is

easier to make (= place, *aor.*) evil out of good, than good out of evil. The character reveals itself especially in (= out of) the actions. From the fruit I know the tree. After the war came peace. Men plot against each other for the sake of gold, fame (*plur.*) and pleasures. Semiramis reigned until old age over the Assyrians. A beautiful action is not performed without virtue. The gods bestow upon men nothing good (*plur. gen.*) and beautiful, without labor and care. Tempe lies between Olympus and Ossa. Conceal good fortune, lest it excite envy (= on account of envy).

§ 164. 2. *Prepositions with the Dat. alone.*

1. Ἐν denotes that one thing is *in, upon, by* or *near* another; it indicates an actual union or contact of the two objects spoken of, and hence is the opposite of ἐκ, e. g. ἐν νήσῳ, ἐν γῇ, ἐν Σπάρτῃ;—ἐν ὄπλοις, ἐν τόξοις διαγωνίζεσθαι; ἐν προμάχοις, ἐν τε θεοῖς καὶ ἀνθρώποισι (*among*); hence, *before, coram; upon, ἐν ὄρεσιν, ἐν ἵπποις, ἐν θρόνοις*;—*at, by, near to*, so especially of the names of cities, and particularly in describing battles; e. g. ἡ ἐν Μαντινείᾳ μάχη, *the battle near Mant.*—Of *time*, ἐν τούτῳ τῷ χρόνῳ, ἐν ᾧ, *in or within this time, while, during the time that*, ἐν πέντε ἡμέραις.—Of the *means and instrument* with the expressions δηλοῦν, δηλὸν εἶναι, σημαίνειν ἐν τινι, *to show by something*; e. g. ὅτι οἱ θεοί σε ἰλεῶ τε καὶ εὐμενεῖς πέμπουσι, καὶ ἐν ἱεροῖς δηλὸν καὶ ἐν οὐρανίοις σημείοις, *it is evident both by the victims and the signs from heaven, that, etc.*

REM. 1. With several verbs of motion, the Greek commonly uses ἐν with the Dat., instead of εἰς with the Acc.; e. g. τιθέναι, κατατιθέναι, ἀνατιθέναι (*to consecrate*) and the like.

2. Σύν (ξύν, mostly old Attic). The original signification of σύν corresponds almost entirely with the Latin *cum* and the English *with*, e. g. ὁ στρατηγὸς σὺν τοῖς στρατιώταις;—of *assistance or help*, e. g. σὺν θεῷ, *by the help of God*;—σὺν τάξει, σὺν βίᾳ ποιεῖν τι.

REM. 2. Here belongs ἄμα, *at the same time with, with*, one of the adverbs used as improper prepositions.

§ 165. 3. *Prepositions with the Acc. alone.*

1. Ἀνά. Original signification, *up, on, upon*. It forms the strongest contrast to κατά with the Acc. As κατά is used to denote motion from a higher to a lower place, so ἀνά to denote motion from a lower to a higher place; e. g. ἀνὰ τὸν ποταμόν, ἀνὰ

ῥόον πλεῖν, *to sail up the stream* (the opposite being κατὰ ποταμόν, *down the stream*). It commonly serves to denote local extension from a lower to a higher place, *from bottom to top: throughout, through*; ἀνὰ τὴν Ἑλλάδα—ἀνὰ τὸν πόλεμον τοῦτον, (*per, during*). Thus ἀνὰ πᾶσαν τὴν ἡμέραν, *through the whole day*, ἀνὰ πᾶν τὸ ἔτος, *during the whole year*; hence without the article, ἀνὰ πᾶσαν ἡμέραν, ἀνὰ πᾶν ἔτος, *every day, every year, daily, yearly*, ἀνὰ νύκτα, *per noctem*, ἀνὰ χρόνον, *in course of time*;—to denote the *manner and way*; e. g. ἀνὰ κράτος, *up to the full strength, vigorously*, ἀνὰ μέρος, *by turns*;—in a *distributive* sense with numerals; e. g. ἀνὰ πέντε παρασάγγας τῆς ἡμέρας, *five parasangs daily*; also with numerals, like the English *about* (Lat. *circa*); e. g. ἀνὰ διακόσια στάδια, *about two hundred stadia*.

2. Εἰς (εἰς, old Attic), corresponds almost entirely with the Lat. *in* with the Acc.; e. g. ἵεναι εἰς τὴν πόλιν, *into the city*;—in a hostile sense: *contra*, e. g. ἐστράτευσαν εἰς τὴν Ἀττικὴν, *into, against Attica*;—with numerals: *about*, e. g. ναῦς εἰς τὰς τετρακόσιας, *about four hundred ships*;—in a *distributive* sense with numerals; e. g. εἰς ἑκατόν, *centeni, by hundreds, each hundred*, εἰς δύο, *bini, two by two, two deep*;—in the presence of, *coram*, yet with the collateral idea of the direction *whither*; e. g. λόγους ποιεῖσθαι εἰς τὸν δῆμον, *to speak to or before the people*.—Of time: *until, towards, upon*, εἰς ἑσπέραν, *towards evening*, εἰς τὴν ὑστεραίαν, *upon the following day*, εἰς τρίτην ἡμέραν, *to or on the third day*.—To denote *purpose, object, respect*; e. g. ἐχρήσατο τοῖς χρήμασιν εἰς τὴν πόλιν, *he used the money for the city*; εἰς κέρδος τι δοῦν, *to do something for gain*; διαφέρειν τι πρὸς εἰς ἄρετήν, *to differ from one in respect to virtue*; εἰς πάντα, *in every respect*.

3. Ὡς, *ad, to*, is used only with persons, or objects considered as persons, to denote direction towards them; e. g. ἵεναι, πέμπειν ὡς βασιλέα, ἡκεῖν ὡς τὴν Μιλήτην (*to the Milesians*).

#### LXXXVIII. Exercises on §§ 164, 165.

(He) is the best (man), who (ὅστις) is nurtured amid the greatest necessities (τὰ ἀναγκαϊότατα). Said Diogenes: A friend is one soul, that (*part.*) dwells (= lies) in two bodies. My sons, do not deposit (*aor.*) my body either in gold or in silver, but restore it as quickly as possible to the earth. The Grecian armament conquered the barbarians at Salamis. With the help of the gods let us go against the unjust. The acquisition of true friends is by no means

made by (= with) violence, but rather by beneficence. At daybreak (= with the day) the soldiers began their march (= marched out, off). The Carduchians dwell on the mountains and are warlike. The vessels could not sail up the river. The deeds of Alcibiades were celebrated throughout all Greece. During the whole war the greatest harmony prevailed (= was) among the generals. The three daughters of Phorcus, having (but) one eye, made use of it alternately. The enemy pressed into the middle of the city. Apollo was sent (*aor.*) out of heaven to the earth. Time, revealing everything, brings (it) to the light. The Athenians performed (= displayed, *aor.*) many beautiful actions before all men, as well in a private as in a public capacity. The Lacedaemonians made an expedition against Attica. Employ the leisure of (= in) life in listening (*inf.*) to beautiful discourses. God brings like to like. Agesilaus sent ambassadors to the king of the Persians.

### § 166. B. *Prepositions with the Gen. and Acc.*

1. *Διά*, original signification, *through*. A. With the Gen. *through and out again*, e. g. ἐξήλανε τὸν στρατὸν διὰ τῆς Θράκης ἐπὶ τὴν Ἑλλάδα, *through Thrace;—through*, e. g. διὰ πεδίου, *per campum*, διὰ πολεμίας πορεύεσθαι, *to march through a hostile country*.—Of *time* to denote extension through a period: *through*, *after*, properly, to the end of the period, *through and out*, e. g. δι' ἔτους, *through the year*; διὰ πολλοῦ, μακροῦ, ὀλίγου χρόνου, *after (through) a long, short time*; διὰ παντός τοῦ χρόνου τοιαῦτα οὐκ ἐγένετο, *throughout the whole time*. So also of an action repeated at successive intervals, e. g. διὰ τρίτου ἔτους συνήεσαν, *every third year, tertio quoque anno, always after three years*; διὰ πέμπτου ἔτους, διὰ πέντε ἑτῶν, *quinto quoque anno*; διὰ τρίτης ἡμέρας, *every third day*.—To denote the means, e. g. δι' ὁφθαλμῶν ὁρᾶν, *to see with, by means of, the eyes*;—the manner and way, e. g. διὰ σπουδῆς, *with earnestness, earnestly*; διὰ τάχους, *with speed, speedily*.—B. With the Acc., of *time*, e. g. διὰ νύκτα, *per noctem*;—to denote the cause, means, e. g. διὰ τοῦτο, ταῦτα, *therefore, because of this*; διὰ βουλᾶς, *by means of counsels*; διὰ μῆνιν.

2. *Κατά*, original signification, *from above down (desuper)*. A. With the Gen., e. g. ἐρρίπτουν ἑαυτοὺς κατὰ τοῦ τείχους κάτω, *threw themselves down from the wall*;—down into, e. g. καταδεδυνέναι κατὰ τῆς θαλάττης, *to go down into the sea*;—under, e. g. κατὰ γῆς.—To denote the cause, author: *de, concerning*, e. g. λέγειν κατὰ τινος, *dicere de aliqua re*, especially in a hostile sense, e. g. λέγειν κατὰ τινος, *against one*; ψεύδεσθαι κατὰ τοῦ θεοῦ, *to lie against God*.—B. With the Acc., *κατά* forms a

strong contrast with *ἀνά*, in respect to the point where the motion of the action begins, but agrees with *ἀνά* in denoting the direction to an object and the extension over it, the one being *down through*, the other *up through*. The use of *ἀνά* in prose is not so frequent as that of *κατά*.—To denote local extension from above downwards: *throughout, through, over*, e. g. *καθ' Ἑλλάδα, κατὰ πᾶσαν τὴν γῆν*; it often signifies, *over against, opposite to*, e. g. *κεῖται ἡ Κεφαλληνία κατὰ Ἀκαρνανίαν, opposite to Acar*.—Of *time*, to denote its *extension or duration: during, through*, e. g. *κατὰ τὸν αὐτὸν χρόνον, during, or in the course of the same time*; *κατὰ τὸν πρότερον πόλεμον*.—To denote *purpose, object*, e. g. *κατὰ θεῶν ἦκειν, spectatum venisse*; *conformity (secundum), respect, reason*, e. g. *κατὰ νόμον, according to, agreeable to law*; *κατὰ λόγον, ad rationem, pro ratione, agreeable to reason*; *κατὰ γνώμην τὴν ἐμήν*; *κατὰ τοῦτο, hoc respectu, hence propter hoc*, *κατὰ φύσιν, secundum naturam*; *κατὰ δύναμιν, to the best of one's ability*; *κατὰ κράτος, with all one's might*; *κατὰ μικρόν, nearly, by degrees*; *κατ' ἄνθρωπον, according to the manner or standard of man*;—to denote an *indefinite measure*, e. g. *καθ' ἑξήκοντα ἔτη, about sixty years*;—to denote *manner and way*, e. g. *κατὰ τάχος, swiftly*, *κατὰ συντυχίαν, by chance*;—in a *distributive sense*, e. g. *κατὰ νόμας, vicatim*; *κατὰ μῆνα, monthly*, *καθ' ἡμέραν, daily*, *κατ' ἔτος, yearly*, *καθ' ἑπτὰ, septeni, by sevens*.

3. *ὑπέρ*, *super, over*. A. With the Gen., e. g. *ὑπὲρ γῆς*.—To denote the cause: *for, for the good of, in behalf of*, e. g. *μάχεσθαι ὑπὲρ τῆς πατρίδος, to fight for one's country*, as it were to fight standing over it; *ὁ ὑπὲρ τῆς Ἑλλάδος θάνατος, death in behalf of Greece*.—B. With the Acc.: *over, beyond*, e. g. *ρίπτειν ὑπὲρ τὸν δόμον, to throw over the house*; *ὑπὲρ Ἑλλήσποντον οἰκεῖν, beyond, i. e. on the opposite side of*; *ὑπὲρ τὴν ἡλικίαν, ὑπὲρ δύναμιν, ὑπὲρ ἄνθρωπον, beyond the nature or strength of man, ὑπὲρ τὰ τετραράκοντα ἔτη*.

### LXXXIX. Exercises on § 166.

There is a middle path that leads neither through dominion nor through slavery, but through freedom. Socrates conferred the greatest benefits (τὰ μέγιστα ὠφελεῖν) upon men, by teaching wisdom to all who wished (it) (§ 148, 6). The river Euphrates flows through the middle of Babylon. The presidents of the cities come together every three years. Those who (§ 148, 6) learn everything by their own efforts (= by themselves), are called self-taught. Apollo

benefitted the human race by oracles and other services. He who (§ 148, 6) is indolent for the sake of pleasure, may (§ 153, 2. c.) very soon be deprived (*aor.*) of that charm of inactivity, for the sake of which he is indolent. Praise not a worthless man because of (his) wealth. Some rivers penetrate into the earth and flow (= are borne) a long way, concealed under the earth. The island Atlantis sank (*part. aor.*) under the earth and disappeared (*aor.*). He who (§ 148, 6) contrives a snare against another, turns (*περιτρέπειν*) it often against himself. During the period of the holy war, great (= much) disorder and dissension prevailed (= was) over all Greece. Do not impose upon others a greater (charge) than their abilities permit (= than according to ability). It is necessary that (*acc. w. inf.*) men live according to laws. The city was in danger of being (= to be) taken (*aor.*) by force. A bad man who (*part.*) obtains (*aor.*) power, is not wont to bear good fortune as man ought (= suitably to man). The Athenians annually sent to Crete seven boys and seven maidens (as) food for the Minotaur (= to the M. as food). God has given (*aor.*) us the powers, by which we are to bear (*fut.*) all the events of destiny. The sun passes over the earth. Overhanging (= over) the city is a hill. Arsamus governed the Arabians and Aethiopians dwelling over Egypt. Alcestis, the daughter of Pelias, was desirous (*aor.*) to die (*aor.*) for her husband. It is very dishonorable to shun (*aor.*) death for (one's) country. Clearchus waged war with the Thracians dwelling beyond the Hellespont. It is folly to attempt (= to do) something above (one's) capacity. Numa Pompilius, the most fortunate of the Roman kings, is said to have lived above eighty years.

### § 167. C. *Prepositions with the Gen., Dat. and Acc.*

1. Ἀμφί denotes that one thing is *around* another (*on both sides*), *near, close to, another*. A. With the Gen. seldom used of place, e. g. ἀμφὶ τῆς πόλεως οἰκεῖν, *to dwell around the city*.—Of cause: *about, for, for the sake of*, e. g. μάχεσθαι ἀμφὶ τίνος, *to fight about, for something*.—B. With the Dat., as with the Gen.—C. With the Acc., e. g. ἀμφὶ τὴν πόλιν.—To denote time and number indefinitely, e. g. ἀμφὶ ἑσπέραν, *about evening*; ἀμφὶ τοὺς μυρίους, *about ten thousand*.

2. Περί signifies *all around, round*, containing the idea of a circuit or circumference, and in this respect differing from ἀμφί, which signifies properly *on both sides*. A. With the Gen.—In a local relation it is not used in prose, but the more frequently in a *causal* sense: *concerning, for, about, on account of*, e. g. μάχεσθαι, ἀποθανεῖν περὶ τῆς πατρίδος, *to fight, die for one's country*; λέγειν περὶ τίνος, *to speak about something*; φοβεῖσθαι περὶ πατρίδος;—to denote *value*, in the phrases περὶ πολλοῦ, περὶ πλείονος, περὶ πλείστου, περὶ ὀλίγου, περὶ οὐδενὸς ποιεῖσθαι or ἡγεῖσθαι τι, *to value high, higher, etc.*—B. With the

Dat.: *around, on, near*, e. g. *περὶ ταῖς κεφαλαῖς εἶχον τιάρας*, *around, on their heads*; *περὶ τῇ χειρὶ χροσοῦν δακτύλιον φέρειν*;—in a *causal* sense: *about, for, on account of*, e. g. *δεδιέναι περὶ τινι*, *to fear for, about one*.—C. With the Acc.: *about, near, by, throughout*, e. g. *ᾠκουν Φοίνικες περὶ πᾶσαν τὴν Σικελίαν* (*about, throughout*).—To denote *time and number indefinitely*, e. g. *περὶ τούτους τοὺς χρόνους*, *about these times*; *περὶ μυρίους στρατιώτας*.—In a *causal* sense to denote *respect*, e. g. *σωφροσῆν περὶ τοὺς θεούς*, *in respect to the gods*.

3. Ἐπί signifies primarily, *upon, at, near*. A. With the Gen., e. g. *τὰ ἄχθη οἱ μὲν ἄνδρες ἐπὶ τῶν κεφαλῶν φοροῦσιν*, *αἱ δὲ γυναῖκες ἐπὶ τῶν ὤμων*, *the men carry burdens on their heads, the women on their shoulders*; *μένειν ἐπὶ τῆς ἀρχῆς*, *ἐπὶ τῆς γνώμης*, *to remain in*; *οἱ ἐπὶ τῶν πραγμάτων*, *those intrusted with business*;—*towards*, if the idea is that one is striving to reach a place, e. g. *πλεῖν ἐπὶ Σάμου* [according to § 158, 3. (b)].—In relation to *time*, to denote the time *in or during* which something takes place, e. g. *ἐπὶ Κύρου βασιλεύοντος*, *during, in, under the reign of Cyrus*.—To denote the *occasion, the author*, e. g. *καλεῖσθαι ἐπὶ τινος*, *to be named after, for one*; *conformity*, e. g. *κρίνειν τι ἐπὶ τινος*, *to judge according to something*.—B. With the Dat.: *upon, at, by*, e. g. *ἐπὶ τοῖς δόρασι ῥοιὰς εἶχον χροσαῖς*, *upon the spears*; *οἰκεῖν ἐπὶ θαλάττῃ*, *by the sea, upon the sea-coast*.—To denote *dependence*, e. g. *ἐπὶ τινι εἶναι*, *to be in the power of any one*; *γίγνεσθαι ἐπὶ τινι*, *to come into the power of any one*;—*condition, purpose, object, motive*, e. g. *ἐπὶ τούτῳ*, *hac conditione, on this condition*; *ἐπὶ κακῷ ἀνθρώπου σίδηρος ἀνέυρηται*, *in perniciem hominis*;—*cause, occasion*, e. g. *χαίρειν ἐπὶ τινι*, *to rejoice at something*.—C. With the Acc.: *upon, on, over, towards* (different from ἐπί with the Gen., since with the Acc. merely the *direction to a place* is denoted), *to*, e. g. *ἀναβαίνειν ἐφ' ἵππον*; *ἐπ' ἀνθρώπους* (*among*).—Of *time*: *until, ἐφ' ἐσπεραν*; *for, during, per, ἐπὶ πολλὰς ἡμέρας*.—To denote *purpose, object*, e. g. *ἐπὶ θήραν ἰέναι*, *venatum ire*; in a *hostile* sense: *against*, e. g. *στρατεύεσθαι ἐπὶ Πέρσας*, *to make an expedition against the Persians*.

### XC. Exercises on § 167, 1, 2, 3.

The poets have uttered such language (= words) about the gods themselves, as no one would dare (*aor.*, § 153, 2, c) to utter about (his) enemies. Consider first, how (ὅπως) the adviser has managed (*aor.*) his own (affairs); for he who

(§ 148, 6) has not (μή) reflected (*aor.*) upon his own (concerns), will never decide well upon another's. Carthage waged war with Rome for Sicily, twenty-four years. All men value (their) kindred more than strangers. With reason dost thou esteem the soul more highly than the body. Gyges found a corpse that had on the hand a golden ring. Some of the Persians had both necklaces about the neck, and bracelets about the hands. The motion of the earth around the sun makes the year (*ἐνιαυτός*), but the motion of the moon around the earth, the months. The Spartan boys (= of the S.) as (*part.*) they went round the altar of Orthia, were scourged by law. Be (*γίγνομαι*) such towards thy parents, as (*οἶος*) thou wouldst (§ 153, 2, c) wish (*aor.*) thy children to be (*acc. w. inf.*) towards thee. No human pleasure seems to lie (= *εἶναι*) closer at hand (*ἐγγυτέρω*, *w. gen.*), than joy on account of honors. The enemy, despairing of (*aor.*) their cause, about (*ἀμφί*) midnight abandoned the city. There are said to be about one hundred and twenty thousand Persians. Each of the Cyclops had one eye in the forehead. In Egypt, the men carry burdens on their (= the) head, but the women on their shoulders. The soldiers returned home. After the battle Croesus fled to Sardis. Under Cecrops and the first kings until Theseus, Attica was inhabited in cities. All the children of the better (*sup.*) Persians were educated at the court (*αἱ θύραι*) of (the) king. Strive not after that which (§ 148, 6) is not (μή) in thy power. Macedonia was in the power of the Athenians, and brought tribute. Dost thou consider that which (*τά*, *w. part.*) happens for thy (= the) advantage, as the work (*plur.*) of chance or of intelligence? For epic poetry we most admire Homer, for tragedy, Sophocles, for statuary, Polyclētus, for painting, Zeuxis. We ought (*χρῆ*) not to be displeased at (the) good fortune of others, but rejoice for the sake of (*διὰ*) our (= the) common origin. The Nile flows (= is borne) from south to north. Xerxes collected (*part. aor.*) an innumerable army and marched against Greece. Socrates not only exhorted men to virtue, but also led them onward (*προάγειν*, *aor.*) to it. Jupiter permitted (*aor.*) Sarpedon, the king of (the) Lycians, to live for three generations.

4. Μετά (from μέσος) denotes the being in the *midst* of something. A. With the Gen. to denote *association, connection, and participation with*; e. g. μετ' ἀνθρώπων εἶναι, *to be among men*. Εἶναι μετὰ τινος, *to be with, on the side of one*. Ὑμῖν οἱ πρόγονοι τοῦτο τὸ γέρας ἐπέσσαντο καὶ κατέλιπον μετὰ πολλῶν καὶ μεγάλων κινδύνων, *with many and great dangers*;—to denote *conformity*: μετὰ τῶν νόμων, μετὰ τοῦ λόγου, *in conformity with the laws, with reason*.—B. With the Dat., only poetic: among, e. g. μετ' ἀθανάτοισι.—C. With the Acc., in prose it is used almost exclusively to denote that one thing follows another in *space, time and order*; e. g. ἔπεσθαι μετὰ τινα, *after*; μετὰ τὸν βίον, *after life*; ποταμὸς μέγιστος μετὰ Ἰστρον, *the greatest after the Ister*, and in the phrase μετὰ χειρὸς ἔχειν τι, *to hold something between, in the hands*.

5. *Παρά* signifies the *being near* something: *by, near, by the side of*. A. With the Gen. to denote a removal from *near, from beside* a person: *from*, e. g. ἐλθεῖν παρά τινος, *to come from some one*.—To denote the *author*, e. g. πεμφθῆναι παρά τινος, *to be sent by some one* (§ 150, Rem. 4), ἄγγελοι, πρέσβεις παρά τινος, *envoys from any one*; ἀγγέλλειν παρά τινος, τὰ παρά τινος, *commissions, commands, etc. of any one*;—μανθάνειν παρά τινος, ἀκούειν παρά τινος, *to learn, to hear from*.—B. With the Dat. to denote *rest near* a place or object, e. g. ἔσθῃ παρὰ τῷ βασιλεῖ. —C. With the Acc. to denote *direction or motion* so as to come near a person or thing, e. g. ἀφικέσθαι παρὰ Κροῖσον, *to Croesus*;—*direction or motion along by* a place: *along near, by, beyond*, e. g. παρὰ τὴν Βαβυλῶνα παριέναι, *to go by Babylon*. Hence, παρὰ δόξαν, *praeter opinionem*; παρ' ἐλπίδα, *contrary to hope*; παρὰ φύσιν, παρὰ τὸ δίκαιον, παρὰ τοὺς ὄρους, παρὰ δύναμιν, *beyond one's power*; also, *besides, praeter*, παρὰ ταῦτα, *praeter haec, besides these things*;—to denote *local extension near* an object: *along*, e. g. παρὰ τὸν Ἀσωπὸν, *along the A*.—To denote the *extension of time*, e. g. παρ' ἡμέραν, παρὰ τὸν πόλεμον, *during the day, the war*; παρὰ τὴν πόσιν, *inter potandum, while drinking*. So also of particular, important points of time, during which something takes place, e. g. παρ' αὐτὸν τὸν κίνδυνον, *in ipso discrimine, in the very moment of danger*.—In a causal relation to denote a *comparison*, e. g. ἡλίου ἐκλείψεις πυκνότεραι ἦσαν παρὰ τὰ ἐκ τοῦ πρὶν χρόνου μνημονερόμενα, *eclipses of the sun were more frequent compared with (than) those mentioned in former time*.

### XCI. Exercises on § 167, 4, 5.

Strive (pursue) after reputable pleasures. No one deliberates safely in (= with) anger. It is noble to fight with many and brave allies. The good after death (= dead) lie not in (= with) oblivion, but ever bloom in memory. The Athenians, amid very many hardships and very famous contests, and dangers very honorable, liberated Greece, and highly exalted (μεγίστην ἀποδεικνύναι, aor.) their native country. The judge ought to render judgment conformably to the laws. After life the wicked await their punishment (*plur.*), but the virtuous are forever happy (= abide in happiness). After the sea-fight at Salamis, Sophocles, who (*part.*) was still a boy, having been anointed, danced naked. The Chians, first of the Greeks after the Thessalians and Lacedaemonians, made use of slaves. Of all things (κτῆμα) in life, after the gods, the soul is most divine. A messenger came from Cyaxares, who (*part.*) said that an embassy of Jews had arrived (= was present), and brought a very beautiful dress from him

to Cyrus. Prometheus stole (*part. aor.*) fire from the gods and brought (*aor.*) it in a reed to men. The praises of good men are very pleasant. The gods rejoice most in honors from the most pious men. What is not (*μή*) manifest to men, it is allowable (for them) to ascertain from the gods by divination. It is said, that (*acc. w. inf.*) the invention of the sciences was given (*aor.*) by Jupiter to the Muses. In (*κατά*) the war against the Messenians, the Pythia gave as a response (*χρῶν, aor.*) to the Spartans, that they should ask (= to ask, *aor.*) a general from the Athenians. Minos pretended to have learned his (= the) laws from Jupiter himself. The Persian boys (= of the Persians) are educated not with (the) mother but with a (= the) teacher. The good are honored among gods and men. Cyrus sent ambassadors to the king of the Persians. Osiris is said to have travelled from Egypt through Arabia to the Red Sea. The river Selinus flows by the temple of Diana in Ephesus. The Amazons dwelt (*aor.*) on the river Thermodon. A word unseasonably (= against season) thrown out, often destroys (= subverts) life. Paris, contrary to all justice (*δίκαιον, plur.*), carried off (*aor.*) the wife of his (= the) host Menelaus to Troy. The Roman lawgiver (= of the Romans) gave (*aor.*) to (*art.*) fathers full power over (*κατά, w. gen.*) their (= the) sons during their (= the) whole life-time (= time of life). No man (= no one of men) will be fortunate during his (= the) whole life. In comparison with (*art.*) other creatures, men live as gods, since (*part.*) by (their) nature, body and mind, they are superior (*κρατιστεύω*).

6. *Πρός* (arising from *πρό*) signifies *before* (*in the presence of*). A. With the Gen. to denote direction or motion from the presence of an object, especially in reference to the situation of a place, e. g. οἰκεῖν πρὸς νότον ἀνέμου, *towards the south, like ab oriente*. Sometimes it is to be translated by *in the view of, in the eyes of, etc.* (properly *before one*), e. g. ὃ τι δικαιοτάτων καὶ πρὸς θεῶν καὶ πρὸς ἀνθρώπων, *τοῦτο πράξω, in the eyes of, in the judgment of gods and men;—also, for the advantage of any one, on the side of, for some one*, e. g. δοκεῖς μοι τὸν λόγον πρὸς ἐμοῦ λέγειν, *to speak for me*.—To denote the *cause, occasion* and *author*, hence with passive and intransitive verbs, e. g. ἀτιμάζεσθαι πρὸς Πεισιστράτου, *to be dishonored by Pisistratus*;—in oaths, e. g. πρὸς θεῶν, *per deos, by the gods, properly before the gods*.—B. With the Dat. to denote local rest *before, near* or *by* an object, e. g. πρὸς τῇ πόλει, *before, by the city*, πρὸς τοῖς κριταῖς, *before the judges*, εἶναι, *ἐγγεσθαι πρὸς τινι, to be earnestly engaged in something*, e. g. πρὸς πράγμασι, πρὸς τῷ λόγῳ, *in business, in conversation*. Then, *in addition to, besides*, e. g. πρὸς τούτῳ, πρὸς τούτοις, *maeter ea*.—C. With the Acc. to denote the local limit, direction or motion *before* an object, both in a friendly and hostile sense, e. g. ἔλθειν πρὸς τινα, *to, ἀποβλέπειν πρὸς τινα, upon, λέγειν πρὸς τινα, to, συμμαχίαν ποιεῖσθαι πρὸς τινας, with, μάχεσθαι, πο-*

λεμεῖν πρὸς τινα, *against*, πρὸς μεσημβρίαν, *towards*, ᾄδειν πρὸς αὐλόν, *to sing to the flute*, i. e. *to the flute's accompaniment*.—To denote indefinite time, e. g. πρὸς ἡμέραν, *towards day-break*. Also in reference to indefinite number.—In a causal sense to denote *purpose*, e. g. παντοδαπὰ εὐρημένα ταῖς πόλεσι πρὸς φυλακὴν καὶ σωτηρίαν, *various schemes were devised to guard and save the cities*;—*conformity, conformable, according to*, e. g. πρὸς τὴν ὄψιν ταύτην τὸν γάμον τοῦτον ἔσπενσα, *according to this view*. So κρίνειν τι πρὸς τι, *to judge according to something*. Also, πρὸς βίαν, *by force, against one's will*, πρὸς ἀνάγκην, *necessarily, forcibly*;—hence, *on account of, propter*, e. g. πρὸς ταῦτα, *properly, in conformity with these things*, hence, *on this account, therefore*;—hence to denote a *comparison*, usually with the idea of superiority (*prae*): *in relation to, in comparison with, before*, e. g. λῆρός ἐστι πρὸς Κινησίαν, *he is mere talk, nonsense, compared with Cinesias*;—in general to denote a *respect*, e. g. σκοπεῖν, βλέπειν πρὸς τι, διαφέρειν πρὸς ἀρετήν, *to differ in respect to virtue*.

7. Ὑπό, *sub*, original signification, *under*. A. With the Gen. to denote motion *from a depth out: out from under, forth from*, e. g. ὑπ' ἀπήνης λύειν ἵππους, *to loose the horses from the chariot*;—to denote rest *under an object*, e. g. ὑπὸ γῆς οἰκεῖν.—To denote the *author*, with passive and intransitive verbs, e. g. κτείνεσθαι ὑπό τινος, ἀποθανεῖν ὑπό τινος, *to be put to death by some one*;—the *cause, occasion, active influence*, e. g. ὑπὸ καύματος, *for, on account of, because of the heat*, ὑπ' ὀργῆς, *from, out of anger*;—to denote the *means and instrument*, particularly with reference to the accompaniment of musical instruments, e. g. ἐστρατεύοντο ὑπὸ σαλπίγγων, *they marched by the sound of trumpets*; ὑπ' αὐλοῦ χορεύειν, *to dance by the music of the flute*.—B. With the Dat., e. g. ὑπὸ γῆ εἶναι, etc. as with the Gen.—C. With the Acc. to denote direction or motion *towards and under*, e. g. ἵεναι ὑπὸ γῆν; *extension under an object*, e. g. ὕπαστιν οἰκήματα ὑπὸ γῆν, *are under the earth*.—To denote time *approximately*, e. g. ὑπὸ νύκτα, *sub noctem, towards night*;—to denote extension of time, e. g. ὑπὸ τῇ νύκτι, *during*.

REMARK. When the article (alone or with a substantive) in connection with a preposition, expresses a substantive-idea, and the preposition ἐν ought to be used, then this preposition is attracted by the verb denoting the direction *whence*, and is changed into ἀπό or ἐκ; e. g. Οἱ ἐκ τῆς ἀγορᾶς ἄνθρωποι ἀπέφυγον, *the men belonging to the market-place fled*, instead of οἱ ἐν τῇ ἀγορᾷ ἄνθρωποι ἐκ τῆς ἀγορᾶς ἀπέφυγον.

## XCII. Exercises on § 167, 6, 7.

Rhampsinitus, a king of Egypt, erected (= placed, *aor.*) two statues, of which the Egyptians call the (one) standing (*perf.*) towards (the) north, summer, the (one) towards (the) south, winter. Arabia is the most remote of the inhabited countries towards the south. (It is) time for us to deliberate about ourselves, that we may not (that not =  $\mu\eta$ ), in the judgment both of gods and of men, appear ( $\acute{\alpha}\pi\omicron\phi\acute{\alpha}\lambda\iota\nu\epsilon\sigma\theta\alpha\iota$ ) very mean and dishonorable. The Persians were deprived (*aor.*) by the Lacedaemonians of the supremacy of Asia. It is not for the advantage of your reputation, to sin against the public (= common) laws and against our (= the) ancestors. By the gods, abstain from injustice. Stesichorus, the poet, was magnificently interred (*aor.*) in Catana, near the gate called from him (the) Stesichorean. Near the dwelling of the king, a lake affords an abundance of water. Socrates was zealously employed in discourse. Alcibiades was beautiful, and more than this, also very brave. Aristippus, the Thesalian, comes to Cyrus, and asks of him about two hundred mercenaries. The Megareans buried their (= the) dead, turning them towards the east, but the Athenians towards the west. Nicocles demeaned himself (*aor.*) towards the citizens with ( $\mu\epsilon\tau\acute{\alpha}$ ) very great (= much) lenity. The Greeks fought (*aor.*) against the Persians. Towards evening the enemy retreated. Socrates was very much hardened (= very enduring) against winter and summer and all hardships. (All) estimable men have the same disposition towards their (= the) inferiors as their (= the) superiors have towards them. The Thracians danced to the flute with their (= the) arms. The exercise (*plur.*) of the body is useful for the health. Let us not judge happiness by (= according to) money, but by virtue and wisdom. Socrates despised everything human, in comparison with (*art.*) counsel from the gods. A very beautiful fountain flows under the plane-tree. Hector was slain by Achilles. Already many masters had been violently (= with violence) put to death ( $\acute{\alpha}\pi\omicron\theta\nu\acute{\eta}\sigma\kappa\epsilon\iota\nu$ , *aor.*) by the slaves. Archestratus travelled over (*aor.*) all lands and seas from a love of pleasure. The rich often do not enjoy their (= the) prosperity from its (= the) unvarying pleasure. The soldiers go to the battle to the sound of trumpets. All (the) gold upon earth and under earth (*acc.*) is not equivalent to virtue. Dionysius founded a city in Sicily just ( $\acute{\alpha}\nu\tau\acute{\omicron}\varsigma$ ) at the foot of mount Aetna, and called it Adranum. Towards night the enemy retreated. Towards the end of the war there arose a violent famine.

§ 168. *Remarks on the construction of Verbal Adjectives in -τέος, -τέα, -τέον, and on the construction of the Comparative and Superlative.*

1. Verbal adjectives derived from transitive verbs, i. e. from such as govern the Acc., are used either like the Lat. verbal in *-dum*, *impersonally* in the neuter, -τέον or -τέα [§ 147, (c)], or *personally*, like the Lat. participle in *-dus*; but verbal adjectives derived from intransitive verbs, can be used only *impersonally*.

2. The verbal adjective when used impersonally takes its object in the same Case as the verb from which it is derived. The person acting stands in the Dat., called the Dat. of the agent [§ 161, 2, (d)].

Ἀσκητέον (or -τέα) ἐστὶ σοι τὴν ἀρετὴν or ἄσκητέα ἐστὶ σοι ἡ ἀρετή, *you must practise virtue, or virtue must be practised by you.* Ἐπιθυμητέον ἐστὶ σοι τῆς ἀρετῆς, *you must desire virtue.* Ἐπιχειρητέον ἐστὶ σοι τῷ ἔργῳ, *you must attempt the work.* Κολαστέον (or -τέα) ἐστὶ σοι τὸν ἄνθρωπον or κολαστέος ἐστὶ σοι ὁ ἄνθρωπος, *you must punish the man.* So with deponent verbs; e. g. Μιμητέον (or -τέα) ἐστὶ σοι τοὺς ἀγαθοὺς (from μιμεῖσθαι τινα) or μιμητέοι εἰσὶ σοι οἱ ἀγαθοί, *you must imitate the good.*

3. When two objects are compared, the one by which the comparison is made, is put either in the Gen. [§ 158, 7, (β)], or is connected by the conjunction ἢ (*than*); e. g. ὁ πατὴρ μείζων ἐστὶ τοῦ υἱοῦ or ὁ π. μ. ἐστὶν, ἢ ὁ υἱός, *is greater than the son.*

REMARK. When two qualities belonging to an object are compared with each other, both are expressed by the comparative adjective and are connected by ἢ; e. g. θάπτων, ἢ σοφώτερός ἐστιν, *celerior, quam prudentior, he is more swift than prudent.* So also with adverbs; e. g. τοῦτο θάπτον, ἢ σοφώτερον ἐποίησας, *celerius, quam prudentius, you did this with more dispatch than prudence.*

### XCI. Exercises on § 168.

We must shun a (= the) dissolute friend. The citizens must obey the laws. We must attempt noble actions. We must despise dangers for the sake of virtue. We must avoid (= keep ourselves from) him who (*part. pres.*) is governed by (*art.*) evil passions. We must put the hand even to difficult undertakings.

### § 169. Remarks on the use of the Pronouns.

1. The subject, predicate, attribute and object are expressed by pronouns, when the parts of the sentence containing the pronouns, are not to represent the ideas of objects or qualities, but when it is merely to be shown, that an object or quality refers either to the speaker himself or to another (second or third) person or thing (§ 55).

2. All the rules which have been given on the substantive and adjective, apply also to substantive and adjective pronouns; still, a few remarks are here necessary on the use of the personal pronouns.

3. The substantive personal pronouns in the Nom., viz. ἐγώ, σύ, αὐτός, -ή, -ό, ἡμεῖς, etc., and the adjective (possessive) pronouns as attributives, e. g. ἐμὸς πατήρ, are, in Greek, as in Latin, expressed only when they are specially emphatic, hence particularly in antitheses; e. g. καὶ σὺ ταῦτα ἔπραξας; καὶ σὸς πατὴρ ἀπέθανεν;—

ἐγὼ μὲν ἄπειμι, σὺ δὲ μένε. But where this is not the case, they are omitted, the substantive pronouns being supplied by the endings of the verb, and the adjective pronouns by the article prefixed to the substantive; e. g. γράφω, γράφεις, γράφει — ἡ μήτηρ εἰπέ μοι (*my mother*) — οἱ γονεῖς στέργουσι τὰ τέκνα (*love their children*). See above, § 56 and § 59, also § 148, 3.

REM. 1. Αὐτός in the Nom. is not generally used as the subject of the verb, but for the most part as an intensive pronoun (*self, very*), agreeing with another pronoun expressed or understood, or with a substantive. In some instances, however, it seems to be used as the simple subject of the verb, though even then retaining something of its intensive force; e. g. ὁ πατήρ αὐτοῦ ἐφοβήθη; σὺ αὐτοῦ ἐτυφάς με; αὐτοῦ ἔφη. It has its intensive force also, when it agrees with a pronoun or substantive in any other Case than the Nom.—The demonstrative οὗτος (*hic*) and ὅδε, usually refer to what is near, *he, this man, this thing*; the demonstrative ἐκεῖνος (*ille*), on the contrary, properly refers to what is more remote, *the person or thing there, that person or thing*, but sometimes to what immediately precedes. Hence when ἐκεῖνος and οὗτος are used in opposition to each other, the latter refers to what is nearer, the former, to what is more remote, though the reverse is sometimes the case, as with the Lat. *hic* and *ille*.

REM. 2. The difference between the accented and enclitic forms of the personal pronouns, e. g. ἐμοῦ and μου, lies in the greater or less emphasis with which they are pronounced in discourse. Thus, the accented forms are always used, e. g. in antitheses; e. g. ἐμοῦ μὲν κατεγέλασε, σὲ δὲ ἐπήγεσεν, *he derided me, but praised you*.—On the use of the Gen. of substantive, instead of adjective (possessive) pronouns, see § 148, Rem. 8 and § 59.—On the possessive pronouns taking the word in apposition, in the Gen., e. g. ἡμέτερος αὐτῶν πατήρ, see Rem. 4, below.

4. The reflexive pronouns always refer to something before named, this being opposed to itself as an object (in the Gen., Dat., Acc., or in connection with a preposition) or as an attribute.

Ὁ σοφὸς αὐτοῦ κρατεῖ, *the wise man rules himself*. Σὺ σε αὐτῷ ἀρέσκες, *you are pleased with yourself*. Ὁ παῖς αὐτὸν ἐπαινεῖ, *the boy praises himself*. Οἱ γονεῖς ἀγαπῶσι τοὺς αὐτῶν παῖδας. Γινῶθι σε αὐτόν. Οὗτος ὁ ἀνὴρ πάντα δι' αὐτοῦ μεμάθηκεν. Ὁ στρατηγὸς ὑπὸ τῶν αὐτοῦ στρατιωτῶν ἀπέθανεν, *was killed by his own soldiers*.

5. The object before named, to which the reflexive pronouns refer, is:

- (a) The *subject* of the sentence, as in the examples of No. 4;
- (b) An *object* of the sentence, e. g. Κῦρος διήνεγκε τῶν ἄλλων βασιλέων, τῶν ἀρχῶν δι' αὐτῶν κτησαμένων, *O. differed from other kings, who acquired sovereignty by themselves*. Μισοῦμεν τοὺς ἀνθρώπους τοὺς φθοροῦντας αὐτοὺς, *we hate*

*men who bear ill-will towards themselves.* Ἀπὸ σ α υ τ ο ῦ ἐγὼ σε διδάξω.

6. In Greek, as in Latin, the reflexive pronoun may be used in the relations above named, with the construction of the Acc. and the Inf., or of the Part., and even when it stands in a subordinate clause. In this case, the English language often uses the personal pronouns *him, her, it*, instead of the reflexive pronouns.

‘Ο τύραννος νομίζει τοὺς πολίτας ὑπηρετεῖν ἐ α υ τ ῷ, *the tyrant thinks that the citizens are subject to him.* Πολλῶν ἐθνῶν ἤρξεν ὁ Κῦρος οὐθ’ ἐ α υ τ ῷ ὁμογλώττων ὄντων, οὔτε ἀλλήλοις, *Cyrus governed many nations, not speaking the same language with him nor with each other.* ‘Ο κατήγορος ἔφη τὸν Σωκράτην ἀναπείθοντα τοὺς νέους, ὡς αὐτὸς εἴη σοφώτατός τε καὶ ἄλλους ἰκανώτατος ποιῆσαι σοφοὺς, οὕτω διατιθέναι τοὺς αὐτῷ συνόντας, ὥστε μηδαμοῦ παρ’ αὐτοῖς τοὺς ἄλλους εἶναι πρὸς ἐ α υ τ ὸ ν, *the accuser said that Socrates, by persuading the youth that he himself was the wisest of men, and most capable of making others wise, so influenced the minds of those who associated with him, that others were of no account, in comparison with him.*

7. On the contrary, the oblique Cases of the pronoun αὐτός, -ή, -ό: viz. αὐτοῦ, -ῆς, αὐτῷ, -ῇ, αὐτόν, -ήν, -όν, αὐτῶν, etc., or of a demonstrative, are universally used, when an object is not opposed to itself, but to another object; e. g. ‘Ο πατήρ αὐτῷ ἔδωκε τὸ βιβλίον, *gave the book to him* (the son). Στέργω αὐτόν (him). Ἀπέχομαι αὐτοῦ, *I abstain from him.* The pronoun αὐτοῦ, etc. is here nothing else than the pronoun of the third person.

REM. 3. The personal pronoun οὗ, οἷ, etc. has commonly a reflexive sense in the Attic writers. But in this case, it is regularly employed, only when the reflexive relation has respect, not to the nearest, but to the more remote subject; e. g. ‘Ο τύραννος νομίζει τοὺς πολίτας ὑπηρετεῖν οἱ (but not τύραννος χαρίζεται οἱ).

8. In the instance mentioned under No. 6, the corresponding forms of αὐτός are very frequently used instead of the reflexive pronoun; and this is always the case, where a member of a sentence or a subordinate clause, is not the expression or sentiment of the person to whom the pronoun refers, but the expression of the speaker (writer).

Κῦρος ἐδεῖτο τοῦ Σάκα πάντως σημαίνειν αὐτῷ, ὅποτε ἐγχωροίη εἰσιέναι πρὸς τὸν πάππον, *C. rogabat Sacam, ut indicaret sibi, quando tempestivum esset.* Οἱ πολέμιοι εὐθὺς ἀφήσουσι τὴν λείαν, ἐπειδὴν ἴδωσι τινὰς ἐπ’ αὐτοὺς ἐλαύνοντας, *the enemy will stop plundering, as soon as they see any coming against them.* Τὴν ἑαυτοῦ γνώμην ἀπεφαίνετο Σωκράτης πρὸς τοὺς ὁμιλοῦντας αὐτῷ, *Socrates expressed his views to those who associated with him.* Σωκράτης ἔγνω τοῦ ἐτι ζῆν τὸ τεθνάναι αὐτῷ κρεῖττον εἶναι, *S. knew that death was better for him than a longer period of life.*

9. In the compound reflexive pronouns, *αὐτός* either retains its exclusive force or it does not, i. e. it is sometimes emphatic, and sometimes not.

(a) Δίκαιόν ἐστι φίλους μὲν ποιεῖσθαι τοὺς ὁμοίως αὐτοῖς τε (or σφίσι τε αὐτοῖς) καὶ τοῖς ἄλλοις χρωμένους, φοβεῖσθαι δὲ καὶ δεδιέναι τοὺς πρὸς σφᾶς μὲν αὐτοὺς (or εαυτούς) οἰκειότατα διακειμένους, πρὸς δὲ τοὺς ἄλλους ἄλλοτρίως, it is proper to make friends of those who treat themselves and others alike, but to fear those who are very friendly to themselves, but hostile to others; here the reflexives αὐτοῖς and σφᾶς αὐτοὺς, each being compounded of αὐτός, are emphatic = *se ipsis* and *se ipsos*.—(b) Οἱ στρατιῶται παρδείχον εαυτούς (or σφᾶς αὐτοὺς) ἀνδρειοτάτους (*se*), showed themselves very brave. Οἱ πολέμοι παρέδωκαν εαυτούς (or σφᾶς αὐτοὺς) τοῖς Ἑλλήσιν (*se*), delivered themselves to the Greeks; in these two examples, the αὐτός contained in the reflexives is not emphatic.

REM. 4. The reflexive possessive pronouns are either used *alone*, e. g. μεταδίδομί σοι τῶν ἐμῶν χρημάτων, *I share with you my effects*; δικαιότερόν ἐστι τὰ ἡμέτερα ἡμῶς ἔχειν ἢ τούτους, *it is more just that we should have our own than that they should have it*; ὑμεῖς ἅπαντες τοὺς ὑμετέρους παῖδας ἀγαπᾶτε: οἱ πολῖται τὰ σφέτερα σώζειν ἐπειρῶντο; or with the addition of the Gen. of αὐτός (according to § 154, 3); or instead of the possessives, the Gen. of the compound substantive-reflexives is employed; and indeed in the common language, the last form is always used with the singular pronoun, and more frequently than the possessives with the third Pers. Pl., but the Gen. of αὐτός is usually employed with the plural of the possessives (except the third person). Thus:

S. ὁ	ἐμαυτοῦ (σεαυτοῦ, ἑαυτοῦ) πατήρ	not	ὁ	ἐμὸς (σὸς, δὸς) αὐτοῦ π
τὴν	ἐμαυτοῦ (σεαυτοῦ, ἑαυτοῦ) μητέρα	not	τὴν	ἐμὴν (σὴν, ἡν) αὐτοῦ μ.
τοῖς	ἐμαυτοῦ (σεαυτοῦ, ἑαυτοῦ) λόγους	not	τοῖς	ἐμοῖς (σοῖς, οῖς) αὐτοῦ λ.
P. ὁ	ἡμέτερος αὐτῶν πατήρ	extremely rare	ὁ	ἡμῶν αὐτῶν π.
τὴν	ὑμετέραν αὐτῶν μητέρα	extremely rare	τὴν	ὑμῶν αὐτῶν μ.
τὰ	ἡμέτερα αὐτῶν ἁμαρτήματα	extremely rare	τὰ	ἡμῶν αὐτῶν ᾱ.
ὁ	σφέτερος αὐτῶν πατήρ	more frequent	ὁ	ἐαυτῶν πατήρ, but not
			ὁ	σφῶν αὐτῶν π.

Here also, αὐτός is sometimes emphatic, sometimes not: (a) Ὁ παῖς ὑβρίζει τὸν εαυτοῦ πατέρα, *suum ipsius patrem, his own father*, ὑμεῖς ὑβρίζετε τοὺς ὑμετέρους αὐτῶν πατέρας, *vestros ipsorum patres, your own parents*, οἱ παῖδες ὑβρίζουσι τοὺς εαυτῶν πατέρας, *suos ipsorum patres*; (b) Στρατονίκην, τὴν εαυτοῦ ἀδελφὴν, δίδωσι Σεύθῃ, *suam sororem, his sister*;—in the examples under (a), αὐτός retains its emphatic force, in the one under (b), it does not.

REM. 5. Αὐτός with a reflexive meaning, regularly stands after the substantive and adjective pronouns; e. g. ἡμῶν αὐτῶν, ὑμῶν αὐτοῖς, ὁ ὑμέτερος αὐτῶν πατήρ, etc. But when the personal pronoun is used with the reflexive sense, then αὐτός, used in its exclusive sense, may precede or follow the personal pronoun; e. g. αὐτοῦ ἐμοῦ (μου), αὐτῷ ἐμοί (μοι), αὐτὸν ἐμέ (με), or ἐμοῦ αὐτοῦ, ἐμοὶ αὐτῷ, etc.

REM. 6. For the sake of perspicuity, or rhetorical emphasis, a demonstrative pronoun, particularly αὐτός, is frequently put in the same sentence after a pre-

ceding substantive or pronoun, when a long intermediate clause separates the Case from the verb which governs it. This pronoun again resumes the preceding substantive or pronoun; e. g. Κλέαρχος δὲ Τολμίδην Ἡλείον, ὃν ἐτύχανεν ἔχων παρ' αὐτῷ κήρυκα ἄριστον τῶν τότε, τοῦτον ἀνειπεῖν ἐκέλευσε, *Clearchus commanded Tolmides of Elis, whom he happened to have with him, and who was the most distinguished herald of his time, that he should make proclamation.* Ἐγὼ μὲν οὖν βασιλέα, ᾧ πολλὰ οὕτως ἐστὶ τὰ συμμαχα, εἶπερ προθυμεῖται ἡμᾶς ἀπολέσαι, οὐκ οἶδα, ὅ τι δεῖ αὐτὸν ὁμῶσαι καὶ δεξιᾶν δοῦναι.

#### XCIV. Exercises on § 169.

The dissolute (man) makes himself the slave of himself. Care for all, but most for thyself. The passions (*ἡδοναί*), implanted in the soul, do not persuade it to be considerate, but forthwith to render service both to themselves and to the body. I should (§ 153, 2, c) be ashamed (*aor.*) if I cared more for my reputation than for the common welfare. (Those) whom (*οὓς αὖν, w. subj.*) we esteem (*aor.*) as better than ourselves, those we are willing to obey and (that) without compulsion. To those who (§ 148, 6) do not (*μή*) command themselves to do right (= the good), God assigns others (as) masters (= commanders). The Chaldeans came and prayed (*part.*) Cyrus to make (*aor.*) peace with them. The Athenians thought they ought (*inf.*) not to thank others (*ἕτερος*) for (*art.*) deliverance, but the other Greeks them. In the Peloponnesian war, Grecian cities were destroyed (*aor.*), some by (the) Barbarians, others by themselves. Enrich thy (= the) friends; then thou wilt enrich thyself. Phrixus, as soon as (*part.*) he learned (*aor.*) that his father was about (*μέλλειν, opt.*) to sacrifice him, took (*part. aor.*) his sister, and mounting (*aor.*) a ram with her, came (*aor.*) through the sea into the Pontus Euxinus. The Persians went through the whole country of the Eretrians, binding (*aor.*) their (= the) hands, that they might be able (*ἔχειν*) to tell (*aor.*) the king, that no one had escaped them.

#### § 170. The Infinitive.

The Infinitive represents the idea of the verb as an abstract substantive-idea; but it differs from the substantive, in retaining so much of the nature of the verb, as that, on the one hand, it exhibits the nature or quality of the action, viz. duration, completion and futurity, e. g. γράφειν, γεγραφέναι, γράψαι, γράψειν, while on the other, it has the same construction as the verb, i. e. it governs the same Cases as the verb; e. g. γράφειν ἐπιστολήν, ἐπιθυμεῖν τῆς ἀρετῆς, ἐναντιοῦσθαι τοῖς πολέμοις. The attributive qualification of the Inf. is an *adverb*, and not, as in the case of an actual substantive, an adjective; e. g. καλῶς ἀποθανεῖν (but καλὸς θάνατος). The Inf. will first be considered without the article, and then with it.

§ 171. A. *Infinitive without the Article.*

1. The Inf. without the article is used, in the first place, as the *subject*.

Ὁ κακὸν βασιλεύειν, *to be a king is not evil*. Ἀεὶ ἡβᾷ τοῖς γέρονσιν εὖ μαθεῖν, *the ability to learn always remains young even to the old*. Μόχθος μέγιστος γῆς πατρίας στέρεσθαι.

2. In the second place, the Inf. is used as the *object* in the Acc., to express something *effected, wished, aimed at*, the *purpose, object or result*, with the following classes of verbs\* and adjectives:

(a) With verbs which denote an act or expression of the will; e. g. *to wish, to desire, to long for, to dare, to ask, to command, to counsel, to permit, to fear, to delay, to prevent*;—(b) with verbs which denote the exercise of the intellectual powers or their manifestation; e. g. *to think, to intend, to hope, to seem, to learn, to say, to deny*;—(c) with verbs which contain the idea of *being able, effecting, of power or capacity*;—(d) with many other verbs and adjectives to express a *purpose or object, a consequence or result*.

Βούλομαι, μέλλω γράφειν. Ἐπιθυμῶ πορεύεσθαι. Τολμῶ ὑπομένειν τὸν κίνδυνον. Παραίνῳ σοι γράφειν. Οὗτος τοὺς δούλους ἐπεισεν ἐπιθέσθαι τοῖς δεσπόταις. Τῇ ἄλλῃ στρατιᾷ ἅμα παρσκευάσασθαι τοὺς βοηθεῖν ἐπ' αὐτούς. Κωλύω σε ταῦτα ποιεῖν. Φοβοῦμαι διελέγχειν σε. Νομίζω ἁμαρτεῖν. Ἐλπίζω εὐτυχήσειν. Ἡ πόλις ἐκινδύνευσεν πᾶσα διαφθαρήναι. Ἐφη εἶναι στρατηγός. Ἀένω εἰδέναι ταῦτα. Μανθάνω ἱππεύειν. Διδάσκω σε γράφειν. Δύναμαι ποιεῖν ταῦτα. Ποιῶ σε γελᾶν. Ἀξιός ἐστι θαυμάζεσθαι. Ἦκομεν μανθάνειν.

REMARK. It is a peculiarity of the Greek, that with these adjectives, it commonly uses the Inf., Act. or Mid., instead of the passive Inf. Such Infinitives may be translated both actively and passively into English; e. g. καλός ἐστιν εἶδέναι, *he is beautiful to see, or to be seen*, ἀξιός ἐστι θαυμάσαι, *worthy to be admired*, λόγος δυνατός ἐστι κατανοῆσαι, *able to be understood*.

§ 172. *Nom., Gen., Dat. and Acc. with the Infinitive.*

1. Most verbs which take an Inf., have, in addition to this object, also a personal object, which is put in the Case that the principal

\* The verbs which take an Inf. after them, are usually such as do not express a complete idea of themselves, but require an Inf. or some other construction, to complete the idea. The Inf. therefore, is the *complement* of the verb on which it depends. Comp. what is said on the Part. as a complement of the verb, § 175.—Tr.

verb requires; e. g. *δέομαί σου ἐλθεῖν*, *I beg you to come*. *Συμβουλεύω σοι σωφρονεῖν*, *I advise you to be discreet*. *Ἐποτρύνω σε μάχεσθαι*, *I urge you to fight*. *Κελεύω σε γράφειν*.

2. But when the principal verb is a *verbum sentiendi*\* or *declarandi*, governing the Acc., and the subject of the principal verb is at the same time its object (or in English, when the subject of the principal verb is the same as the subject of the dependent clause, e. g. *I think that I have erred*), then the Acc. of a personal pronoun is not joined with the Inf., as in Latin, but is wholly omitted.

*Οἶομαι ἁμαρτεῖν* (instead of *οἶομαι ἑαυτὸν ἁμαρτεῖν*), *I think that I have erred*, *credo ME errasse*; *οἶει ἁμαρτεῖν* (instead of *οἶει σεαυτὸν ἁμαρτεῖν*), *you think that you have erred*, *credis TE errasse*; *οἶεται ἁμαρτεῖν* (instead of *οἶεται ἑαυτὸν ἁμαρτεῖν*), *he thinks that he has erred*, *credit SE errasse*.

3. When adjectives or substantives are joined with the Inf., as explanations of the predicate, they are put, by attraction, in the same Case as the object of the principal verb, viz. in the Gen., Dat. or Acc.; and when the subject of a *verbum sentiendi* or *declarandi* is also its object, i. e. when the subject of the principal verb and of the Inf. is the same, the explanatory word is put in the Nom. by attraction.

Nom. with Inf. *Ὁ στρατηγὸς ἔφη πρόθυμος εἶναι ἐπιβοηθεῖν*, *the commander said that he was zealous to render aid*.

Gen. with Inf. *Δέομαί σου προθύμου εἶναι*, *I wish you to be zealous*.

Dat. with Inf. *Συμβουλεύω σοι προθύμῳ εἶναι*.

Acc. with Inf. *Ἐποτρύνω σε πρόθυμον εἶναι*. *Ἐφη σε εὐδαίμονα εἶναι*.

REM. 1. When the subject of the principal verb and of the Inf. is the same, and the subject of the Inf. is to be made emphatic, which is the case particularly in antitheses, then the subject of the Inf. is expressed in the Acc.; e. g. *Κροῖσος ἐνόμιζε ἑαυτὸν εἶναι πάντων ὀλβιώτατον*, *Croesus thought that he was the most happy of all men*.

REM. 2. Very frequently the predicative explanations which are joined with the Inf., and refer to the object of the principal verb, are not put in the same Case as this object, but in the Acc.; this is explained by considering the object of the principal verb, at the same time as the subject of the Inf.; e. g. *δέομαι ὑμῶν (ὑμᾶς) βοηθῶνς γενέσθαι*. *Ἀθηναίων ἐδεήθησαν σφίσι βοηθῶνς γενέσθαι*, *they requested the Athenians to assist them*; here the word *Ἀθηναίων* stands in a two-fold relation, first as the object of *ἐδεήθησαν*, in the Gen., and second, as the subject of *γενέσθαι*, in the Acc.; *Ἐνία ἤκειν παρήγγειλε λαβόντα τοὺς ἄνδρας; ἔξεστι δ' ὑμῖν, εἰ βούλεσθε λαβόντας ὅπλα εἰς κίνδυνον ἐμβαίνειν*.

\* *Verba sentiendi* are such as signify *to believe, think, see, perceive, hope, hear*, and the like;—*verba declarandi*, such as signify *to say, affirm, show, announce*, etc.—TR,

REM. 3. When the Inf. is used as the subject (§ 171, 1), and has a subject of its own or predicative explanations, connected with it, both the subject of the Inf. and the predicative explanations are put in the Acc.; e. g. Ὑπὲρ τῆς πατρίδος μαχομένους ἀποθανεῖν καλὸν ἐστίν, *it is honorable to die fighting for our country*; here ἀποθανεῖν which is the subject of ἐστίν, has for its own subject the Acc. τινάς or ἡμᾶς understood, and for its predicative explanation, μαχομένους, also in the Acc.

### XCV. Exercises on §§ 171, 172.

Critias and Alcibiades believed that, if they should associate (*aor. opt.*) with (*art.*) Socrates, they might (§ 153, 2, d.) become very competent both to speak and to act (= in speaking and in acting). Endeavor to be a lover of labor with thy (= the) body, a lover of wisdom with thy mind, that (*iva, w. subj.*) thou mayest execute thy (= the) purposes (τὰ δόξαντα) with the one, foresee that which is for thy advantage (= the advantageous) with the other. The Persians thought they were invincible by (κατά) sea. Thou wilt find many tyrants who (*part.*) have been destroyed by those who (§ 148, 6) seemed most to be (their) friends. Socrates said, that those who (§ 148, 6) consult an (= the) oracle (for that) which the gods have given (*aor.*) men (the ability) to learn (*part. aor.*) and to decide, were insane. It becomes every ruler to be discreet. I believe that men have (*art.*) riches and (*art.*) poverty not in their houses (*sing.*) but in their minds. Their (= the) common dangers made the allies kindly disposed towards each other. Some philosophers (= of the philosophers) believe (δοκεῖ, *w. dat.*) that everything (*plur.*) is in motion (= moving itself), but others that nothing can ever move (§ 153, 2, d.), and some, that everything is coming into existence (= becoming) and perishing, but others that nothing can ever either (= neither) come into being (*aor.*) or (= nor) perish (*aor.*). Men, when they are sick (*part.*), submit (= present) their bodies both to be amputated (*act.*) and cauterised (*act.*) amid (μετά) sufferings and pains. Cyrus ordered the enemy to deliver up (*aor.*) their arms. It is better to learn late than to be ignorant.

### § 173. B. Infinitive with the Article.

1. The Inf. with the article (τό) is treated in all respects as a substantive, and is such, since by means of the article, it can be declined, and is capable of expressing all those relations, which are indicated by the Cases of the substantive. On the contrary, it here also, as in the Inf. without the article, retains the nature of a verb; e. g. τὸ ἐπιστολὴν γράφειν, τὸ καλῶς γράφειν, etc., τὸ καλῶς ἀποθνήσκειν, *an honorable death*, τὸ ὑπὲρ τῆς πατρίδος ἀποθανεῖν, *death for one's country*.

2. When the Inf., whether used as a subject or object, has a subject and predicative explanations belonging to it, then both these, as in case of the Inf. without the article (§ 172, A.), are put in the

Acc. When, however, the subject of the Inf. is the same as that of the principal verb, it is not expressed, and the predicative explanations are put by attraction in the same Case as the subject of the principal verb, i. e. in the Nom. (§ 172, 2 and 3).

Τὸ ἀποθανεῖν τινα ὑπὲρ τῆς πατρίδος καλὴ τις τύχη, *that one should die for his country is a happy lot.* Τὸ ἀμαρτάνειν ἀνθρώπους ὄντας οὐδέν, οἶμαι, θανααστόν, *that those who are men should err, I think, is not surprising, or it is not surprising that, etc.* Κλέαρχος μικρὸν ἐξέφυγε τοῦ καταπετρωθῆναι, *C. barely escaped being stoned to death.* Σωκράτης παρεκάλει ἐπιμελεῖσθαι τοῦ ὡς φρονιμώτατον εἶναι καὶ ὡφελιμώτατον, *Socrates exhorted each one to make it his object to be (to have a care for being) as wise and as useful as possible; here φρονιμώτατον, etc. agrees with ἕκαστον understood, which is the subject of the Inf. εἶναι, while the whole clause is used as a substantive. (Very often τοῦ or τοῦ μὴ with the Inf. is used to denote a purpose or object; e. g. Δύναμιν παρασκευάζεται τοῦ μὴ ἀδικεῖσθαι, he is preparing a force in order that he may not be injured).* Οἱ ἄνθρωποι πάντα μηχανῶνται ἐπὶ τῷ εὐτυχεῖν, *use every expedient in order to be prosperous.* Ὁ Κύρος διὰ τὸ φιλομαθῆς εἶναι πολλὰ τοὺς παρόντας ἀνθρώπα, καὶ ὅσα αὐτὸς ὑπ' ἄλλων (sc. ἀνηρωτάτο), διὰ τὸ ἀγχίνους εἶναι ταχὺ ἀπεκρίνετο, *on account of his fondness for learning, Cyrus was in the habit of proposing many questions to those about him, and whatever he himself was asked by others, he readily answered, on account of his quickness of perception; in this sentence, the subject of the Infinitives being the same as that of the principal verb, the predicative explanations φιλομαθῆς and ἀγχίνους, are put in the Nom. by attraction, agreeing with the implied subject of the Infinitives. So in τοῦτο ἐποίει ἐκ τοῦ χαλεπὸς εἶναι, this he effected by being severe.*

### XCVI. Exercises on § 173.

The huntsmen cheerfully toil in hope of game (λαμβάνειν, fut.). Prometheus was bound in Scythia, because (διὰ) he had stolen fire. The Spartans are proud of (ἐπὶ) showing (= offering) themselves submissive and obedient to magistrates. Avarice, besides (πρός) conferring no advantage (= benefiting nothing), often deprives even of present possessions. In order that the hares may not escape from the nets, the hunters station scouts. So far from (ἀντί) corrupting young men, Socrates incited them, in (ἐκ) every way to practise virtue.

### § 174. The Participle.

1. The Participle is used, in the first place, as the *complement* of verbs and adjectives, e. g. χαίρω τὸν φίλον ὠφελήσας, *I rejoice that I have assisted a friend*, where the Part. ὠφελήσας explains or completes the idea of the verb, which is imperfectly expressed without it; in the second place, the Part. serves not merely to denote an immediate attributive qualification of a substantive, e. g. τὸ θάλα-

λον ῥόδον or τὸ ῥόδον τὸ θ' ἄλλον, *the blooming rose*, but it can also express the adverbial relations of *time, causality, manner and way*, and, in general, *every explanatory circumstance*, as well as a more *remote* attributive of a substantive.

2. The Part. represents the idea of the verb as that of an *adjective*, and is like the adjective both in its form and in its attributive use; but, in the same manner as the Inf. (§ 170), it exhibits the nature or quality of the action (γράφων, γεγραπώς, γράψας, γράψων), and retains the construction of the verb (γράφων ἐπιστολήν, καλῶς γράφων). As the Part. has an attributive form and signification, it can never be used independently, but always depends on a substantive, agreeing with it in gender, number and Case.

### § 175. *The Participle as the complement of the Verb.*

1. As the Part. is an attributive, and therefore represents the action as already belonging to an object, only such verbs can have a Part. for their complement, as require for a complement an action which, in the character of an *attribute*, belongs to an object,—the object being in some state of action, or in some condition. Hence the following classes of verbs have a Part. for their complement. (a) *Verba sentiendi*, i. e. such as denote a perception by the senses or by the mind, e. g. *to hear, to see, to observe, to know, to perceive, to remember, to forget*;—(b) *Verba declarandi*, e. g. *to declare, to show, to make manifest, to appear, to be known, to be evident*;—(c) *Verba affectuum*, i. e. such as denote an affection of the mind, e. g. *to rejoice, to grieve, to be contented, happy, to be displeased, to be ashamed, to regret*;—(d) Verbs signifying *to permit, to endure, to persevere, to continue, to be weary* (περιορᾶν, ἐπιτρέπαι, ἀρέχασθαι, καρτερεῖν, κάμνειν, etc.; but ἔχειν always with the Inf.);—(e) Verbs signifying *to begin and cease, to cause to cease, to omit, to be remiss in something*;—(f) Verbs signifying *to be fortunate, to distinguish one's self, to excel, to be inferior, to do well, to err, to do wrong, to enjoy, to be full of something*.

REM. 1. The Part. used with the preceding classes of verbs, is often equivalent to a subordinate clause introduced by ὅτι or εἰ, and in English, must often be translated by *that* or *if*, or by the Inf.

2. The construction is here evident. The Part. agrees in Case with the substantive-object of the principal verb, this object being in the Case which the principal verb requires. But when the sub-

ject of the principal verb is, at the same time, its object, as οἶδα (ἐγώ) ἐμαυτὸν θνητὸν ὄντα, then the personal pronoun which represents the subject as an object, is not expressed, and the Part. is put by attraction in the same Case as the subject of the principal verb, i. e. in the Nom. (comp. § 172, 2).

Ὅρῶ τὸν ἄνθρωπον τρέχοντα, *I see the man running.* Οἶδα ἄνθρωπον θνητὸν ὄντα, *I know that man is mortal.* Οἶδα θνητὸς ὢν, *I know that I am mortal.* Ἀκούω αὐτοῦ λέγοντος, *I hear him say.* Οἱ Ἀθηναῖοι ἐφαίνοντο ὑπεραχθῆσθέντες τῇ Μιλήτου ἀλώσει, *the Athenians seemed to have been exceedingly grieved at the capture of M.* Ῥαδίως ἐλεγχθήσῃ ψευδόμενος, *you will easily be confuted if you falsify.* Οἱ θεοὶ χαίρῃσι τιμώμενοι ὑπὸ τῶν ἀνθρώπων, *the gods rejoice, if they are honored, at being honored.* Χαίρω σοι ἐλθόντι, *I rejoice that you have come.* Οἱ πολῖται περιεῖδον τὴν γῆν ὑπὸ τῶν πολεμίων τμηθεῖσαν, *the citizens permitted the country to be laid waste by the enemy.* Παύω σε ἀδικοῦντα, *I make you cease to do wrong, or doing wrong.* Παύομαι σε ἀδικῶν, *I cease to injure you.* Ἀρχομαι λέγων, *I begin to speak.* Εὖ ἐποίησας ἀφικόμενος, *you have done well that you have come.* Ἀμαρτάνεις ταῦτα ποιῶν, *you err in doing these things.* Πλήρης εἰμι ταῦτα θεώμενος, *I am satisfied with seeing these things.*

REM. 2. Yet attraction is omitted, and the Acc. of the personal pronoun, as the object of the principal verb, is expressed, when the subject as an object is emphatic; e. g. περιεῖδον αὐτοὺς γῆρα ἀδυνάτους γενομένους, *they permitted themselves to become enfeebled by old age.*

REM. 3. With σύνοιδα, συγγιγνώσκω ἐμαντῶ, the Part. can either refer to the subject contained in the verb, or to the reflexive pronoun which stands with the verb; if it refers to the subject, it is put in the Nom., if to the pronoun, in the Dat.; e. g. σύνοιδα (συγγιγνώσκω) ἐμαντῶ εὖ ποιήσας or σύνοιδα ἐμαντῶ εὖ ποιήσαντι, *I am conscious that I have done well.* But when the subject is not at the same time the object, but is different from the object, then the object with its Part. is either put in the Dat., σύνοιδά σοι εὖ ποιήσαντι, *I am conscious that you have done well*; or (though more seldom) the substantive is put in the Dat., but the Part. in the Acc.; e. g. ἐγώ σοι σύνοιδα εὖ ποιήσαντα.

REM. 4. Some verbs of the classes above mentioned are also constructed with the Inf., yet with a different meaning.

- (a) ἀκούειν, with the Part., implies an immediate perception by one's own senses; with the Inf., one not immediate, but obtained by hear-say; e. g. ἀκούω αὐτοῦ διαλεγομένου, i. e. ejus sermones auribus meis percipio; but ἰδεῖν ἐπεθύμει ὁ Ἀστυάγης τὸν Κῦρον, ὅτι ἤκουε (ex aliis audiverat) καλὸν κάγαθον αὐτὸν εἶναι;
- (b) εἰδέναι, ἐπίστασθαι, with a Part., to know, with the Inf., to know how to do something (to be able); e. g. οἶδα (ἐπίσταμαι) θεοὺς σεβόμενος, *I know that I reverence the gods*, but σέβessθαι, *I know how to reverence the gods*;
- (c) μαθαίνειν, with the Part., to perceive; with the Inf., to learn; e. g.

μανθάνω σοφὸς ὦν, *I perceive that I am wise*, σοφὸς εἶναι, *I learn to be wise*;

- (d) γιγνώσκειν, with the Part., *to know, to perceive*; with the Inf., *to learn, to judge, to conclude*; e. g. γιγνώσκω ἀγαθὸς δυνταὶ τοῖς στρατιώταις τοὺς ἀγῶνας, *I know that the prize-fights are useful*; but ἀγαθὸς εἶναι, *I judge that, etc.*;
- (e) μεμνησθαι, with the Part., *to be mindful, to remember*; with the Inf., *to contemplate doing something, to intend, to endeavor*; e. g. μέμνηται εὖ ποιήσας τοὺς πολίτας, *he remembers that he did good to the citizens*; εὖ ποιῆσαι, *he strives (wishes) to do good*;
- (f) φαίνεσθαι, with the Part., *to appear, apparere, to show one's self*; with the Inf., *to seem, videri*; e. g. ἐφαίνετο κλαίων and κλαίειν;
- (g) ἀγγέλλειν, with the Part., denotes the annunciation of *actual events*; with the Inf., the annunciation of things still *uncertain, merely assumed*; e. g. ὁ Ἀσσύριος εἰς τὴν χώραν ἐμβάλλων ἀγγέλλεται, *it is announced that the Assyrian has made an irruption into the country (a fact)*; but ἐμβάλλειν ἀγγέλλεται (whether he has made an actual irruption or not, is not certain);
- (h) δεικνύναι or ἀποφαινείν, with the Part., *to show, to prove*; with the Inf., *to teach*; e. g. ἔδειξά σε ἀδικήσαντα, *I proved that you had done wrong*; but ἡ βουλὴ Αἰσχίνην καὶ προδότην εἶναι καὶ κακὸν οὖν ὑμῖν ἀπέφαινε (docuit);
- (i) ποιεῖν, with the Part., *to represent*; with the Inf., *to cause, to suppose* e. g. ποιῶ σε γελῶντα, *I represent you laughing*; but ποιῶ σε γελᾶν, *I cause you to laugh, or I will suppose that you laugh*;
- (k) αἰσχύνεσθαι and αἰδεῖσθαι, with the Part., *to be ashamed on account of something which one does*; with the Inf., *to be ashamed or afraid to do something, to omit something from shame*; e. g. αἰσχύνομαι κακὰ πρᾶττων τὸν φίλον, *I am ashamed of doing evil to a friend*; but αἰσχύνομαι κακὰ πρᾶττειν τὸν φίλον, *I am ashamed to do evil to a friend*;
- (l) ἄρχεσθαι, with the Part., *to be in the beginning of an action*; with the Inf., *to begin to do something (something intended)*; e. g. ἤρξαντο τὰ τεῖχη οἰκοδομοῦντες and οἰκοδομεῖν.

REM. 5. Instead of the impersonal phrases, δῆλόν ἐστι, φανερόν ἐστι, φαίνεται, *it appears, it is evident*, the Greek uses the personal construction, and makes the Part. agree with the subject; such phrases, however, are generally rendered into English as if they were impersonal; e. g. δηλὸς εἰμι, φανερός εἰμι, φαίνομαι τὴν πατρίδα εὖ ποιήσας, *it is evident that I have done well for my country*.

3. Finally, the Part. is used as a complement with the following verbs: (a) τυγχάνω, *to happen*; (b) λανθάνω, *to be concealed, unobserved*; (c) διατελῶ, διαγίγνομαι, διάγω, which express a *continuance*; (d) φθάνω, *to come before, to anticipate*; (e) οἶχομαι, *to go away, to depart*. With these verbs, the English often changes the construction, the verbs being frequently rendered by an adverb, and the Part. connected with them by a finite verb.

Κροῖσος φονέα τοῦ παιδὸς ἐλάνθανε βόσκων, *Croesus nourished the murderer of his son UNWITTINGLY* (without knowing it). Διάγω, διατελῶ, διαγίγνομαι καλὰ ποιῶν, *I ALWAYS, CONTINUALLY do what is honorable*. Ὡχέτο φεύγων, *went away QUICKLY, or flew away*, ῥχοντο ἀποπλέοντες, *sailed away*, οἰχομαι φέρων, *celeriter abstuli*. Ἐτυχον ὀπλῖται ἐν τῇ ἀγορᾷ καθ' ἐύδοντες ὥς πεντήκοντα, *about fifty heavy armed soldiers were then, just then, by chance, sleeping in the market-place*. (Τυγχάνω is always used, where an event has not taken place by our intention or design, but by the accidental co-operation of external circumstances, or by the natural course of things; it may sometimes be translated by *just, just now, just then, by chance*, but often cannot be translated at all into English). Χαλεπὸν ἦν ἄλλον φθῆσαι τοῦτο ποιήσαντα, *it was difficult for another to do this before him, or to anticipate him in doing it*.

### XCVII. Exercises on §§ 174, 175.

I hear (*w. gen.*) that some are commended, because they are men observant of law. It is pleasant to learn (*w. acc.*) that a friend is prosperous. I once heard Socrates discoursing upon friendship. No one repents (*aor.*) of having been silent (*aor.*), very many of having talked. Remember that thou art a man. (They) will fight more boldly against the enemy, who (*οἱ ἄν*) are conscious that they are well trained. Socrates was well known to be humane. The man had been convicted of having deceived (*aor.*) us. It is evident that the enemy will besiege the city, at the same time, by sea and by land. Industrious pupils rejoice to be commended. Xerxes repented of having scourged (*aor.*) the Helle-spont. The citizens repented that they betrayed the city. It is hard to suffer friends to be ruined. Be not weary (*aor.*, § 153, Rem. 3) of benefiting a friend. Socrates never ceased both to seek for and to learn the good. The enemy left off (*aor.*) besieging the city. Endeavor to surpass thy friends in kindness. I was conscious of having done no wrong (*aor.*) to my friend. The Persians learn betimes, while (*part.*) they are still children, both to govern and to obey (= to be governed). A kindly-disposed friend understands (how) to alleviate (the) grief of a friend. If (*part.*) thou art rich, remember to do good to the poor. Let us not be ashamed that we learn that which is useful from a stranger. The Lacedaemonians, believing (*aor.*) that war would benefit them, resolved (*aor.*) to render aid to Cyrus. Philip seems to have enlarged his dominion by gold rather than by arms. Death is (the) greatest of all blessings to man. The soldiers were at this very time drawn up (in order of battle). Canst thou tell me what thou thinkest? He who (*ὅστις*) fears others (*ἐτρεος*) is, without knowing it, himself a slave. Callixenus, the Athenian, who (*part.*) had been confined (*aor.*) in the prison (of the state), secretly dug through (*aor.*) it and escaped to the enemy. Socrates did good continually (*part.*). Benefactors are always beloved. If (*ἔάν, w. subj. aor.*) we first kill (*aor.*) the enemy, no one of us will die. After death the body indeed will be dead, but the soul immortal and never growing old, will soar swiftly upward (*aor.*). The prisoners dug through (*part. aor.*) the prison and speedily escaped.

§ 176. B. *The Participle used to express Adverbial Relations and Subordinate Explanatory Circumstances.*

1. In the second place, the Part. denotes the adverbial relations (a) of *time*: *when, after, while*;—(b) *cause*: *since, because, as, inasmuch as*;—(c) *conditionality and concession*: *if, although*;—(d) *manner and way*;—(e) *purpose, object*: *to, in order to, for the purpose of*;—(f) and, in general, both every explanatory circumstance which we translate by *who, which*, and a more remote attributive of a substantive.

(a) Ἦν δὲ ὁπότε καὶ αὐτοῖς τοῖς ἀναβαῦσι πολλὰ πράγματα παρείχον οἱ βάρβαροι πάλιν καταβαίνουσιν, *sometimes also after they had ascended, the barbarians again annoyed them much, while descending*; ἀκούσασι ταῦτα τοῖς στρατηγοῖς τὸ ἐνθύμημα χαρίεν ἐδόκει εἶναι, *when the generals heard this, they thought the device ingenious*;—(b) ἡμεῖς δ' ἐπὶ τῆς γῆς βεβηκότες πολλὸν ἰσχυρότερον παίσομεν, *but we, inasmuch as we stand upon the ground, will be able to strike a more severe blow*; Ἰερώνυμος, πρεσβύτατος ὢν τῶν λοχαγῶν, ἤρχετο λέγειν, *because he was the oldest of the captains*; τὰ ἐπιτήδεια ἔχοιεν ἐκ τῆς χώρας, πολλῆς καὶ ἀγαθῆς οὕσης, *they might obtain supplies from the place, because it was extensive and fertile*;—(c) φοβούμενοι τὴν ὁδὸν ὁμῶς οἱ πολλοὶ συνηκολούθησαν, *although they feared the journey, yet many followed*; τοὺς φίλους εὐεργετοῦντες ἐχθροὺς δυνήσεσθε κολάζειν, *if you confer benefits on friends, you will be able to punish your enemies*;—(d) γελῶν εἶπεν, *he spoke laughing*; τί οὐκ ἐποίησε πρέσβεις πέμπων, καὶ παρέχων τὰ ἐπιτήδεια ἕστε σπονδῶν ἔτυχεν, *what did he not do, by sending envoys and by furnishing supplies, until he obtained a truce*;—(e) τοῦτο ἔρχομαι φράσω, *I come to (in order to) say this*; στρατιὰν πολλὴν ἄγων ὥς βοηθήσων βασιλεῖ, *leading a large army to assist the king*;—(f) λέξω τοὺς πρὸς ἐμὲ λέγοντας ὥς, *etc., I will mention those who say to me, that.*

2. Here two different constructions of the Part. must be distinguished. The Part., like the attributive Part., either agrees with its subject (i. e. the word to which it belongs) in gender, number and Case; e. g. ὁ Κῦρος γελῶν εἶπεν; τοῖς Πέρσαις εἰς τὴν γῆν εἰς βαλοῦσιν οἱ Ἕλληνες ἡγαντιώθησαν, *etc.*; or the Part. and its subject are put in the Gen., called the *Genitive Absolute*; e. g. τοῦ παιδὸς γελῶντος, ὁ Κῦρος εἶπεν, *the child laughing, C. said.*

REM. 1. In English, the explanatory Part. is more seldom used, than in Greek, the place of it being supplied either by *subordinate clauses* introduced by the conjunctions *when, since, after, because, inasmuch as, if, although, etc.*; or by a *substantive with a preposition*; e. g. ἀποθανόντος τοῦ Κύρου, *after the death of C.*, φεύγων, *in flight*; or by an *adverb*, e. g. ταῦτα ποιήσας, *thereupon, then.* Very often also, we use the finite verb, where the Greek uses a Part.; e. g. οἱ

πολέμιοι φυγόντες ἐδιώχθησαν, *FLED and were pursued*. But, where several actions are combined into one whole, the Greek very carefully distinguishes the principal action from the accompanying subordinate circumstances, by expressing the former by means of the finite verb, but the latter by the Part.

Πολλοὶ τὰ χρήματα ἀναλώσαντες, ὧν πρόσθεν ἀπέχοντο κερδῶν, αἰσχροὺς νομίζοντες εἶναι, τούτων οὐκ ἀπέχονται, *many after having squandered their wealth, have recourse to those means of gain, which before they did not resort to, because they thought them dishonorable*. Τοῦ ἔαρος ἐλθόντος, τὰ ἀνθη θάλλει, *when the spring comes, the flowers blossom*. Ἀηιζόμενοι ζῶσιν, *raptu vivunt, live by plundering*. Πολλῇ τέχνῃ χρώμενος τοὺς πολεμίους ἐνίκησεν, *he conquered the enemy by using much stratagem*. Εἰς Δελφοὺς πορεύεται χρησόμενος τῷ χρηστροφίῳ, *oraculum consulturus*. Ἀδύνατον πολλὰ τεχνῶμενον ἀνθρώπον πάντα καλῶς ποιεῖν, *it is impossible for a man who devises many things, to do all well*. The particles μεταξὺ (*during, while*), ἅμα (*at the same time*), καί, καίπερ (*although*), are sometimes joined with the Part. to express its force more fully.

3. Instead of the Gen. absolute, the Acc. also is used, but for the most part, only when the Part. has no definite subject, consequently, where the verb from which the Part. comes is *impersonal*, e. g. ἐξόν (from ἔξεστι, *it is lawful, possible*), or with *impersonal phrases*, e. g. αἰσχρὸν ὄν (from αἰσχρόν ἐστιν, *it is shameful*). The subject is sometimes expressed by a neuter pronoun.

Παρὸν αὐτῷ βασιλέα γενέσθαι, ἄλλω περιέθηκε τὸ κράτος, *SINCE it is possible for him to be a king, etc.* Ἀδελφοκτόνος, οὐδὲν δέον (*quum fas non esset, fieri non deberet*), γέγονα, *I slew my brother, although it ought not to have been done*. So, δόξαν ταῦτα, *when these things had been agreed upon*; δόξαν αὐτοῖς (*quum iis visum sit, esset*) *when, because they thought best*; δοκοῦν (*quum videatur, videretur*) ἀναχωρεῖν; πρὸς ἡκόν, *quum deceat, deceret, since, when it is fit, proper*; ἐξόν, *quum liceat, liceret, since, when it is in one's power, when he can*. Also passive participles: δεδογμένον, *quum decretum sit, esset*; εἰρημένον, *quum dictum sit, esset*. In the third place, adjectives with ὄν; e. g. αἰσχρὸν ὄν, *quum turpe sit, esset, since it is shameful*; ἀδηλον ὄν, *since (as, when) it is uncertain*; δυνάτον ὄν.

REM. 2. The particle of comparison, ὥς, is joined with the simple Part., and also where it stands in the Gen. or Acc. absolute, when the idea expressed by the Part. is to be indicated as something merely *supposed*, as the *subjective view of the agent*; hence where the view expressed is that of the *agent*, and not that of the writer or speaker. In English the force of the Part. with ὥς can be translated by *as if, as though, since forsooth, because, thinking, intending*, etc. The particle ἄτε, on the contrary, is used when a cause or reason is to be represented as an *objective* one, i. e. *really existing*, in opposition to what is merely supposed.

a. Simple Participle. Οἱ ἄρχοντες, κἂν ὅποσονοῦν χρόνον ἄρχοντες διαγένωνται, θαυμάζονται, ὥς σοφοί τε καὶ εὐτυχεῖς γεγενημένοι, *are admired, being thought to have been wise and fortunate* = νομιζόμενοι σοφοί τε καὶ εὐτυχεῖς γεγενῆσθαι. Ἀγανακτοῦσιν, ὥς μεγάλων τινῶν ὑπεστερημένοι (i. e. ἡγούμενοι μεγ. τ. ὑπεστερησθαι), *they are displeased, thinking that they have been de-*

proved of some great things. Οἱ πολέμιοι ἅτε ἐξαίφνης ἐπιπесουντες ἄνδράποδα πολλὰ ἔλαβον, took many slaves, because they fell upon them suddenly.

b. Genitive Absolute. Παρήγγειλεν αὐτοῖς παρασκευάζεσθαι, ὡς μάχης ἐσομένης (i. e. νομίζων μάχην ἔσεσθαι), he ordered them to get in readiness, as (in his opinion), thinking that, there would be a battle. Ἐκήρυττον ἐξιέναι πάντας Θηβαίους, ὡς τῶν τυράννων τεθνενώτων, they announced that all the Thebans should come out, because (as they thought) the tyrants were dead. Ἄτε πυκνοῦ ὄντος τοῦ ἄλσους, οὐχ ἑώρων οἱ ἐντὸς τοὺς ἐκτός, because the grove was thick, those within did not see those without (a fact).

REM. 3. A peculiar use of the Gen. absolute, in connection with ὡς, occurs with the verbs εἰδέναι, ἐπίστασθαι, νοεῖν, ἔχειν γνώμην, διακεῖσθαι τὴν γνώμην, φροντίζειν, also sometimes with λέγειν, and the like verbs, where, instead of the Gen. absolute, the Acc. of the substantive with a Part. or the Acc. with an Inf., should stand as the object. The result of the action of the Gen. is commonly denoted by οὕτω joined to the predicate; e. g. ὡς ἐμοῦ οὕν ἰόντος, ὅπῃ ἂν καὶ ὑμεῖς, οὕτω τὴν γνώμην ἔχετε, be assured that I will go wherever you decide to go; here ὡς ἐμοῦ ἰόντος stands instead of ἐμὲ ἰέναι.

### XCVIII. Exercises on § 176.

The enemy burned (aor.) the city and immediately sailed to (ἐπὶ) the islands. If the body (plur.) is rendered effeminate, the mind (plur.) also becomes far weaker. If agriculture prospers, the other arts also flourish. Should we say of all unintelligent men that they were insane, we should (§ 153, 2, c.) speak (= say) correctly. Be assured (= believe) that you would (§ 153, 2, c.) be able to live more securely, if there were peace, than if you were waging war. If thou dost not labor (aor.), thou canst not be happy. All things (sing.) may (§ 153, 2, c.) happen (aor.), if God (so) disposes. Tyrtaeus, the poet, was given by the Athenians to the Spartans at their request (as) a leader. Alexander killed Clitus while supping, because he had ventured (aor.) to praise the deeds of Philip. The soldiers break up their encampment in order to march against the enemy. These seem to be the actions of a man fond of war, who (ὅστις) while it is in his power to have peace without injury or (= and) disgrace, prefers to carry on war. While it was in his power to become (aor.) king himself, he gave the sovereignty to another. Although it was possible to have taken (aor.) the city, the enemy retreated. When the generals had resolved (δοκεῖ, w. dat., aor.) to fight, the enemy hastily fled. The Athenians sent out colonies to Ionia, because Attica was not sufficiently spacious (= sufficient). Socrates enjoined on men to endeavor to begin every action with the (approbation of the) gods, since the gods controlled all actions. Endeavor so to live as if thou wert to live a short as well as a long (= much) time.

### § 177. The Adverb.

1. The objective relation, finally, is expressed by adverbs. Adverbs denote the relation of *place*, *time*, *manner* and *way* of a predi-

cate or attribute; e. g. ἐγγύθεν ἦλθεν, χυρὲς ἀπέβη, καλῶς ἀπέθανεν.

2. Besides adverbs of place, time, manner and way, there are still other adverbs, which do not, like those above-named, define the predicate more precisely, but they point out the relation of the predicate to the subject. These are called *modal adverbs*. They denote *certainty* or *uncertainty*, *affirmation* or *negation*. Only those expressing negation will be treated here, viz. οὐ and μή. On ἄν see § 153, 2.

3. Οὐ (as well as its compounds, e. g. οὐδέ, οὐτε, οὐδεὶς, etc.), is used when something is denied *absolutely*, *by itself*; μή (and its compounds), on the contrary, when something is denied in reference to the *conception* or *will* of the speaker or some one else. Both are commonly placed before the word which is to be made negative.

4. Hence οὐ is used in all sentences containing a *direct assertion*, whether these are expressed by the Ind. or Opt., e. g. οὐ γίγνεται, οὐκ ἐγένετο, οὐ γενήσεται τοῦτο — οὐκ ἂν γίγνοιτο ταῦτα; also in subordinate clauses with ὅτι, ὥς, *that*, e. g. οἶδα, ὅτι ταῦτα οὐκ ἐγένετο; in clauses denoting *time*, with ὅτε, ἐπειδή, etc., and *ground* or *reason*, with ὅτι, διότι, etc., and *consequence*, with ὥστε and the Ind., e. g. ὅτε οὐκ ἦλθεν — ἐπεὶ ταῦτα οὐκ ἐγένετο; finally, when the idea of a *single word* in the sentence is to be negated absolutely, e. g. οὐκ ἀγαθός, οὐ κακῶς; in this last case, οὐ remains even when the relation of the sentence would otherwise require μή, e. g. εἰ οὐ δώσει (*recusabit*).

5. Μή, on the contrary, is used with the *Imp.* and with the *Imp. Subj.*, e. g. μὴ γράφε, μὴ γράφῃς (comp. § 153, Rem. 3); with *wishes* and *exhortations*, e. g. μὴ γράφοις, *may you not write*; μὴ γράφωμεν, *let us not write*; in all clauses denoting *purpose*, with ἵνα, etc.; in *conditional clauses*, with εἰ, εἰάν, ὅταν, ἐπάν, ἕως ἄν, etc., e. g. λέγω, ἵνα μὴ γράφῃς — εἰ μὴ γράφῃς; in clauses denoting *effect* or *consequence*, with ὥστε and the Inf., e. g. οἱ πολῖται ἀνδρείως ἐμαχέσαντο, ὥστε μὴ τοὺς πολεμίους εἰς τὴν πόλιν εἰσβαλεῖν, *so that the enemy did not fall upon the city*; in all *relative clauses*, which imply a *condition* or *purpose*, e. g. ὃς μὴ ἀγαθός ἐστι, τοῦτον οὐ φιλοῦμεν (i. e. εἴ τις μὴ ἀγ. ἐ.), *whoever is not good, if any one is not*, etc.; in *interrogative clauses*, which express *anxiety* on the part of the inquirer, and hence demand a negative answer, e. g. μὴ νοσεῖς; ἄρα μὴ νοσεῖς; *you are not sick, are you?* (in other in-

interrogative clauses *οὐ* is used, and an affirmative answer expected) usually with the *Inf.* also; and finally with *participles* and *adjectives*, which may be resolved by a conditional clause; e. g. *ὁ μὴ πιστεύων*, *si quis non credit*, *if any one does not believe* (but *ὁ οὐ πιστεύων* = *is, qui non credit*, or *quia non credit*, *he who does not believe* (absolute), or *because he*, etc.

6. When a negative sentence contains indefinite pronouns or adverbs, e. g. *any one*, *any how*, *any where*, *at any time*, *ever*, etc., these are all expressed negatively. The negatives must all be of the same kind, i. e. all compounded of *οὐκ* or *μή*; e. g. *μικρὰ φύσις οὐδὲν μέγα οὐδέποτε οὐδένα οὔτε ἰδιώτην οὔτε πόλιν δοῖ*, *a mean nature never does ANYTHING either for ANY private individual or for the State*; *ἡμεῖς οὐδ' ἐπινοοῦμεν οὐδὲν τοιοῦτον*, *we do not intend ANY such thing*; *ἄνευ γὰρ ἀρχόντων οὐδὲν ἂν οὔτε καλόν, οὔτε ἀγαθὸν γένοιτο οὐδαμῶς*, *for without leaders, nothing great or advantageous could ANY WHERE be accomplished*.

7. After expressions of *fear*, *timidity*, *anxiety*, *uncertainty*, *doubt*, *distrust*—*denying*—*hindering*—*forbidding*, *prohibiting*, the *Inf.* usually follows with *μή*, instead of the *Inf.* without *μή*. This *μή* is not expressed in English; e. g. *κωλύω σε μὴ ταῦτα ποιεῖν*, *I prevent you from doing this*. *Ἀπηγόρευον Σκύθαις μὴ ἐπιβαίνειν τῶν σφετέρων οὐρῶν*, *they forbade the Scythians to pass their boundaries*.

REMARK. When expressions of *fear*, *anxiety*, *doubt* and the like, are followed by *μή* with the *Ind.* or *Subj.* (Opt.), *μή* must be considered as an interrogative, *numne*, *whether not*, and may often be translated by *that*; e. g. *δέδοικα, μὴ ἀποθάνῃ*, *metuo, ne moriatur*, *I fear whether he will not die* = *that he will die*; *ἔδεδοίκεν, μὴ ἀποθάνοι*, *metuebam, ne moreretur*; *δέδοικα, μὴ τέθνηκεν*, *ne mortuus sit*, *I fear whether he has not died, is not dead* = *I fear that he has died, is dead*. On the contrary, *μὴ οὐ* with the *Ind.* and *Subj.* (Opt.), is used after the above expressions, when it is to be indicated that the thing feared will *not* take place, or has *not* taken place; e. g. *δέδοικα μὴ οὐκ ἀποθάνῃ*, *ne non moriatur*, *I fear that he will not die*; *ἔδεδοίκεν μὴ οὐκ ἀποθάνοι*, *ne non moreretur*, *I feared that he would not die*; *δέδοικα, μὴ οὐ τέθνηκεν*, *ne non mortuus sit*, *that he is not dead*.

8. *Μὴ οὐ* with the *Inf.* is used instead of the *Inf.* without negation, with expressions of *hindering*, *denying*, *ceasing*, *abstaining*, *distrusting* and the like, when the negative *οὐ*, and in general, any negative expression precedes *μὴ οὐ*.

*Οὐδὲν κωλύει σε μὴ οὐκ ἀποθανεῖν*, *nothing prevents you from dying*; *οὐδεὶς ἀρνεῖται, τὴν ἀρετὴν μὴ οὐ καλὴν εἶναι*, *no one denies that virtue is lovely*; *οὐκ ἀπεσχόμην μὴ οὐ ταῦτα λέγειν*, *I did not refrain from saying this*.—Also after the expressions *δεῖν δὲ εἶναι*, *ἀσχρόν*, *ἀσχύρην εἶναι*, *ἀσχύρε*

σθαί, which contain a negative idea, the Inf. follows with  $\mu\eta\ \sigma\upsilon$ , when it is to be made negative; e. g. ὥστε πᾶσιν ἀισχύνην εἶναι,  $\mu\eta\ \sigma\upsilon\chi\iota\ \sigma\upsilon\sigma\pi\omicron\upsilon\delta\acute{\alpha}\zeta\epsilon\iota\nu$ , so that all were ashamed NOT to be busy.

9.  $O\upsilon\ \mu\eta$  with the Subj. or Fut. Ind., is elliptical, since with  $\sigma\upsilon\chi\iota$  a verb denoting anxiety or fear, which is sometimes also expressed, must be supplied, and  $\mu\eta$  must be referred to this verb. Hence  $\sigma\upsilon\chi\iota\ \mu\eta$  is used, when the idea to be expressed is, *it is not ( $\sigma\upsilon\chi\iota$ ) to be feared that ( $\mu\eta$ ) something will happen*; e. g.  $\sigma\upsilon\chi\iota\ \mu\eta\ \gamma\acute{\epsilon}\nu\eta\tau\alpha\iota\ \tau\omicron\upsilon\tau\omicron$ , non vereor, ne hoc fiat, this CERTAINLY will not happen.

### XCIX. Exercises on § 177.

The truly wise will never be the slaves of base desires. What might (§ 153, 2, c.) not happen in a long period? What evidence did they employ (to prove) that Socrates did not believe (in) the gods, (in) which the state believed. As (*ἐπεὶ*) the Persians did not hold out, the Greeks took the city. If (*ἐάν*, *w. subj.*) thou hast not heard (*aor.*) from thyself, that what is right (= the right) is useful, then trust (*aor.*) not another, who so says. Let us not flee before the enemy. He who (*ὅστις*) does not believe a man on his oath (= trusts [*πείθεσθαι*] nothing to one swearing), can (*ἐπίσταςθαι*) easily swear falsely himself. It is a great misfortune not to be able to endure misfortune. No one is free, who (*part.*) does not control himself. Give (*aor.*) to friends, even if (*part.*) they do not ask. The Sophists were not willing (*ἐθέλειν*) to converse with those who (§ 148, 6) had no money to give. What is not manifest to men, they endeavor to ascertain from the gods by the art of divination. What one neither earned (= wrought out) nor saw, nor heard, nor executed for himself, friend often furnished (*aor.*) friend. I might (§ 153, 2, c.) affirm that no one gains (*εἶναι*, *w. dat.*) any cultivation from one who (§ 148, 6) does not please. You affirm that you need no man for (*εἰς*) any purpose (= thing). If (*part.*) thou doest (*aor.*) anything shameful, never hope to remain concealed (*fut.*). No envy at anything ever arises in (= to) a good (man). What is beautiful never anywhere appears to any one as deformed. The Thirty Tyrants forbade Socrates to converse with the young men. Prexaspes denied that he killed (*aor.*) Smerdis. Clearchus then scarcely escaped being stoned (= to be stoned, *aor.*). All laws prohibit inscribing (the name of) any liar in the public decrees. I fear that the city is already taken by the enemy. I am doubtful (= fearful) whether it is not best for me to be silent. Neither snow-storms (*sing.*), nor rain, nor heat, nor darkness (= night) hinder the Persian couriers from most rapidly accomplishing (*aor.*) the journey (= course) before (= lying before) them. No fear shall prevent me from saying what I think. Be of good courage; surely nothing unjust will be done (= happen, *aor.*), if there is justice at heart (= if justice is present). The bad you will certainly never make better. If (*ἐάν*) we conquer (*aor.*), the Peloponnesians will certainly never enter (*aor.*) the country. Socrates said: As long as (*ὥσπερ ἄν*, *w. subj.*) I breathe and am able, I surely shall not cease (*aor.*) to philosophize.

## SYNTAX OF COMPOUND SENTENCES, OR THE CONNECTION OF SENTENCES.

### CHAPTER I.

#### § 178. A. COÖRDINATION.

1. When two or more sentences stand in an intimate connection with each other, there is a two-fold relation to be distinguished. They are either related to each other in such a manner as to form one thought, each, however, being in a measure independent of the other, e. g. *Socrates was very wise, Plato also was very wise*; or they are wholly united, inasmuch as the one defines and explains the other, or appears as the dependent member of the other, e. g. *When the spring comes, the flowers blossom*. The first kind of connection is called *Coördination*, the last, *Subordination*, and the sentences, *Coördinate* and *Subordinate*.

*I came, I saw, I conquered*.—Coördinate.

*When I came, I conquered*.—Subordinate.

2. Coördination consists either in *expanding* or *restricting* the thought. The former is called *copulative* coördination, the latter, *adversative*. Copulative coördination is either a *simple succession* of words, or it is an *enhancing* or *strengthening* of the thought.

3. A *simple succession* of words is made,—(a) by καί, *et, and*, more seldom in prose by τε (enclitic), *que, and*, e. g. Σωκράτης καὶ Πλάτων;—(b) by καί—καί, *et—et, both—and*, more seldom, τε—τε, e. g. καὶ ἀγαθοὶ καὶ κακοί, *both good and bad*;—(c) by τε—καί, *both—and, as well so—as so, not only—but also*, e. g. καλὸς τε καὶ ἀγαθός, χρηστοὶ τε καὶ πονηροί.

REM. 1. Καί also signifies *even, etiam*, with which the negative οὐδέ, *not even, ne—quidem*, corresponds; e. g. καὶ σὺ ταῦτα ἔλεξας (*etiam tu*), *even you said this*; οὐδὲ σὺ ταῦτα ἔλεξας (*ne tu quidem*), *not even you, etc.*

4. The *enhancing* or *strengthening* of the idea is expressed by the simple καί, but still more definitely by,—(a) οὐ μόνον—ἀλλὰ καί (ἀλλ' οὐδέ);—(b) οὐχ ὅτι (ὅπως) or μὴ ὅτι (ὅπως) [i. e. οὐκ ἐρῶ, ὅτι, μὴ λέγῃς, ὅτι]—ἀλλὰ καί (ἀλλ'

οὐδ' ἐ), *not only — but also (but not even)*, when either the more important member precedes the less important, or when two strongly antithetic clauses are opposed to each other.

Σωκράτης οὐ μόνον σοφὸς ἦν, ἀλλὰ καὶ ἀγαθός, *not only wise, but also good*. Καὶ μὴν ὑπεραποθνήσκειν γε μόνοι ἐθέλουσιν οἱ ἐρῶντες, οὐ μόνον ὅτι ἄνδρες, ἀλλὰ καὶ γυναῖκες (*non modo — sed etiam*), *indeed, only lovers are ready to die for each other, not only men, but also women*. Οὐχ ὅπως τοὺς πολέμους ἐτρέψαντο οἱ Ἕλληνες, ἀλλὰ καὶ τὴν χώραν αὐτῶν ἐκάκωσαν, *I do not say that the Greeks = the Greeks not only put the enemy to flight, but even destroyed their country*. Αἰσχίνης οὐχ ὅπως χάριν τοῖς Ἀθηναίοις εἶχεν, ἀλλὰ μισθώσας ἑαυτὸν κατὰ τουτωνὶ ἐπολιτεύετο (*non modo non — sed etiam*). Μὴ ὅπως ἵρχεισθαι ἐν βυθῳ, ἀλλ' οὐδ' ὀρθοῦσθαι ἐδύναντο (*non modo non*), *they were not only not able to dance to the tune, but not even to stand erect*.

5. *Adversative* coördination consists in *restricting* or in entire *abrogation*; e. g. *he is indeed poor, but brave—he is not brave, but cowardly*; (here the clause *but brave* restricts the one preceding, and *but cowardly* wholly denies the idea of *brave*). *Restriction* is most generally expressed by δέ, *autem*. With this δέ there usually corresponds the connective μέν, standing in the preceding contrasted sentence. Μέν primarily signifies, *in truth, truly, indeed*, yet commonly its force is so slight that it cannot be translated at all into English. Μέν—δέ is particularly used in *divisions*, e. g. οἱ μέν—οἱ δέ, *some — others*, τὸ μέν—τὸ δέ, *on this side — on that, partly — partly*; also where the *same word is repeated* in two different sentences, e. g. ἐγὼ σύνειμι μέν θεοῖς, σύνειμι δ' ἀνθρώποις τοῖς ἀγαθοῖς.

6. The following words also are to be noticed, viz. ἀν, commonly in connection with δέ (δ' ἀν) *rursus, on the contrary*; καίτοι, *and yet, yet, verum, sed tamen*; μέντοι, *yet, however*; ὅμως, *although, nevertheless*; finally ἀλλά, *but*, which according to the nature of the preceding member, denotes either the *opposite* of that which is expressed in the first member, so that the first member is *abrogated* by the last, and one cannot exist at the same time with the other, e. g. οὐχ οἱ πλούσιοι εὐδαίμονες εἰσιν, ἀλλ' οἱ ἀγαθοί, *not the rich are happy, but the good*; or it merely denotes something *different* from what is contained in the first member, so that the first member is only *abrogated in part*, i. e. it is only *restricted (still, yet, but)*, e. g. τοῦτο τὸ πρᾶγμα ὠφέλιμον μέν ἐστιν, ἀλλ' οὐ καλόν.

7. The succession of negative sentences is made by οὐτε — οὐτε (μήτε — μήτε), *nec — nec, neither — nor*, e. g. οὔτε θεοί, οὔτε ἄνθρωποι, *neither gods nor men*. Οὐδέ expresses either *contrast*

(*but not*), or it serves to annex a new additional clause (*and not, also not*).

REM. 2. When a negative sentence follows a positive one, it is regularly formed in prose by *καὶ οὐ* or *καὶ μή*; e. g. *φαίνομαι χάριτος τετυχηκώς, καὶ οὐ μέμψεως, οὐδὲ τιμωρίας*, *I seem to have met with favor, and not blame or punishment*.

8. *Disjunctive* coördination consists in combining into one whole, sentences, the one of which excludes the other, so that the one can be considered as existing, only when the other does not. This relation (disjunction) is expressed by the disjunctive conjunctions, viz. *ἢ — ἢ, αὐτ — αὐτ* or *ἢ — ἢ, either — or*; *εἴτε — εἴτε* (with Ind.), *ἢ ἄν τε — ἢ ἄν τε* or *ἢν τε — ἢν τε* (with Subj.), *ἢ — ἢ, either — or*; e. g. *ἢ ὁ πατήρ ἢ ὁ υἱὸς ἀπέθανεν*, *either the father or son died* (the first *ἢ* can also be omitted, e. g. *ὁ πατήρ ὁ υἱὸς ἀπ.*); *εἴτε καὶνὰ εἴτε παλαιὰ ταῦτά ἐστιν*, *whether these are new or old*; *ἢ ἄν τε πατήρ γράψῃ, ἢ ἄν τε μήτηρ*, *whether father or mother will write*.

9. Finally, those sentences also can be coördinate with each other, the last of which denotes either the *cause* of the preceding sentence, or the *conclusion, inference* from it. The clause denoting the *cause* is expressed by *γάρ*, *for, enim, nam*, and that denoting the *conclusion*, by *οὖν*, *consequently, therefore, ἄρα, then, therefore, τοίονν, then, so then, τοίγαρ, ergo, therefore, τοίγαρ τοι, for that very reason and no other, therefore, τοίγαροῦν, for that reason then, wherefore*; e. g. *Θαυμάζομεν τὸν Σωκράτη· ἀνὴρ γάρ ἡμῶν καλὸς καὶ ἀγαθός. Σ. ἀνὴρ ἦν καλὸς καὶ ἀγαθός· θαυμάζομεν ἡμῶν αὐτόν*.

## CHAPTER II.

### B. SUBORDINATION.

#### § 179. *Principal and Subordinate Clause.*

1. When sentences, which together present one united thought, are so related, as to their import, that the one appears as a dependent and merely completing member of the other, then their connection may be expressed either by coördinate conjunctions, as *καί, ἔ, γάρ, ἄρα*, etc., e. g. *τὸ ἔαρ ἦλθε, τὰ δὲ ῥόδα ἀνθεῖ*, *the spring has come, and the roses blossom*; or in such a manner that the sentence,

which, as to its import merely completes the other, is manifestly in its outward form, a dependent, or a simply completing member of the other; e. g. ὅτε τὸ ἔαρ ἤλθε, τὰ ῥόδα ἀνθῆ, *when the spring has come, the roses blossom*. This mode of connection is called *Subordination*.

2. The clause to which the other as a complementary member belongs, is called the *principal* clause; but the completing one, the *subordinate* clause, and the two together, a compound sentence; e. g. in the compound sentence, ὅτε τὸ ἔαρ ἤλθε, τὰ δένδρα θάλλει, the clause τὰ δένδρα θάλλει, is the principal clause, and ὅτε τὸ ἔαρ ἤλθε, the subordinate clause.

3. Subordinate clauses stand in the place of the *subject*, the *attribute*, or the *object* of a whole sentence, and hence must be regarded as substantives, adjectives or adverbs expanded into a sentence. Accordingly there are three classes of subordinate clauses: *substantive*, *adjective* and *adverbial* clauses.

Thus, e. g. in the sentence, "The victory of Cyrus over the enemy was announced," the subject may be expanded into a subordinate sentence, viz. "*That Cyrus had conquered the enemy*, was announced;" further, in the sentence, "Sing to me, O Muse, the far-wandering man," the attributive *far-wandering*, may be expanded into a subordinate sentence, *who has wandered far*. Comp., "He announced the victory of Cyrus over the enemy," with "He announced *that Cyrus had conquered the enemy*," "In the spring the roses bloom," with "*when the spring has come*, the roses bloom."

### § 180. I. *Substantive-Sentences*.

1. Substantive-sentences are substantives or infinitives expanded into a sentence, and, like substantives, constitute the subject, as well as the attribute and object of a sentence.

A. Substantive-Sentences introduced by ὅτι or ὡς, *that*.

2. Substantive-sentences introduced by the conjunctions ὅτι and ὡς, *that*, express the object (Acc.) of *verba sentiendi* and *declarandi* (p. 250), i. e. of such verbs as express either a *sensation* or *perception*; e. g. ὁρᾶν, ἀκούειν, νοεῖν, μανθάνειν, γιγνώσκειν, etc., or such as denote an *expression* of a sensation and perception; e. g. λέγειν, δεικνύναι, ἀγγέλλειν, δῆλον εἶναι, etc.

3. The predicate of this substantive-sentence may be expressed, (a) in the Ind., (b) in the Opt., (c) in the Opt. with ἄν, (d) in the Ind. of historical tenses with ἄν.

4. The Ind. of all the tenses is used, when what is affirmed is to be represented as a *fact* or *phenomenon*, something *certain* or *actual*. In particular the Ind. is used regularly, when the verb of the principal sentence is a principal tense, viz. the Pres., Perf. or Fut.

5. The Opt., on the contrary, is used, when what is affirmed, is to be represented as a mere *conception* or *supposition*, hence, particularly, when what is stated as the sentiment of another, is to be indicated *as such*.

\*Ελεγον, ὅτι ἄρκοι πολλοὺς ἤδη πλησίωσαντας διέφθειραν, *they said that bears had already destroyed many*. "Ότε δὴ ταῦτα ἐνεθυμούμεθα, οὕτως ἐκινώσκουμεν περὶ αὐτῶν, ὥς ἀνθρώπῳ πεφυκότι πάντων τῶν ἄλλων βῆον εἶη ζῶον ἢ ἀνθρώπων ἄρχειν, *when we were reflecting upon these things, we concluded that it was easier for man, as he is, to rule all other animals than men*.

6. The Opt. with ἄν is used, when the affirmation is to be indicated as a *conditional supposition*, *assumption*, *conjecture*, or as an *undetermined possibility* (§ 153, 2, c.).

Λέγω, ὅτι, εἰ ταῦτα λέγοις, ἀμαρτάνοις ἄν, *I say that if you say these things, you would err*. Μέννημαι ἀκούσας ποτέ σου, ὅτι εἰκότως ἄν καὶ παρὰ θεῶν πρακτικώτερος εἶη, ὥς περ καὶ παρὰ ἀνθρώπων, ὅστις μὴ (= εἰ τις μὴ), ὅποτε ἐν ἀπόροις εἶη, τότε κολακεύοι, ἀλλ' ὅτε τὰ ἄριστα πράττοι, τότε μάλιστα τῶν θεῶν μεμνῶτο, *I remember once to have heard you remark, that he would reasonably be most likely to obtain what he wished from gods, as well as from men, who should, etc.*

7. The Ind. of the historical tenses with ἄν is used, when the affirmation is to be represented as *conditional*, as one whose *existence* or *possibility* is denied [§ 153, 2, a. (α)]; e. g. δὴλόν ἐστιν, ὅτι, εἰ ταῦτα ἔλεγες, ἡμάρτανες ἄν, *it is evident that if you said this, you erred, but you did not say it, hence you did not err*.

REMARK. Impersonal forms of expression are often changed into those which are personal; e. g. δὴ λόγος εἰμι (φανερὸς εἰμι), ὅτι ταῦτα εὖ ἔπραξα, *it is evident that I —*; δὴ λοί εἰσιν, ὅτι ταῦτα ἔλεξαν, *it is evident that they said this*. Comp. § 175, Rem. 5.

### C. Exercises on § 180.

We know, that the kings of the Lacedaemonians are descendants from Hercules. The Athenians fortified the city in a short (= little) time, and it is even now evident, that the construction was done (= took place, aor.) in (κατά) haste. I have often wondered (aor.) by what (ὅστις) arguments the accusers of Socrates convinced (aor.) the Athenians, that he was deserving (ἄξιοι εἶναι) of death from (dat.) the State. Tissaphernes traduced Cyrus to (πρός, w. acc.) his brother, (saying) that he was plotting against him. Brasidas not only (τέ) showed himself prudent (= moderate) in other (respects), but (καί) in his speeches also he

everywhere manifested that he was sent forth to liberate (*part. fut.*) Greece. Many of those who (§ 148, 6) pretend to philosophize, might (§ 153, 2, c.) perhaps say (*aor.*) that the just (man) could never become (*aor.*) unjust, nor the sober-minded arrogant. It is evident that we may be delivered (*aor.*) far more speedily, if (*part.*) we say (*aor.*) nothing, than if we defend ourselves poorly. I pray you to observe beforehand that, if (*part.*) Aeschines had not brought forward (*κατηγορεῖν*, *aor.*) something foreign to (= besides) the indictment, neither would I (= I also would not) say (*ποιεῖσθαι*) a single (= any) word.

§ 181. B. Final Substantive-Sentences introduced by  
ὥς, ἵνα, etc.

1. The second kind of substantive-sentences, are the *final sentences*, i. e. those which denote a *purpose, intention, end*. These sentences are introduced by the following conjunctions, ὥς, ὅπως, ἵνα, ὥς μὴ, ὅπως μὴ, ἵνα μὴ.

2. The mode used in final sentences is commonly the Subj. or Opt. When the verb of the principal sentence is a principal tense—Pres., Perf. or Fut., or an Aor. with the signification of the Pres. (§ 152, 12.)—the final conjunctions are followed by the Subj. mode; but when the verb of the principal sentence is an historical tense—Impf., Plup. or Aor.—the final conjunctions are followed by the Opt. (but never by the Opt. Fut.).

Ταῦτα γράφω, γέγραφα, γράψω, ἵν' ἔλθῃς, *ut venias, that you may come*; λέξον, ἵν' εἰδῶ, *dic, ut sciam, say, that I may know*;—ταῦτα ἔγραφον, ἐγγράφειν, ἔγραψα, ἵν' ἔλθῃς, *ut venires, that you might come*. Ἐκ τῆς τῶν Περσῶν ἑλευθερίας ἀγορᾶς καλουμένης τὰ μὲν ὄνια καὶ οἱ ἀγοραῖοι ἀπελήλανται εἰς ἄλλον τόπον, ὥς μὴ μίγνύηται τούτων τὸ βῆθι τῇ τῶν πεπαιδευμένων εὐκοσμία, *traffickers and their goods have been removed from the public forum of the Persians, that the disorder of these may not mingle with the correct deportment of the educated*. Ἴνα σαφέστερον δηλωθῇ πᾶσα ἡ Περσῶν πολιτεία, μικρὸν ἐπάνεμιμι (*paucis repetam*), *in order that the entire polity of the Persians may be more clearly understood, I will recapitulate briefly*. Καμβύσης τὸν Κῦρον ἀπεκάλεε, ὅπως τὰ ἐν Πέρσῃσι ἐπιχώρια ἐπιτελοίη.

REMARK. Hence what in Latin is the *sequence or dependence of tenses*, in Greek is the *sequence of modes*. For example; if in Latin the principal verb is in the Pres., the verb of the subordinate clause is generally in the Pres. also; and if the principal verb is a past tense, so is the verb of the subordinate clause. But in Greek, if the principal verb is a Pres., Perf. or Fut., the Subj. is used in the subordinate clause; and if the principal verb is a past tense, the Opt. is generally used in the subordinate clause; e. g. ταῦτα γράφω, γέγραφα, etc., ἵν' ἔλθῃς, *haec scribo, scripsi, ut venias*;—ταῦτα ἔγραφον, ἐγγράφειν, ἔγραψα, ἵν' ἔλθῃς, *scribēbam, scripseram, ut venires*.—On the Subj. after an historical tense, see § 188, 4.

3. With the final conjunctions ὥς and ὅπως, also ἵνα, the modal adverb ἄν is sometimes joined, which refers to a conditional sentence, commonly not expressed, but to be supplied; e. g. διὰ τῆς σῆς χάρας ἄξις ἡμᾶς, ὅπως ἂν εἰδῶμεν, ἃ τε δεῖ φίλια καὶ πολέμια νομίζειν, *you will lead us through your territory in order that (when we set our foot on it) we may know, both what it is necessary to regard as friendly and what hostile.*

4. Verbs of *care, anxiety, considering, endeavoring, striving, effecting and admonishing*, e. g. ἐπιμελεῖσθαι, φροντίζειν, φυλάττειν, σκοπεῖν, βουλευέσθαι, ὀρᾶν, ποιεῖν, πράττειν, *curare, μηχανᾶσθαι, παρακαλεῖν, παραγγέλλειν, προειπεῖν, αἰτεῖσθαι, ἄγε*, and the like, are followed by the conjunction ὅπως (ὅπως μὴ) either with the Subj. and Opt. (according to No. 2.), or, what is more usual, with the Ind. Fut., not only after a principal tense, but very often also after an historical tense; in the latter case, the accomplishment of the *purpose* is represented as *really* occurring and *continuing*.

Οἱ Περσικοὶ νόμοι ἐπιμέλονται, ὅπως τὴν ἀρχὴν μὴ τοιοῦτοι ἐσονται οἱ πολῖται, οἷοι πονηροῦ ἢ αἰσχροῦ ἔργου ἐφίεσθαι, *the Persian laws take care, that the citizens shall by no means be such as to desire any wicked or shameful act; σκοπεῖσθε τοῦτο, ὧ ἄνδρες Ἀθηναῖοι, ὅπως μὴ λόγους ἑροῦσι μόνον οἱ παρ' ἡμῶν πρέσβεις, ἀλλὰ καὶ ἔργον τι δεικνύειν ἔξουσιν, consider this, that our envoys will not speak only, but they will be able, etc.*

5. The final conjunctions ἵνα and ὥς (more seldom ὅπως), are followed by the Ind. of the historical tenses, when a *purpose* is to be expressed, which has not been accomplished or which cannot be accomplished.

Ἐχρῆν σε Πηγάσον ζευξαι πτερόν, ὅπως ἐφαίνου τοῖς θεοῖς τραγικώτερος, *it would be necessary for you to mount your Pegasus, that you might appear more majestic to the gods; ἐβουλόμην δ' ἂν, Σίμωνα τὴν αὐτὴν γνώμην ἔμοι ἔχειν, ἢν' ἀμφοτέρων ἡμῶν ἀκούσαντες τάληθ' ῥαδίως ἔγνωτε τὰ δίκαια, I would that Simon were of the same opinion as I am, that having heard both of us, you might easily judge what is just.*

### CI. Exercises on § 181.

Contemplate thine actions as in a mirror, that thou mayest adorn the beautiful, hide the unseemly. The Lacedaemonians were not permitted (*impers. w. dat.*) to travel abroad, lest the citizens should be filled with frivolity by (*ἀπό*) foreigners. Remember absent as well as (= besides, *πρός, w. acc.*) present friends, lest it may seem that you would neglect the latter also in their absence (*part.*). Agesilaus took care that the soldiers should be able to endure hardships. The president of the city must (*χρῆ, w. acc. and inf.*) see to it, that the best (men) have the greatest honors. Noble (= honor-loving) and high-souled men (= of men) do everything, that they may leave behind an immortal remembrance of

themselves. Endeavor to fight with all ardor, that you may surpass your forefathers in renown. Would that (*εἰ γὰρ ὥφελον*) the multitude (*οἱ πολλοί*) were able to effect the greatest evils, that they might also be able (to effect) the greatest good (*plur.*); then (= and) it would be well (= have itself well, § 153, 2, a.). Why (*τί*) didst thou not seize (*part. aor.*) and slay me, that I might never show (*aor.*) myself to men?

## § 182. II. *Adjective-Sentences.*

1. Adjective-sentences are adjectives or participles expanded into a sentence, and, like adjectives, define more fully a substantive or substantive-pronoun; e. g. *οἱ πολέμοι, οἳ ἐκ τῆς πόλεως ἀπέφυγον* = *οἱ πολέμοι ἐκ τ. π. ἀποφυγόντες*; *τὰ πράγματα, ἃ Ἀλέξανδρος ἐπραξεν* = *τὰ ὑπὸ Ἀλεξάνδρου πραχθέντα πράγματα*. These sentences are introduced by the relative pronouns *ὃς, ἡ, ὅ, ὅστις, ἣτις, ὅτι, οἷος*, etc.

2. The relative pronoun agrees in gender and number with the substantive (standing in the principal sentence) to which it refers, in the same manner as the attributive adjective with its substantive; but its Case is determined by the predicate standing in the subordinate sentence; e. g. *ὁ ἀνὴρ ὃν εἶδες* — *ἡ ἀρετὴ, ἥς πάντες οἱ ἀγαθοὶ ἐπιθυμοῦσιν* — *οἱ στρατιῶται, οἷς μαχόμεθα*, etc.

REM. 1. When a *predicative* substantive stands in an adjective-sentence, very frequently the relative does not agree, in gender and number, with the substantive to which it refers, but, by means of a kind of attraction, with the predicative substantive. The verb of the adjective-sentence is usually a verb signifying *to be, to name, to call*; e. g. *Ἡ ὁδὸς πρὸς ἔω τρέπεται, ὃ καλεῖται Πηλοῦσιον στόμα*, *the course turns to the east, which is called the Pelusian mouth*; here *ὃ* takes the gender of the predicative *στόμα*, instead of that of its antecedent *ὁδός*. *Ἄκρα, αἱ καλοῦνται κλειίδες τῆς Κύπρου. Περσικὸν ξίφος, ὃν ἁκινάκην καλοῦσιν. Δόγοι μὴν εἰσιν ἐν ἐκάστοις ἡμῶν, αἱ ἐλπίδας ὀνομάζομεν.*

REM. 2. There is an exception in respect to *number* in the formula *ἔστιν οἷ*, e. g. *λέγουσι, sunt, qui dicant*. This formula is treated in all respects as a *substantive-pronoun*, inasmuch as neither the number of the relative has any influence on that of the verb *ἔστιν*, nor is the tense changed, when the discourse relates to past or future time.

Nom.	ἔστιν οἷ	(= ἐνίοι)	ἀπέφυγον.
Gen.	ἔστιν ὧν	(= ἐνίων)	ἀπέσχετο.
Dat.	ἔστιν οἷς	(= ἐνίοις)	οὐχ οὕτως ἔδοξεν.
Acc.	ἔστιν οὓς	(= ἐνίους)	ἀπέκτεινεν.

3. The person of the verb in the adjective-sentence, is determined by the substantive or pronoun (expressed or understood), to which the relative refers. *Ἐγώ, ὃς γράφω* — *σύ, ὃς γράφεις* —

ὁ ἀνὴρ or ἐκεῖνος, ὃς γράφει. Hence after a Vocative Case, the second person is commonly used; e. g. ἄνθρωπε, ὃς ἡμᾶς τοιαῦτα κακὰ ἐποίησας, *O man, who inflicted such evils on us.*

4. The relative is plural, when it refers to two or more objects; and when the gender of the substantives is the same, the relative agrees with these in gender; often, however, it is neuter, when the substantives denote inanimate objects.

Ἐν ἐκείνῃ τῇ φωνῇ τε καὶ τῷ τρόπῳ ἔλεγον, ἐν οἷς περ ἐπεθράμμην. Ὁρῶ αὐτὸν κεκοσμημένον καὶ ὀφθαλμῶν ὑπογραφῇ, καὶ χρώματος ἐντρίψει, καὶ κόμῃς προσθετοῖς, ἃ δὴ νόμιμα ἦν ἐν Μήδοις.

5. When the substantives are of different gender, the relative, when persons are spoken of, agrees with the masculine rather than the feminine; but when things are spoken of, it is usually neuter.

Ὁ ἄνθρωπος καὶ ἡ γυνή, οἱ παρὰ σέ ἦλθον. Ἦκομεν ἐκκλησιάζοντες περὶ τοῦ πολέμου καὶ εἰρήνης, ἃ μέγιστην ἔχει δύναμιν ἐν τῷ τῶν ἀνθρώπων βίῳ.

6. When the relative should be in the Acc., and refers to a substantive in the Gen. or Dat., it is commonly put in the same Case as its substantive, when the adjective-sentence has nearly the force of an attributive adjective or participle. This construction is called *attraction of the relative*. The substantive frequently stands in the relative-sentence.

Ἀρίων διθύραμβον πρῶτος ἀνθρώπων ὧν ἡμεῖς ἴσμεν ἐποίησεν (instead of οὗς ἴσμεν), *Arion was the first among men known to us, to invent the dithyramb.* Ὁ στρατηγὸς ἤγε τὴν στρατιὰν ἀπὸ τῶν πόλεων ὧν (instead of ἃς) ἐπεισεν (= τῶν πεισθεισῶν), *the general led the army from the cities, which he had persuaded.* Σὺν τοῖς θεσαυροῖς οἷς (instead of οὓς) ὁ πατὴρ κατέλιπεν (= τοῖς ὑπὸ τοῦ πατρὸς καταλειφθεῖσιν), *with the treasures which his father left.* Κῦρος προσῆλθε σὺν ᾗ εἶχε δύναμει, *Cyrus came with the force which he had.* Ἐγὼ σοὶ ὑπισχνόμαι, ἣν ὁ θεὸς εὖ διδῶ, ἀντ' ὧν (= ἀντὶ τούτων, ἃ) ἂν ἐμοὶ δανείσῃς, ἄλλα πλείονος ἄξια εὐεργετήσῃς.

7. The relatives οἷος, ὅσος, ὅστις οὖν, ἡλίκος, both as Accusatives and Nominatives, are attracted, when the verb εἶναι and a subject formally expressed are in the relative clause; e. g. οἷος σὺ εἶ, οἷος ἐκεῖνος or ὁ Σωκράτης ἐστί. This attraction is made in the following manner. The demonstrative in the Gen., Dat. or Acc. to which the relative refers, is omitted, but the relative is put in the Case of the preceding substantive or of the (omitted) substantive demonstrative, and the verb εἶναι of the adjective-clause is also omitted, and the subject of the relative clause is put in the Case of the relative. Such a blended or attracted adjective-clause, has, in all respects, the force of an inflected adjective; the connec-

tion of the adjective-clause with its substantive is still more complete and intimate, when the substantive is placed in the adjective-clause; e. g. in the full and natural form of the sentence *χαρίζομαι ἀνδρὶ τοιούτῳ, οἷος σὺ εἶ*, by omitting the demonstrative *τοιούτῳ*, to which the relative *οἷος* refers, by attracting *οἷος* into the Case of the preceding substantive *ἀνδρὶ*, and by omitting *εἶ* of the relative sentence, and attracting the subject *σύ* into the Case of the relative, we have the common form *χαρίζομαι ἀνδρὶ οἷῳ σοί*, or by transposition *χαρίζομαι οἷῳ σοὶ ἀνδρὶ*. In English the above relatives may be translated by *as* or *such as*.

Gen.	ἐρῶ οἷον σοῦ ἀνδρός.	ἐρῶ οἷον σοῦ.
Dat.	χαρίζομαι οἷῳ σοὶ ἀνδρὶ.	χαρίζομαι οἷῳ σοί.
Acc.	ἐπαινῶ οἷον σέ ἀνδρα.	ἐπαινῶ οἷον σέ.
Gen.	ἐρῶ οἷων ὑμῶν ἀνδρῶν.	ἐρῶ οἷων ὑμῶν.
Dat.	χαρίζομαι οἷοις ὑμῖν ἀνδράσιν.	χαρίζομαι οἷοις ὑμῖν.
Acc.	ἐπαινῶ οἷους ὑμᾶς ἀνδρας.	ἐπαινῶ οἷους ὑμᾶς.

REM. 3. Attraction also takes place, when *οἷος* or *οἷός τε* is used instead of *ὥς τε* with the Inf., signifying *I am of such a nature, character that (is sum qui, with the Subj.), hence, I can*; e. g. *Διελέχθην Στωϊκῷ τοιούτῳ οἷῳ μήτε λυπεῖσθαι, μήτ' ὀργίζεσθαι*, *I conversed with such a Stoic as could neither be grieved nor irritated*. The demonstrative is commonly omitted; e. g. *Μόνην τὴν τῶν ἀνθρώπων γλῶτταν ἐποίησαν οἱ θεοὶ οἷαν ἀρθροῦν τὴν φωνήν*, *the gods made the human tongue only, capable of uttering articulate sounds*; here the demonstrative *τοιούτην*, to which *οἷαν* refers, is omitted.

REM. 4. Sometimes an attraction takes place directly the opposite of that mentioned in the adjective-clause, since the relative does not take the Case of its substantive, but the substantive, the Case of the relative which refers to it. This may be called *inverted attraction*; e. g. *Τὴν οὐσίαν* (instead of *οὐσία*) *ἣν κατέλιπε τῷ υἱῷ, οὐ πλείονος ἀξία ἐστίν*, *the property which he left to his son is worth no more*. This inverted attraction is very common with *οὐδεὶς ὅστις οὐ* (*no one, who not = every one*), after an omitted *ἐστί*.

Nom.	οὐδεὶς	ὅστις	οὐκ	ἀν ταῦτα ποιήσειεν.
Gen.	οὐδενὸς	ἄτου	οὐ	κατεγέλασεν.
Dat.	οὐδενὶ	ὄτῳ	οὐκ	ἀπεκρίνατο.
Acc.	οὐδένα	ὄντινα	οὐ	κατέκλυσεν.

8. On the use of the modes in adjective-sentences, the following is to be observed:

(a) The Ind. is used, when the attributive qualification (i. e. the idea contained in the predicate) is represented as something *actual* or *real*; e. g. *ἡ πόλις, ἣ κτίζεται, ἣ ἐκτίσθη, ἣ κτισθήσεται*. The Ind. Fut. is very frequently used, even after an historical tense (§ 188, 4), to denote *what should be done*, or *the purpose* (§ 152, 6); e. g. *στρατηγούς αἰροῦνται, οἱ τῷ Φιλίππῳ πολεμήσουσιν*, *who should fight, or to fight with P*. Also after negations the Greek

uses the Ind., where the Latin has the Subj.; e. g. παρ' ἐμοὶ οὐδείς, ὅς τις μὴ ἱκανός ἐστιν ἵσα ποιεῖν ἐμοί, *nemo, qui non possit.*

(b) The relative with ἄν, e. g. ὅς ἄν, ἣ ἄν, ὃ ἄν, ὅστις ἄν, etc., is followed by the Subj., when the verb of the principal clause is one of the principal tenses (Pres., Perf. or Fut.), if the attributive qualification is to be represented as merely *conceived* or *assumed*. Hence it is also used to designate *quality* and *size indefinitely*, and also to express *indefinite frequency* (*as often as*). The adjective-sentence can commonly be considered as a conditional sentence, and the relative with ἄν can be resolved into the conjunction εἰάν with τις or any other pronoun and the Subj.

Ὁ ὅς ἄν (= εἰάν τινος) βελτίους τινὲς ἑαυτῶν ἡγήσονται, τοῦτοις πολὺ καὶ ἄνευ ἀνάγκης ἐθέλονσι πείθεσθαι, *whomsoever any persons think (if any persons think any) superior to themselves, these they, etc.* Ἀνθρώποι ἐπ' οὐδένας ἀλλοῦ συνίστανται, ἢ ἐπὶ τούτους, οὅς ἄν (= εἰάν τινος) αἰσθῶνται ἄρχειν αὐτῶν ἐπιχειροῦντας, *men combine against none more than against those whom they see endeavoring to rule them.*

(c) The relative (without ἄν) is used with the Opt., in the first place, with the same signification as with the Subj. and ἄν, but referring to an historical tense. Hence, it is used in *general* and *indefinite* statements; so also in expressing *indefinite frequency*,—in which case the verb of the principal sentence is commonly in the Impf. Here also the adjective-sentence may be resolved by εἰ with the Opt.

Οἱ πολέμιοι πάντας ἐξῆς, ὅτῳ (= εἰ τινὶ) ἐντύχοιεν, καὶ παῖδας καὶ γυναῖκας ἐκτεινον, *the enemy killed all, one after another, both children and women, whomsoever they fell in with (= if they fell in with any).* Φίλους, ὅσους ποιήσαιτο καὶ εὖνους γνοίῃ ὄντας, καὶ ἱκανοὺς κρίνειε συνεργοὺς εἶναι, ὅτι τυγχάνοι βουλόμενος κατεργάζεσθαι, ὁμολογεῖται πρὸς πάντων κράτιστος δὴ γενέσθαι θεραπεύειν.

(d) In the second place, the Opt. is used, when a present or future *uncertainty*, an undetermined *possibility*, a mere *supposition*, *conjecture*, *assumption*, is to be denoted. The adjective-sentence is then considered as an *uncertain* or *doubtful condition* [§ 153, 1, b, (β)], or forms a part of a sentence expressing a wish.

Τοῦ αὐτὸν λέγειν, ἃ μὴ σαφῶς εἰδείη, φείδεσθαι δεῖ, *he must avoid saying, what he does not fully know (= if he does not fully know).* Ἐρδοί τις, ἣν ἑκάστος εἰδείη τέχνην, *any one can practise the art with which he is acquainted (= if he is acquainted with it).*

(e) The Opt. with ἄν is used, when the attributive qualification

is to be represented as a *conditional supposition, conjecture, assumption, an undetermined possibility* (§ 153, 2, c.).

Τοὺς λυβάνοντας τῆς ὀμιλίας μισθὸν ἀνδραποδιστὰς ἑαυτῶν ὑπεκάλει Σωκράτης, διὰ τὸ ἀναγκαῖον αὐτοῖς εἶναι διαλέγεσθαι, παρ' ὧν ἂν λάβοιεν τὸν μισθόν, *Socrates said that those who receive a reward for their instruction, bartered their own freedom, because it was necessary for them to converse with those from whom they might receive a reward.* Οὐκ ἔστιν ὅ τι ἂν τις μείζον τούτου κακὸν πᾶσι, *there is no evil which any one can experience, greater than this.*

(f) The Ind. of the historical tenses. (Impf., Plup., Aor.) is used with ἂν, when it is indicated that the attributive qualification could take place only under a certain condition, but did not take place, because the condition was not fulfilled [§ 153, 2, a, (α)]; e. g. ἡ πόλις, ἣν οἱ πολέμιοι οὐκ ἂν ἐπ' ὀρθήσαν, εἰ οἱ στρατιῶται ἐβοήθησαν, *quam hostes non diruissent, si milites auxilio venissent.*

## CH. Exercises on § 182.

Many acts have become (the) occasions of very great advantages, which at first (= at the beginning), all supposed (*aor.*) to be calamities (*sing.*). Who would (§ 153, 2, c.) not praise you (*aor.*), who have fought (*aor.*) boldly for the freedom of your native land? The ungrateful (men) forgot us, who conferred on them great benefits. There are men who (or some) are esteemed happy by all more than by themselves. Cannot thy brother, O Chaerecrates, said Socrates, please (*aor.*) any one, or doth he please some very highly? Cleopompus ravaged some (tracts, *neut. plur.*) of sea-coast. In the young man there dwells a fear which we call shame. For the acquisition of a friend, which we say is a very great blessing, we see that the multitude care little. There arose confused noises, cries and shoutings, which is (a) common (thing) to all who (§ 148, 6) engage in a naval battle. Of the nations with which we are acquainted in Asia, the Persians rule, but the Syrians, Phrygians and Lydians are dependent (= are ruled). I have never yet esteemed a rich man happy (*aor.*), who (*part.*) enjoys nothing of that which he possesses. We must remember not only the death of the departed, but also the virtue, which they have left behind. Many indeed commend fair words, but nevertheless do otherwise (another, *neut.*) and opposite to that which they have commended (*aor.*). Do nothing which thou dost not understand. A rational man, if (*part.*) he has lost (*aor.*) a son or anything else which he prizes very highly, will bear (it) more easily than others. I have sent (*aor.*) thee this wine, said Cyrus, and I pray thee to drink it (*aor.*) to-day with those whom thou most lovest. The tyrant has given sufficient satisfaction for what he has done (*aor.*). The general led (*aor.*) the army away from the cities, which he had subjected (*aor.*) to himself. The Persians were not able to fight (*aor.*) courageously against men so brave as were the Athenians and Lacedaemonians. In a man such as thou art, the citizens of the State will cheerfully confide. It is no trivial matter to engage in single combat (*aor.*) with a man like thee. Socrates was one of those who listen only to reason (= was such as to listen, etc.). The barbarians had dwellings (so built)

as to be fitted to shelter (them) both in winter and in summer. There was no peril which our forefathers did not undergo for the freedom of their native land. There was no one present (= of the present) except Socrates, whom Apollodorus did not move (*aor.*) by his weeping (*part.*) and complaining (*ἀγανακτεῖν*). What one does not (*μὴ*) possess, he cannot (§ 153, 2, c.) give (*aor.*) another. (It is) not the golden sceptre (that) preserves royal dominion, but faithful friends, that are the truest and surest sceptre for kings. The Phaeacians gave Ulysses treasures, more than he would ever (= so many as he would never) have gained (*aor.*) from Troy, if (*εἰ, w. ind. aor.*) he had come unharmed to his native land. There was then not a Spartan (*gen. plur.*), who, if the country had been in danger, would not have been ready to die for it. States are called very fortunate, that continue most of the time in peace. It is a great mark of a sovereign, if the citizens voluntarily obey him and are ready to abide by (*hira*) 'n dangers. A man is truly great, who can accomplish (*aor.*) a great (object) by intellect (*γνώμη*) rather than by strength of body. He, at sight (*part. aor.*) of whom men are stirred (*aor.*) and ardor and emulation seize (*ἐμπίπτειν τινί, aor. sing.*) every one, he I might assert has something of a kingly nature. The Assyrians prayed all whom (*ὅςτις, sing.*) they might meet, that they would not flee and leave them behind (*part. aor.*), but succor (*aor.*) them. We cannot (§ 153, 2, c.) enjoy (*aor.*) a man, who delights in dainty food and wine more than in friends. Who could hate (one), whom he knew to be considered noble? Socrates always said, that there was no (*οὐ*) better way to a (= the) good reputation, than (that) by which one should become (*aor.*) versed (= good) in (*acc.*) that in which he wished to appear so. Those who (§ 148, 6) took pay for their instruction, Socrates called man-sellers of themselves, because (*διὰ τό*) they were obliged to converse with those from whom they could receive pay. There was no (*οὐ*) city there, by which they could defend themselves.

### § 183. III. *Adverbial Sentences.*

Adverbial sentences are adverbs, or participles used adverbially (§ 176, 1), formed into a sentence, and, like adverbs, denote an adverbial object, i. e. such an object as merely *defines* the predicate, but does not, like the object expressed by the substantive-sentence, *complete* it; e. g. ὅτε τὸ ἔαρ ἦλθε, τὰ ἄνθη θάλλει (= τοῦ ἔαρος ἐλθόντος).

#### A. ADVERBIAL SENTENCES OF PLACE AND TIME.

1. Adverbial sentences of *place* are introduced by the relative adverbs of place, οὗ, ἧ, ὅπη, ὅπου, ἐνθα, ἔνα (*ubi*); ὅθεν, ἐνθεν (*unde*); οὔ, ὅποι, ἧ, ὅπη (*quo*), and, like adverbs of place, express the three relations, *where, whence, whither*. The use of the *modes* in adverbial sentences of place, is in all respects, like that in adjective-sentences.

2. Adverbial sentences of *time* are introduced by the following conjunctions :

a. To denote that one action is *contemporary* with another, by ὅτε, ὁπότε, ὥς, ἡνίκα, which designate a *point* of time, and ἐν ᾧ, ἕως, *while*, which designate a *space* of time.

b. To denote that one action is *prior* to another, by ἐπεί, ἐπειδή, *postquam*, ἐξ οὗ, ἐξ ὅτου, *ex quo*, and ἀφ' οὗ, *since*.

c. To denote that one action *succeeds* another, by πρίν, *priusquam*, ἕως, ἕως οὗ, εἰς ὃ, ἔστε, μέχρι οὗ, μέχρι ὅτου, μέχρι.

3. On the use of the modes, the following is to be observed :

(a) The Ind. is used, when the statement is to be represented as *a fact*; hence in mentioning *actual* events or occurrences.

Ὡς ἡμέρα τάχιστα ἐγγέγονει, ἀπῆλθον (ὥς τάχιστα, *quum primum, as soon as it was day, they departed*). Οὐ πρότερον ἐπαύσαντο, πρὶν τὸν τε πατέρα ἐκ τοῦ στρατοπέδου μετεπέμψαντο, καὶ τῶν φίλων αὐτοῦ τοὺς μὲν ἀπέκτειναν, τοὺς δ' ἐκ τῆς πόλεως ἐξέβαλον, *they did not cease, before they sent for their father from the camp, and put to death some of his friends and banished others*. Ἐμάχοντο, μέχρι οἱ Ἀθηναῖοι ἀνέπλευσαν.

(b) The Subj. is used, when the statement of time or the assertion of the predicate, is represented as something *conceived* and *general*, and refers to a predicate of the principal sentence, the verb of which is in one of the principal tenses. The modal adverb ἄν is united with the conjunctions; e. g. ὅταν, ὁπότεν, ἡνίκα ἄν, ἐπείν (ἐπὶ ἡν), ἐπειδάν, πρὶν ἄν, ἕως ἄν, μέχρι ἄν, ἔστ' ἄν. Accordingly, the Subj. is used with the above conjunctions from ὅταν to πρὶν ἄν, when the statement of time is also to be represented as the *condition*, under which the predicate of the principal sentence will take place. But with the conjunctions, which signify *till*, the Subj. expresses an object *expected* and *aimed at*. In like manner also, the Subj. is used to denote *indefinite frequency*; the conjunctions are then translated by *as often as*.

Ἐπειδ' ἂν σὺ βούλη διαλέγεσθαι, ὥς ἐγὼ δύναμαι ἔπεσθαι, τότε σοι διαλέξομαι, *whenever you (if you) wish to discourse so that I can follow, then I will discourse with you*. Οὐ πρότερον παύσομαι, πρὶν ἂν ἔλω τε καὶ πυρώσω τὰς Ἀθήνας, *I will not cease, before I take and burn Athens (unless I take, etc.)*. Ἐως ἂν σώζεται τὸ σκάφος, τότε χρὴ καὶ ναύτην καὶ κυβερνήτην προθύμους εἶναι (*dum servari possit*), *while the ship can be saved, the sailor and the pilot should be active (if the ship, etc.)*. Ὅποτεν στρατοπεδεύονται οἱ βάρβαροι βασιλεῖς, τάφρον περιβάλλονται εὐπετῶς διὰ τὴν πολυχειρίαν, *as often as the barbarian kings make an expedition, they easily intrench themselves by means of the great number of workmen*.

(c) The Opt. is used with conjunctions of time,—(α) when the

statement refers to an historical tense in the principal clause. When the Opt. is used to denote *indefinite frequency* [*as often as*, comp. (b)], the Impf. generally stands in the principal sentence; (β) when the statement of time is to be considered also as a *condition* of the principal sentence, and such a condition as appears as a *present or future uncertainty*, as a mere *supposition, conjecture, assumption or undetermined possibility* [§ 153, 1, b. (β)]. With the Opt. the conjunctions are used *without* ἄν; e. g. ὅτε, ἐπεὶ, etc. (not ὅταν, ἐπάν, etc.).

Οὐ πρότερον ἐπαύσατο, πρὶν ἔλoui τε καὶ πυρώσειε τὰς Ἀθήνας. Ὅπότε (*as often as, whenever, if ever*) στρατοπεδεύοιντο οἱ βάρβαροι βασιλεῖς, τάφρον περιεβύλλοντο εὐπετῶς διὰ τὴν πολυχειρίαν. Ὅπότε τὸ φιλοσοφεῖν αἰσχρὸν ἡγήσαίμην εἶναι, οὐδ' ἂν ἄνθρωπον νομίσαιμι ἑμαυτὸν εἶναι (*if I believed it disgraceful to be a philosopher, I would not think myself a man*). So also, ὅτε μή with Opt., nisi.

REMARK. In addition to the constructions already mentioned, the conjunction πρὶν is constructed with the Inf., especially after affirmative sentences, containing one of the principal tenses, when the action is to be represented as an *incidental or casual designation* of the point of time. The subject of the Inf. is put in the Acc.; on attraction, see § 172, 3. Δαρεῖος, πρὶν αἰχμαλώτους γενέσθαι τοὺς Ἐρετριάας, ἐνείχεν αὐτοῖς δεινὸν χόλον, *before the Eretrians were taken captive, Darius cherished bitter hatred towards them*. Ἦσαν Δαρεῖω, πρὶν βασιλεῦσαι, γεγονότες τρεῖς παῖδες, *three children were born to Darius before he was king*. So πρότερον ἢ and the Epic πάρος, are followed by the Inf.

### CHII. Exercises on § 183.

The soul is freest when it leaves the body. Agesilaus offered sacrifice and waited until the fugitives had brought (*aor.*) a sacrifice to Neptune. The Athenians did not cease to be angry (*ἐν ὀργῇ ἔχειν*) with Pericles, until they had punished (*aor.*) him by a fine. If men have robbed (*aor.*) or stolen, they are punished. Do not decide (*aor.*) before thou hast heard (*aor.*) both parties (= the plea of both). We must (*δεῖ, w. acc. and inf.*) resolutely perform (*ἀνύειν*) the journey, till we have reached (*aor.*) the goal. What does it profit some to be rich, who do not (§ 177, 5.) understand how to use riches? Those who (§ 148, 6) have received favors (*εὖ πάσχειν, aor.*) we call ungrateful, if (when) able to requite (*aor.*) they do not. No one was permitted (= it was not permitted) to go (*εἰσέρχασθαι, aor.*) to the general, if he was not (§ 177, 5) at leisure. The Chalcidians gave way (*ἐνδιδόναι*), as often as the enemy charged, and as they fell back (*ἀποχωρεῖν, part. pres.*) the enemy pressed on and threw javelins. Whenever young men associated with Socrates, they made progress in virtue. He who (§ 148, 6) is voluntarily hungry, can (§ 153, 2, c.) eat (*aor.*) when he will, and he who is voluntarily thirsty, can drink (*aor.*) when he will; but he who suffers this by necessity, has not the power (*ἔξεστι, w. dat.*) to cease to hunger and thirst, when he will. Eat not, before

thou art hungry, and drink not, before thou art thirsty. That (= the) death is without pain, which (*part.*) happens (*aor.*) ere (one could) think (*δοκεῖν, aor.*) of (it). The tradition is, that the island (of) Delos, before Apollo appeared (*aor.*) to men, was concealed by the sea (*τὸ πέλαγος*).

## B. CAUSAL ADVERBIAL SENTENCES.

### § 184. a. *Adverbial Sentences denoting Cause.*

1. Such as are introduced by the conjunctions of time, *ὅτε, ὁπότε, ὡς, ἐπεὶ, quoniam, since, ἐπειδὴ, quoniam*, since the cause is considered *contemporary* (*ὅτε, ὁπότε, ὡς*), with the predicate of the principal sentence, or *prior* (*ἐπεὶ, ἐπειδὴ*) to it. The Ind. is the prevailing mode in these adverbial sentences; e. g. *Μὴ με κτεῖν, ἐπεὶ οὐχ ὁμογάστριος Ἐκτορός εἰμι, quoniam — non sum, do not slay me, since I am not a brother of Hector. Ὅτε τοῖνυν ταῦθ' οὕτως ἔχει, προσήκει προθύμως ἐθέλειν ἀκούειν, since these things are so, etc.*

2. Such as are introduced by the conjunctions *ὅτι* and *διότι*, *because*. With these also, the Ind. is the prevailing mode; e. g. *Ἄρα τὸ ὅσιον, ὅτι ὀσιόν ἐστι, φιλεῖται ὑπὸ τῶν θεῶν, ἢ, ὅτι φιλεῖται, ὀσιόν ἐστιν, is what is holy, loved by the gods because it is holy, or is it holy because it is loved?*

### § 185. b. *Conditional Adverbial Sentences.*

1. The second kind of causal adverbial sentences, are those which express a *condition*, and are introduced by the conjunctions *εἰ* and *εἰάν* (*ἤν, ἄν*, which must not be confounded with the modal adverb *ἄν*, see § 153, 2). The principal clause expresses that which is conditioned by the subordinate clause. As the conditioning clause precedes the conditioned, the former is called the *Protasis*, the latter, the *Apodosis*.

2. The Greek language has four different ways of expressing conditionality:

(1) The protasis has *εἰ* with the Ind., and the apodosis likewise the Ind. (sometimes also the Imp.). Then both the condition and that which is subject to the condition, are represented as a *reality* or *fact*, and hence as *certain*.

*Εἰ τοῦτο λέγεις, ἁμαρτάνεις, if you say this (admitted or assumed as a fact), you err. Εἰ εἰς ἱ βωμοί, εἰς ἱ καὶ θεοί, if there are altars (an admitted fact), there are also gods. Εἰ ἐστι θεός, σοφός ἐστιν. Εἰ ταῦτα πεποίηκας,*

ἐπαινεῖσθαι ἄξιός ἐστι. Εἰ τι εἶχε, καὶ ἐδίδον. Εἰ ἐβρόντησε, καὶ ἡ στραψεν. Εἰ ταῦτα ἐπεποιήκει, ἡμαρτήκει. Εἰ τοῦτο λέξεις, ἀμαρτήσῃ. Εἰ τι ἔλεις, δός.

(2) The protasis has *εἰ* with the Ind. of an historical tense, and the apodosis also the Ind. of an historical tense with *ἄν*. This form is used, when the *reality* of the condition and of that which is subject to the condition, is to be *denied*. It is asserted that something could take place under a certain condition, but did not take place, because the condition was not fulfilled.

Εἰ τι εἶχεν, ἐδίδον ἄν, *si quid haberet, daret (nunc autem nihil habet; ergo nihil dare potest), if he had anything, he would give it (but he has nothing, consequently he can give nothing)*. Εἰ τοῦτο ἔλεγες (ἔλεξας), ἡμάρτανες (ἡμαρτες) ἄν, *si hoc diceres, errares*. Εἰ τοῦτο ἔλεξας, ἡμαρτες ἄν (Aor. instead of the Plup.), *si hoc dixisses, errasses, if you had said this, you would have erred (but you have not said it, consequently you cannot have erred)*. Εἰ ἐπέισθην, οὐκ ἄν ἡρῶστοον, *si obedissem, non aegrotarem*.

(3) The protasis has *εἰάν* with the Subj., and the apodosis the Ind. of a principal tense, commonly the Fut. (also the Imp.). The condition is then represented as a *supposition*, the accomplishment of which is, however, *expected*; that which results from the principal clause is represented by the Ind. as *certain* or *necessary*.

Ἐάν (ἦν, ἄν) τοῦτο λέγῃς, ἀμαρτήσῃ, *if you say this (shall say), you will err*. (Whether you will actually say this I do not yet know; but I expect, I assume, that you will say it, and then it is a necessary consequence that you err.) Ἐάν τι ἔχωμεν, δώσομεν, *if we have anything (which we expect is the case, or which depends on circumstances) we will give*. Ἐάν τοῦτο λέξῃς, ἀμαρτήσῃ, *si hoc dixeris, errabis*.

(4) The protasis has *εἰ* with the Opt., and the apodosis the Opt. with *ἄν*. (The Opt. Fut. is not then used). By this form, both the condition, and that which is subject to the condition, is represented as a *present*, mostly a *future uncertainty*, as an *undetermined possibility*, a mere *supposition*, *conjecture*, or *assumption*, without any reference to the thing supposed, being real or not real, possible or impossible.

Εἰ τι ἔχοις, δόιης ἄν, *if you have anything (it neither being assumed nor denied that you have), you would give*. Εἰ τοῦτο λέγοις, ἀμαρτάνοις ἄν. Οὐκ ἄν ὑπενέγκαιμεν οὔτε τὸ καῦμα, οὔτε τὸ ψῦχος, εἰ ἐξαπίνης γίγνοιτο. Εἰ ἀναγκαῖον εἴη ἀδικεῖν ἢ ἀδικεῖσθαι, ἐλολίμην ἄν μάλλον ἀδικεῖσθαι, ἢ ἀδικεῖν.

REM. 1. Εἰ with the Ind. or *εἰάν* with the Subj. is frequently followed by the Opt. with *ἄν*; e. g. εἰ τοῦτο λέγεις, ἀμαρτάνοις ἄν, *if you (really) say this, you would err*; ἐάν τοῦτο λέγῃς, ἀμαρτάνοις ἄν, *if you say this (as I expect), you would err*; on the contrary, εἰ with the Opt. is sometimes followed by the Ind.; e. g. εἰ τοῦτο λέγοις, ἀμαρτάνει, *if you should say this, you certainly err*.

REM. 2. Εἰ with the Opt. is frequently used instead of a conjunction of time [§ 183, 3, (c)] to denote *indefinite frequency* in relation to what is past. Then εἰ is translated by *as often as*, and the principal clause has the Ind. of an historical tense, usually the Impf., with and without ἄν; e. g. Εἰ τις αὐτῷ δοκοίη τῶν πρὸς τοῦτο τεταγμένων βλακεύειν, ἔπαιεν ἄν, *as often as any one of those appointed to this work, seemed to him to be indolent, he would beat him*. Εἰ τις Σωκράτει περί του ἀντιλέγοι, ἐπὶ τὴν ὑπόθεσιν ἐπανήγεν ἄν πάντα τὸν λόγον.

REM. 3. With the Ind. of the historical tenses, ἄν is commonly omitted in the conclusion with expressions which denote the idea of *necessity, duty, justice, possibility, freedom, inclination*, thus, e. g. with χρῆν, ἔδει, ὥφελον, with verbal adjectives in -τέος, προσῆκε(ν), καιρὸς ἦν, εἰκὸς ἦν, καλὸν ἦν, αἰσχρὸν ἦν, καλῶς εἶχε(ν), ἐξῆν, ἐβουλόμην; e. g. Εἰ αἰσχρόν τι ἐμελλον ἐργάσασθαι, θάνατον ἀντ' αὐτοῦ προαιρετέον ἦν, *mors praeferrenda erat*. What is here expressed *absolutely* by the Greek, is expressed with an *implied condition* in English, e. g. εἰκὸς ἦν, *it would be just*, αἰσχρὸν ἦν, *it would be shameful*.

REM. 4. The protasis is often omitted, and then the Opt. with ἄν stands without any conditional clause; yet the protasis is contained in an adjective-sentence, or in a participle, or in some word of the sentence which may be expanded into a conditional protasis, e. g. in the adverb οὕτως, in a preposition, or it is indicated in what precedes or follows. Ὅς ταῦτα λέγοι (= εἰ τις ταῦτα λέγοι), ἀμαρτάνοι ἄν, *whoever (if any one) should say this, would err*. Ταῦτα λέξας (= εἰ σὺ λέξαις), ἀμαρτάνοις ἄν. Οὕτω (= εἰ οὕτω ποιήσαις) γ' ἄν ἀμαρτάνοις. Very often, however, the protasis is actually wanting, particularly where it can be easily supplied, e. g. by such phrases as, *when one wishes, if it is allowed, if I can, if circumstances favor*; e. g. βουλοίμην ἄν (scil. εἰ δυναίμην).

#### CIV. Exercises on § 185.

If we strive after virtue, we are happy. If thou wilt follow me, said Virtue to Hercules, thou wilt become a good artificer of noble (deeds). If thou wishest the gods to be gracious to thee, thou must honor them. If thou art eager to learn, thou wilt learn much (πολυμαθῇ εἶναι). For all men death is (the) boundary of life, even though one shut (aor. part.) himself in a cell and keep watch. That which is (= the) unexpected, if it be good, delights men the more, but if it be fearful, it terrifies the more. If thou callest to mind the past, thou wilt decide better upon the future. If we have money, we shall have friends. The possession is nothing, if it is not used (= if there is not using therewith). If men supposed (aor.) that thou wert ungrateful towards thy (= the) parents, no one would believe that he would be repaid (= receive back a favor), if (part.) he did thee a favor (aor.). The whole time would fail (aor.) us, if we should enumerate all the deeds of Hercules. If we should banish (aor.) from life the love of fame, what then would become (aor.) of virtue (= what would the good become to us), or who would strive to do (aor.) anything illustrious? If thou shouldst be ready to take hold (aor.) of philosophy, thou wilt shortly see how much thou wilt be distinguished from others. Wisdom would awaken (= afford) a vehement love (plur.), if it were seen by the eyes. Said Alexander: If I were not Alexander, I would be Diogenes. If Socrates had not himself been

(*impf.*) very temperate, how would he have made (*aor.*) others temperate? If ever Astyages demanded anything, Cyrus observed it first. If ever any one served (*aor.*) Cyrus, when, (*part.*) he had given a command (*προςτάττειν, aor.*), in no case (= to no one) did he ever leave (*aor.*) his readiness unrewarded. It would not be (= have itself) well, if the gods delighted more in great offerings, than in small. If a greater danger were to (*μέλλω*) threaten (= be to) us there than here, then we must perhaps prefer the greatest security (= the most secure, *neut.*).

### § 186. *Adverbial Sentences denoting Consequence or Effect.*

1. Adverbial sentences of consequence or effect, are introduced by the conjunction *ὥστε* (more seldom *ὡς*). On the use of the modes the following is to be observed:

(a) The Ind. is used, when the consequence or effect is to be represented as a *fact*, something *actually accomplished*; the Inf., on the contrary, is used, when the consequence or effect is to be represented as merely *conceived*, not actually accomplished, but merely as *possible* or *aimed at*, or as the *condition* of the affirmation in the principal clause (*on condition that, supposing that*).

\**Ἄργος ἀνδρῶν ἐξηρώθη οὕτως, ὥστε οἱ δοῦλοι αὐτῶν ἔσχον πάντα τὰ πράγματα, Argos was left so destitute of men, that the slaves had all their effects. Σωκράτης πρὸς τὸ μετρίων δεῖσθαι πεπαιδευμένος ἦν οὕτως, ὥστε πᾶν μικρὰ κεκτημένος πᾶν βραδίως ἔχειν ἄρκοῦντα, Socrates was so educated to have moderate desires, that although he possessed very little, he very easily had a sufficiency* (here the consequence is not carried into effect, but is founded only on the nature of Socrates).

REM. 1. If the Inf. after *ὥστε* has a special subject, different from that of the principal sentence, this is put in the Acc., but if the subjects of both sentences are the same, then attraction takes place (§ 172, 3).

REM. 2. Instead of *ὥστε* with an Inf., a relative, particularly *οἷος, ὅσος*, is often used in connection with an Inf.; this relative corresponds to a demonstrative in the preceding clause, though sometimes the demonstrative is to be supplied; e. g. *τοιοῦτος ὁ Στάσιππος ἦν, οἷος μὴ βούλεσθαι πολλοὺς ἀποκτινύναι τῶν πολιτῶν, Stasippus was such, as not to desire to put many of the citizens to death.*

(b) The Opt. with *ἄν* is used, when the consequence or effect is to be represented as a *contingent conjecture, supposition* or *assumption* (§ 153, 2, c.).

(c) Finally, the Ind. of the historical tenses with *ἄν*, or the Inf. with *ἄν* is used, when it is to be indicated, that the consequence or effect would take place only under a certain condition [§ 153, 2, a. (α) and d.].

Τοξικὴν καὶ ἰατρικὴν καὶ μαντικὴν Ἀπόλλων ἀνεῦρεν, ἐπιθυμίας καὶ ἔρωτος ἡγεμονεύσαντος, ὥστε καὶ οὗτος Ἐρωτος ἂν εἴη μαθητής, *Apollo discovered archery, medicine and the prophetic art, under the instruction of desire and love, so that he was a disciple of Eros.* Πάντες οἱ πολῖται πολεμικὰ ὅπλα κατεσκευάζον, ὥστε τὴν πόλιν ὄντως ἡγήσω ἂν πολέμου ἐργαστήριον εἶναι (sc. εἰ εἶδες), *all the citizens were preparing weapons of war, so that you would think that the city was actually a manufactory for war.* Οἱ θεοὶ οὕτω μοι ἐν τοῖς ἱεροῖς ἐσήμηναν, ὥστε καὶ ἰδιώτην ἂν γνῶναι, ὅτι τῆς μοναρχίας ἀπέχεσθαί με δεῖ, *so that even a private man (if he had been present) might have perceived.*

REM. 3. Instead of ὥστε with the Inf., signifying *ea conditione, ut, or ita, ut, (on the condition that)*, ἐφ' ᾧ ᾧτε also, either with the Ind. Fut. or with the Inf., is used; e. g. Ἐπὶ τούτῳ ὑπεξίσταμαι τῆς ἀρχῆς, ἐφ' ᾧ ᾧτε ὑπ' οὐδενὸς ὑμῶν ἄρξομαι, *I will give up all claim to the government on this condition, that I shall be ruled by no one of you.*

REM. 4. Ὡς is used with the Inf. in independent or parenthetical clauses; e. g. ὥς εἰπεῖν, *so to speak*; ὥς γέ μοι δοκεῖν, *as it seems to me*; ὥς is also often omitted in such clauses; e. g. οὐ πολλὰ ῥ' λόγῳ εἰπεῖν, *to speak briefly.*

#### d. Adverbial Sentences denoting Comparison.

2. Comparative adverbial sentences of *manner* and *way*, are introduced by the relative adverbs, ὡς, ὥςτε, ὥςπερ, ὅπως, *as*. The use of the modes in these sentences corresponds with that in adjective-sentences (§ 182, 8).

3. Comparative adverbial sentences of *quantity* or *degree*, are introduced by the relative ὅσῳ (ὅσον), and with this the demonstrative τοσοῦτῳ (τοσοῦτον) in the principal clause corresponds; these are translated *so much — as*, but with a comparative or superlative, by *the — the*.

Τοσοῦτον διαφέρειν ἡμᾶς δεῖ τῶν δούλων, ὅσον οἱ μὲν δούλοι ἄκοντες τοῖς δεσπόταις ὑπηρετοῦσιν, *we ought to differ so far from slaves, as slaves unwillingly obey their masters.* Ὅσῳ (ὅσον) σοφώτερός τις ἐστί, τοσοῦτῳ (τοσοῦτον) σωφρονέστερός ἐστιν, *the wiser any one is, the more discreet will he be.* Ὅσῳ (ὅσον) σοφώτατός τις ἐστί, τοσοῦτῳ (τοσοῦτον) σωφρονέστατός ἐστιν.

#### CV. Exercises on § 186.

Cyrus had soon killed off (*ἀναλίσκω*) the beasts in the park, so that Astyages could no longer collect others for him. The Greeks were obliged (*δεῖ, w. acc. and inf.*) to go back so far while fighting, that (during) the whole day they went (*διέρχασθαι*) not more than twenty-five stadia, and (*ἀλλά*) came into the villages in the evening. In process of time (*ὡς προήγεν ὁ χρόνος*), Cyrus became (so) filled with modesty, that he even blushed, if he met his parents. God provided for men eyes that they (might) see the visible, and ears that they (might) hear the audible. What law is full of so gross injustice, as to deprive him of recompense who (§ 148, 6) gives away (*aor.*) something from his own (store, *plur.*),

and does (*aor.*) a humane deed? The Athenians were permitted to rule over the rest of the Greeks, provided that they themselves obeyed the Persian king. Cyrus was very eager for honor, so that he underwent everything for the sake of being praised. The generals stood firm, that the enemy might not throw the wings into disorder. There are vessels at your command, so that you can sail wherever (*ὅπῃ ἂν*) you will. The excellence of Nestor is well known to all the Greeks, so that, if I should speak of (*λέγειν*) it, I should speak to (those) acquainted (with it). The cup was so strong, that it could not be broken. The barbarians had invested (*aor.*) the city so that the Greeks could not escape from it unobserved (*λανθάνειν, aor.*). The intestines of the sick burned (*καίεσθαι*) so, that they would very gladly have plunged themselves in cold water.

### § 187. *Interrogative Sentences.*

1. Questions are either independent of a preceding sentence or dependent upon it; e. g. *Is the friend come?* and *I do not know whether the friend has come.* The first is called a *direct* question, the last, an *indirect*. Both may consist either of one member, or of two or more members; e. g. *Is the friend come, or is he not come? Knowest thou not whether he is coming, or whether he is not coming?* According as the question refers to an *object* (person or thing) or to a *predicate*, the questions are divided into *nominal* and into *predicative* questions; e. g. *who has done this?* (nominal question), and *hast thou written the letter?* (predicative question).

2. The *nominal* questions, i. e. those questions, in which the inquirer wishes to receive an answer on a single point, are introduced by substantive or adjective interrogative pronouns, *τίς, ποῖος, πόσος*, or such interrogative adverbs as *πότερος, πῶς, πῇ, ποῦ, πόθι, πόθεν*; e. g. *τίς ταῦτα ἐποίησεν*;—the *predicative* questions, i. e. those where the inquirer desires only an affirmation or denial of his inquiry, are introduced by adverbial interrogatives, as, *ἄρα*; e. g. *ἄρα ταῦτα ἐποίησας*;

REM. 1. Predicative questions are frequently indicated by the mere *tone* and by the position of the words, the predicate, or that word on which the force of the question rests, standing first in the sentence. Thus particularly in the case of negatives; e. g. *οὐκ ἐθέλεις λέναι*, *do you not wish to go?*

3. On the use of the interrogatives, the following is to be observed:

(1) *Ἥ*, commonly in connection with other particles, implies an *assertion, asseveration*, since it supposes that that in regard to which the question is asked, actually exists, e. g. *ἦ οὗτοι πολέμοι εἰσιν*, *are these enemies?* *ἦ πον, νυν, forte, truly? indeed?* when the inquirer expects a negative answer; e. g. *ἦ πον τετόλμηκ' ἔργον αἰσχιστον τόδε*, *has Jason indeed dared this thing?* *ἦ γάρ*, *is it*

not so, is it not true? e. g. ἡ γὰρ, ὦ Ἰππία, ἐάν τι ἐρωτᾷ σε Σωκράτης, ἀποκρι-  
νεῖ, will you not answer, if Socrates asks you?

(2) Ἄρα is properly used with questions of *doubt, uncertainty* and *wonder*, but often, also, with a degree of modesty with questions wholly *definite*; e. g. ἄρ' οἴσθ' αὖ τις, οἱ ἀνωφέλεις ὄντες ὠφελίμους δύνανται φίλους ποιεῖσθαι, do you know any persons destitute of all recommendation, who are able to acquire valuable friends? (to which a negative answer is expected).

(3) Οὐ or μή is joined with ἄρα, according as the inquirer expects either an affirmative or negative answer; e. g. Ἄρ' οὐκ ἔστιν ἀσθενής; nonne aegrotat? (he is not sick, is he?) Ans. Aegrotat. Ἄρα μή ἔστιν ἀσθενής; numnam aegrotat? (he is not sick, is he?) Ans. Non aegrotat.

(4) Μή always expresses *apprehension* or *anxiety* on the part of the inquirer, and hence expects a negative answer; e. g. Ἀλλὰ μὴ ἀρχιτέκτων βούλει γενέσθαι; Οὐκ οὖν ἐγωγ', ἔφη, do you not wish to become an architect? by no means, said he. Ἀλλὰ μὴ γεωμέτρης ἐπιθυμεῖς, ἔφη, γενέσθαι ἀγαθός; Οὐδὲ γεωμέτρης, ἔφη, κ. τ. λ.

(5) Μὲν (arising from the interrogative μή and οὖν), corresponds in all respects with the Lat. *num*, and hence always requires a negative answer; e. g. μὲν τετόλμηκας ταῦτα δρᾶσαι, you have not dared to do these things, have you? For the sake of perspicuity, the particles οὖν and μή—μὲν οὖν, μὲν μή—are often joined with it; e. g. μὲν οὖν τετόλμηκας—;—or μὲν μή τετόλμηκας—;—but when the negative οὐ is joined with μὲν, the question is affirmative (*nonne*); e. g. μὲν οὐ τετόλμηκας—; nonne ausus es—?

(6) Οὐ, *non, nonne?* and οὐκ οὖν, *non* or *nonne ergo?* with the collateral idea of conclusion from what precedes, always denote affirmative questions; e. g. οὐκ οὖν γέλως ἡδιστος εἰς ἐχθροὺς γελαῖν, is it not then the sweetest laughter to laugh at one's enemies?

(7) Εἰτα and ἔπειτα are used in questions expressing *indignation, astonishment* and *irony*, and denote opposition or contrast, and yet, since an unexpected conclusion has been drawn from what precedes; e. g. ἔπειτα οὐκ οἶε φροντίζειν θεοὺς ἀνθρώπων, and yet do you not suppose that the gods care for men?

(8) Direct double questions are introduced:

a. By πότερον (πότερα)—ἤ, *utrum—an*; e. g. πότερον οὗτοι ὑβρισταὶ εἰσιν, ἢ φιλόξενοι, are they insolent, or hospitable? (πότερον in the first member is sometimes omitted); b. by Ἄρα—ἤ, *ne—an*; c. by Μή—ἤ, *whether not—or*; d. by Ἀλλο τι ἢ (instead of ἄλλο τι γένοιτ' ἂν, ἢ) and ἄλλο τι, *nonne*; e. g. ἄλλο τι ἢ λείπεται τὸ ἐντεῦθεν ἐμοὶ κινδύνων ὁ μέγιστος, nonne relinquitur mihi—? is not the greatest of the dangers left to me? Ἀλλο τι οὖν οἷγε φιλοκερδεῖς φιλοῦσι τὸ κέρδος, therefore, do not those fond of gain, love gain?

(9) Single indirect questions are introduced:

a. By the interrogative pronouns *ὅστις, ὅποῖος, ὅπόσος, ὅποτερος, ὅπως, ὅπου, ὅπη, ὅποτε*, etc. (§ 62, Rem. 1.); e. g. οὐκ οἶδα, ὅστις ἐστίν—οὐκ οἶδα, ὅπως τὸ πρᾶγμα ἐπραξεν.

REM. 2. But often the direct interrogatives *τίς, ποῖος, πῶς*, etc., take the place of the indirect question, the indirect question then assuming the character of the direct; e. g. οὐκ οἶδα, τίς ταῦτα ἐπραξεν (instead of ὅστις).

b. Εἰ, *whether*, like ἤ, is properly used only in double questions, and denotes

a wavering between two possibilities; but often only one member is expressed, while the other is present in the mind of the speaker. Hence *εἰ* is used after verbs of *reflecting, deliberating, inquiring, asking, trying, knowing, saying*: ἔρῃν, σκοπεῖν, σκοπεῖσθαι, ἰδέναί, φοβεῖσθαι, etc.—πειρᾶσθαι, ἐπινοεῖν, ἐρωτᾶν—λέγειν, φράζειν, etc.; e. g. σκέψαι, εἰ ὁ Ἑλλήνων νόμος κάλλιον ἔχει, *consider whether the Greek custom is not better*. Also *ἐάν* with the Subj. is used in such questions, when things expected and yet to be proved, are spoken of; e. g. σκέψαι, ἐάν τόδε σοι μᾶλλον ἀρέσκη, *consider whether this would please you better*.

c. *Μή*, as in direct questions, *whether not*, is used after expressions of *reflecting, considering, inquiring, asking*, as well as after those of *anxiety and fear*, which also have the idea of reflection. In English, this *μή* after verbs of fear and anxiety is translated by *that*; e. g. ὅρα, μή τοῦτο οὕτως ἔχει, *see, whether this is not so*. Φροντίζω, μή κράτιστον ἦ μοι σιγᾶν, *I am considering whether it is not best for me to be silent*.

(10) An indirect double question is introduced by, (a) *πότερον* (*πότερα*)—*ἤ*; e. g. οὐκ οἶδα, πότερον ζῇ ἢ τέθνηκεν; (b) *εἰ*—*ἤ*, the same as *πότερον*—*ἤ*, yet with this difference, that *εἰ*—*ἤ* expresses uncertainty and choice; (c) *εἴτε*—*εἴτε*, in the same signification as *εἰ*—*ἤ*, except that by *εἴτε*—*εἴτε*, the corresponding relation of the two members is denoted, and the indecision of the speaker between two possibilities is made more prominent; e. g. καὶ δεῖξεις τῷ Χά, εἴ τ' ἐδγενῆς πέφυκας, εἴ τ' ἐσθλῶν κακῇ.

REM. 3. On the use of the modes the following is to be observed: The Ind. is used in direct and indirect questions; the Subj. and Opt. are used in *doubtful* questions, and differ only as they are affected by the tense of the verb in the principal sentence; e. g. οὐκ ἔχω, ὅποι τράπωμαι and οὐκ εἶχον, ὅποι τραποίμην [§ 153, 1, b. (a)]. On the Ind. and Opt. of the historical tenses with *ἄν*, see § 153, 2, a. (a) and c.

REM. 4. The answer is expressed:

a. By the repetition of the interrogative word; e. g. Ὅρᾳς με, δέσποιν', ὥς ἔχω, τὸν ἄθλιον; Ans. Ὅρῳ. In a negative answer, a negative is joined with the interrogative word; e. g. Οἷσθ' οὖν βροτοῖς ὃς καθέστηκεν νόμος; Ans. Οὐκ οἶδα.

b. By *φημί*, *φῆμ'* ἔγώ, ἔγωγε; negative, οὐ φημί, οὐκ ἔγωγε, οὐ.

c. Very frequently by *γέ*, *quidem, utique, assuredly, certainly*, which denotes that the answer completes the thought contained in the question, extends it further, continues and strengthens it, or by an additional clause, limits and corrects it. Also by *γάρ*, though still stronger.

d. By *ναί*, *νῆ* τὸν Δία, πάνν, κάρτα, εὖ γε, and the like.

## § 188. *Oblique or Indirect Discourse.*

1. The words or thoughts of a person,—whether this be a third or second person, or the speaker himself—may be repeated again, either without change, in precisely the same form as they were at first stated by the person who uttered them,—then the discourse or thought quoted is independent of the representation of the narrator,

and is called *direct* (*oratio recta*); e. g. *I thought*, “*all men are mortal*,”—*he announced to me*, “*peace has been concluded*,”—and without a preceding verb, *all men are mortal*;—or, in the second place, the discourse is made to refer to the representation of the speaker or some one else, and thus depends on a verb of perception or communication (*verbum sentiendi* or *declarandi*) in the principal sentence. The statement is then quoted as the sentiment of the person spoken of, i. e. of the person by whom it was originally uttered. This is called *indirect* or *oblique* discourse (*oratio obliqua*); e. g. *he announced*, *that peace was concluded*.

*I will make peace with the enemy*.—*Oratio recta*.

*He said that he would make peace with the enemy*.—*Oratio obliqua*.

2. The principal sentences of direct discourse, and also sentences introduced by the coördinate conjunctions, e. g. γάρ, οὐν, καίτοι, etc., are expressed, in oblique discourse, when they contain a simple affirmation, and denote something which happens, has happened, or will happen, (a) either by the Acc. with Inf. (§ 172, 1), or by ὅτι and ὡς with the finite verb (§ 180, 2), or by the participial construction (§ 175, 1); e. g. ἐπήγγειλε τοὺς πολεμίους ἀποφύγειν—ὅτι οἱ πολέμοι ἀποφύγοιεν or ἀπέφυγον—τοὺς πολεμίους ἀποφυγόντας—or, (b), when they express a command, wish or desire, by the Inf. (§ 171, 2), e. g. ἔλεξε τοῖς στρατιώταις ἐπιθέσθαι τοῖς πολεμίοις, *he commanded the soldiers to attack the enemy*; in *oratio recta* this would be expressed by the Imp. ἐπίθεσθε.

Ἦδομαι, ὦ Κλέαρχε, ἀκούων σου φρονίμους λόγους (*oratio recta*), *I am pleased, Clearchus, to hear you make these sensible remarks*. Τισσαφέρνης ἔλεξεν, ὅτι ἤδοιτο ἀκούων Κλεάρχου φρονίμους λόγους, *Tissaphernes said that he was pleased to hear Clearchus*, etc.

3. The subordinate clauses of direct discourse are not changed in indirect discourse, except that, after an historical tense in the principal sentence, they take the *Opt.*, in the place of the *Ind.* and *Subj.*, when the indirect discourse is to be represented as such, i. e. when the statement contained in the subordinate clause is to be viewed as the opinion or sentiment of the person spoken of.

Thus, e. g. εἰν τοῦτο λέγῃς, ἀμαρτήσῃ, in *oratio obliqua* becomes ἔλεξέ σε, εἰ τοῦτο λέγοις, ἀμαρτήσεσθαι. Τελευτῶν ἔλεγεν, ὅσα ἀγαθὰ Κῦρος Πέρσας πεποιήκοι (fecisset), *he finally mentioned what advantages C. had conferred on the Persians*. Τισσαφέρνης ὤμοσεν Ἀγησιλάῳ, εἰ σπείσαιτο, ἕως ἔλθοιεν, οὐδὲν πέμψειε πρὸς βασιλέα ἀγγέλους, διαπράξεσθαι αὐτῷ, ἀφεθῆναι αὐτονόμους τὰς ἐν τῇ Ἀσίᾳ πόλεις Ἑλληνίδας, *Tissaphernes took an oath to Agesilaus, if*

he would make a treaty, until the messengers, whom he had sent to the king should return, that he would effect that the Grecian cities in Asia should be independent.

4. Very often, however, in Greek the oblique discourse takes the form of the direct, since even after an historical tense in the principal clause, the verb of the subordinate clause is in the Ind. of one of the principal tenses, and in the Subj., as in direct discourse. Here, although the actions and representations contained in the subordinate clauses, belong to the past, they are transferred to the time present to the speaker. The use of the Ind. is regular, when the statement in the principal sentence, is present to the time of the speaker; e. g. λέγω, ὅτι ὁ ἄνθρωπος θνητός ἐστίν, or instead of ὅτι with the finite verb, the Acc. with the Inf. is used; e. g. λέγω, τὸν ἄνθρωπον θνητὸν εἶναι.

Ἀεὶ ἐπεμέλειτο ὁ Κῦρος, ὅποτε συσκηνοῖεν, ὅπως εὐχαριστότατοι λόγοι ἐμβληθῇσονται, *Cyrus always took care, whenever they were with him in his tent, that the most pleasant subjects of conversation should be presented.* Ἐδοξε τῷ δήμῳ τριάκοντα ἐλέσθαι, οἱ τοὺς πατέρας νόμους συγγράψουσιν, καθ' οὓς πολιτεύσουσιν, *the people resolved to choose thirty men, who should draw up laws for the state, in accordance with which they should administer the government.* Ὀρκίοις μεγάλοις κατείχοντο Ἀθηναῖοι, δέκα ἔτη χρῆσεσθαι νόμοις, οὓς ἂν αὐτοῖς Σόλων θῇται. Τοὺς ἱππέας ἐκέλευσε Κῦρος φυλάττειν τοὺς ἀγαγόντας, ἕως ἄν τις σημήνη.

5. The Greek can also use the Acc. with the Inf., instead of the finite verb, in every kind of subordinate clauses.

Σκύθας φασὶ τοὺς νομάδας, ἐπεὶ αὐτοῖς Δαρεῖον εἰσβαλεῖν εἰς τὴν χώραν, μετὰ ταῦτα μεμονέναι αὐτὸν τίσασθαι, *they say that the Scythian nomads, after Darius had made an irruption into their country, eagerly desired to take vengeance on him.*

## APPENDIX.

### HOMERIC DIALECT.

#### § 189. *Introductory Remarks on the Hexameter.*

1. The measure of the Homeric verse is *Hexameter*, which consists of six portions, called *feet*. Each of these feet is a *Dactyl* or *Spondee*. A dactyl consists of one long and two short syllables ( — ∪ ∪ ), a spondee of two long ( — — ). The first four feet of an Hexameter verse may be either dactyls or spondees; the fifth is usually a dactyl, and the sixth a spondee or trochee ( — ∪ ). The following is the scheme:

— ' —	— ' —	— ' —	— ' —	— ' —	— ' —
Ἄνδρα μοι	ἔννεπε,	Μοῦσα, πο	λύτροπον,	ὃς μάλα	πολλὰ
πλάγχθη, ἔ	πεῖ Τροί	ης	ρὸν πτολί	εἶθρον ἔ	περσεν.

2. The first syllable of the dactyl and also of the spondee, is pronounced with a *stress* or *elevation* of voice, which is called the *Arsis*; the short syllables following the *Arsis*, or the long one, if the foot be a spondee, are pronounced with a *depression* of voice, which is called the *Thesis*. The *Arsis* is marked in the scheme by the sign ( — ).

REMARK. The fifth foot is commonly a dactyl, but sometimes a spondee; then the verse is called a *spondaic verse*. A succession of dactyls indicates a quick and lively motion, while a succession of spondees, a slow and heavy motion.

3. In every well constructed Hexameter, there is at least one *Caesura*, which is occasioned by the ending of a word in the middle of a foot. But as the harmony of the verse requires that the ending of the foot and of the word should generally not coincide, several words of an Hexameter verse may end in the middle of a foot, and hence there may be several *caesuras* in an Hexameter.

χωόμενον | κατὰ θυμόν | ἐϋζώνιοι | γυναικός.

In this line the ending of the foot and of the word coincide only in the word *κατά*. In a dactyl the word may end with a long syllable in the *arsis* ( — | ∪ ∪ ), or with the first short in the *thesis* ( — ∪ | ∪ ). In the former case, the *caesura* is called *masculine*, in the latter, *feminine*. The principal *caesuras* are the following:

(a) The most usual and most emphatic *caesura* is the *masculine* after the *arsis* of the third foot; e. g.

— ' ∪ ∪ | — ' ∪ ∪ | — ' ∪ ∪ | — ' ∪ ∪ | — —  
ἀλλ' ὁ μὲν Αἰθίοπας || μετεκίανθε τηλόθ' ἔοντας.

(b) Often also a less emphatic *feminine caesura* occurs in the *thesis* of the third foot; e. g.

— ' ∪ ∪ | — ' ∪ ∪ | — ' ∪ ∪ | — ' ∪ ∪ | — ' ∪ ∪  
ἄνδρα μοι ἔννεπε, Μοῦσα, || πολὺτροπον, ὃς μάλα πολλὰ.

(c) A third *caesura* is the *masculine* after the *arsis* of the fourth foot; this is usually preceded by a *masculine caesura* in the second foot; e. g.

— ' ∪ ∪ | — ' — | — ' — | — ' — | — ' ∪ ∪ | — —  
ἀρνύμενος || ἦν τε ψυχὴν || καὶ νόστον ἐτάιρων.

4. Beside these principal *caesuras* there are still other subordinate ones.

5. Beside the *caesura*, the *Diaeresis* (διαίρεσις) also is of frequent occurrence, i. e. a separation of the verse, occasioned by the ending of the word and of the foot coinciding. The following are the principal *diaereses*: (a) after the first foot; (b) after the second foot; (c) after the third foot; (d) after the fourth foot; e. g.

- (a) ἦσθιον · | αὐτὰρ ὁ τοῖσιν ἀφείλετο νόστιμον ἦμαρ
- (b) ἀλλ' ὅτε δὴ ἔτος | ἦλθε, περιπλομένων ἐνιαυτῶν
- (c) ἐννῆμαρ μὲν ἀνὰ στρατὸν | ὦχετο κῆλα θεοῖο
- (d) ἄνδρα μοι ἔννεπε, Μοῦσα, πολὺτροπον, | ὃς μάλα πολλὰ.

§ 190. *Quantity* (Comp. § 9).

**PRELIMINARY REMARK.** Only a few general rules will be given here; the quantity of particular words, not embraced in these rules, may be learned by observation.

1. A syllable which has the vowels *ε* or *ο*, followed by another vowel or a single consonant, is short by nature; e. g. *τέκος*, *θεός*, *βόη*.

2. A syllable which has the vowel *η* or *ω*, or a diphthong, is long by nature; so all contracted and circumflexed syllables are long by nature; e. g. *ἥρως*, *οὐρανός*; *ἄκων* (instead of *ἄέκων*), *ἐτίμᾱ* (from *ἐτίμᾱε*), *πᾱς*, *σίτος*, *ψῦχος*, *νῦν*.

3. A syllable which has a doubtful vowel, *α*, *ι*, *υ*, followed by another vowel or a single consonant, or at the end of a word, is short by position; e. g. *ἄειδοντες*, *δαιμονίη*, *φῦή*, *μᾶχη*, *φίλος*, *ὑργῦρες*.

4. A syllable which has a short or doubtful vowel followed by two consonants or a double consonant, is long by position; e. g. *ἰκέσθαι*, *ἐκατόμβη*, *δέξασθαι*, *ἐχθιστος*, *φύλλον*.

*Exceptions to No. 3.*

(a) *α* of nouns of the first Dec., which have the Gen. in *-ας*, is long in all the Cases in which it occurs; e. g. *ἡμέρᾱ*, *φιλίᾱ*, *-ᾱς*, *-ᾱ*, *-ᾱν*, etc.

(b) *α* in the Dual of all nouns of the first Dec., is long; e. g. Nom. Sing. *λέαινᾱ*, Dual *λεαίνᾱ*.

(c) *α* is long in the Gen. Sing. in *-ας* and Gen. Pl. in *-ᾶων*; e. g. *Ἀτρεΐδᾶο*, *ἀγορᾶων*.

(d) the ending *-ας* of the first Dec. is long, both in the Nom. and Gen. Sing., and in the Acc. Pl.; e. g. Nom. *ταμίᾱς*, Gen. *σκιᾱς*, Acc. Pl. *δόζας*.

(e) *α* of masculine and feminine participles in *-ας* is long; so also other words in *-ας* where *ντ* or *ν* have been dropped; e. g. *ἀκούσας* (*ἀκουσαντες*), *ἀκούσᾱσα*, *ιστᾱς*, *βάς*; *γίγας* (*γίγαντες*), *μέλας* (*μελανς*).

(f) *α* in the third Pers. Pl. Perf. Ind. Act.; e. g. *τετύπᾱσι*.

(g) *υ* is long in the Sing. of the Pres. and Impf. Ind. Act. of verbs in *-υμι*, also in the masculine and feminine Sing. of the participle; e. g. *δεικνῦμι*, *ἐδείκνυν*, *δεικνύς*, *δεικνῦσα*.—Other exceptions may be learned by observation.

5. In Homer, a mute and liquid commonly make a syllable long by position.

6. The final syllable of a word in verse, is uniformly long by position: (a) when it ends with a consonant, and the next word begins with a consonant; e. g. *καὶ κάθι* | *σὸν Τρῶ* | *ας*; also (b) when the final syllable ends with a short vowel, but the following word begins with a double consonant, or with two single consonants, which are not a mute and liquid; e. g. *ἀδμή* | *την*, *ἦν* | *οὔπω* ὅ | *πὸ ζυγὸν* | *ἦγαγεν* | *ἀνήρ*. A mute and liquid, in this case, always makes the syllable in the arsis long, while the syllable in the thesis may be either long or short, according to the necessities of the verse; e. g. *μή μοι* | *δῶρ' ἔρα* | *τὰ πρόφε* | *ρῃ χρυ* | *σέης Ἀφρο* | *δίτης*; on the contrary, in the thesis, *αὐτὰρ ὅ* (ὅ) | *πλησίον* | *ἐσθή* | *κει*.

7. A long vowel or diphthong at the end of a word, is usually made short in

Homer, before a word beginning with a vowel, but it remains long when it is in the arsis, or when the following word has the digamma (§ 193); e. g. ἡμένῃ | ἐν βέν | θεσσιν; — νῖες, ὁ | μὲν Κτεά | τοῦ, ὁ δ' ἄρ' | Εὐρύτοῦ | Ἀκτορί | ωνος; — αὐτὰρ ὁ | ἔγνω | ᾗσιν ἐ | νὶ φρεσὶ | φώνῃ | σέν τε (ᾗσιν = Fῆσιν).

8. A long vowel or diphthong in the middle of a word, before a following vowel, is but seldom shortened; e. g. ἐπειή (— —), ἔμπαιος (— — —), οἶος (— —), βέβληται.

9. The arsis can make a short syllable long, both at the beginning of a word, e. g. ἀσπίδος | ἀκάμα | τον πῦρ, and also at the end,—in which case it is generally followed by a liquid, or a σ or δ, the sound of which is easily doubled in pronunciation, or by a word with the digamma; e. g. καὶ πεδί | ᾗ λω | τεῦντα; — θυγατέ | ρᾷ ἦν (= Fῆν).

10. Not unfrequently in Homer, merely from the necessities of the verse, a short vowel in the thesis is measured as long, when it stands between two long vowels; e. g. ὕπο | δέξι | η.

### § 191. *Hiatus.*

Hiatus, i. e. a harshness in the pronunciation, arising from the concurrence of two vowels, one of which ends a word, and the other begins the following word, is generally avoided by the Greeks, but especially in verse. In the Homeric Hexameter, however, it is admitted in the following cases:

- (a) With long vowels or diphthongs, either in the arsis, e. g. ἀντιθέ | φ' Ὀδν | σῆϊ, or in the thesis, in which case the long vowel or diphthong is short; e. g. οἴκοι ἔ | σαν;
- (b) When the vowel does not admit elision, or but seldom; e. g. παιδὶ ἀμν-  
νεν;
- (c) When two words are separated by a punctuation-mark; e. g. ἀλλ' ἄνα, εἰ  
μέμονάς γε;
- (d) In the feminine caesura (§ 189, 3), after the first short syllable in the third  
foot of the verse; e. g. κεινὴ | δὲ τρυφά | λεια || ἄμ' | ἔσπετο | χειρὶ πα |  
χείῃ;
- (e) In the diaeresis (§ 189, 5) after the first and fourth foot of the verse; e. g.  
ἔγχεῖ | Ἰδομενῆος; — πέμψαι ἐπ' Ἀτρεΐδῃ Ἀγαμέμνονι | οὔλον Ὀνειρον;
- (f) When the first word has the apostrophe; e. g. δένδρε' ἐθαλλεν;
- (g) Words which have the digamma occasion no hiatus (§ 193, 3).

### § 192. *The Homeric Dialect.*

The language of Homer and his school is the older Ionic; these poets, however, were not satisfied with their own dialect merely, but selected from all the dialects, in accordance with the true principles of art, those forms which were adapted to the nature of their poetry; the regular laws of versification, also had much influence in forming the language. Thus they produced a peculiar and definite poetic language, called the Epic or Homeric.

### § 193. *Digamma or Labial Breathing F.*

1. The Greek language had originally a special labial breathing, the sound of which corresponds nearly to the English *f*. From its form *F*, which resembles one gamma standing upon another, it is called Digamma (double gamma).

2. The Aeolians retained this character the longest; among the other Grecian tribes it disappeared very early; its sound, however, was in some instances changed into the smooth labial *β*, e. g. *βία*, arising from *Ῥίς* (later *ῖς*), *vis*; in some instances, it was softened into the vowel *υ*, and after other vowels coalesced with these and formed the diphthongs *αυ*, *ευ*, *ηυ*, *ου*, *ωυ*, e. g. *ναῖς* instead of *νῆς*, *navis*, *βοῦς* (*βόης*), *bōvs*, *bōs*, Gen. *βό-uis*; in others still, it was merely changed into a smooth breathing, which, at the beginning of the word, is indicated by the *Spiritus lenis*, but in the middle of a word and before *ρ*, it was not indicated by any character; e. g. *Ῥίς*, *vis*, *ῖς*; *εἰλέω*, *volvo*, *Ῥίς*, *ovis*, *Ῥόδον*, *Ῥόδον*; finally, it was also changed, at the beginning of some words, into a rough breathing, which was indicated by a *Spiritus asper*; e. g. *Ἑσπερος*, *vesperus*, *ἔνυμι*, *vestio*.

3. In the Homeric poems, the character denoting the breathing *F*, no longer exists; but it is very clear that in the time of Homer, many words were pronounced with the digamma; e. g. *ἄγνυμι*, *ἀνδάνω*, *ἔαρ* (*ver*), the forms of *Ῥεῖα* (*video*), *ἔοικα*, *εἶμα* (*vestimentum*), *ἔνυμι* (*vestio*), *εἰπεῖν*, *ἔκκλητος*, *ἔος* and *ῶς* (*suis*), *οὐ* (*sui*), *ἔσπερος* (*vesperus*), *οἶκος* (*vicus*), *οἶνος* (*vinum*); this is obvious from several facts: (a) words that have the digamma cause no hiatus; e. g. *πρὸ ἐθεν* (= *πρὸ Ῥέθεν*); (b) hence also a vowel capable of elision, when placed before such a word, cannot be elided; e. g. *λίπεν δέ ἐ* (= *δέ Ῥε*), instead of *δ' Ῥ*; (c) the *ν* *ἐφελκυστικόν* is wanting before words which have the digamma; e. g. *δαῖε οἱ* (= *δαῖε Φοι*), instead of *δαῖεν οἱ*; (d) *οὐ* instead of *οὐκ* is found before the digamma; e. g. *ἐπεὶ οὐ ἐθ' ἐν ἔστι χερσίων* (= *οὐ Ῥεθεν*), instead of *οὐχ ἐθεν*; (e) in compounds neither elision nor crasis takes place; e. g. *διαειπέμεν* (= *διαῬειπέμεν*), instead of *διειπέμεν*, *ἀαγής*, instead of *ἄῬαγής*; (f) long vowels are not shortened (§ 190, 3) before words that have the digamma; e. g. *κάλλετ τε στίλβων καὶ εἶμασι* (= *καὶ Ῥείμασι*).

### § 194. *Change of Vowels.*

**Contraction.—Diaeresis.—Crisis.—Synizesis.—Apocope.**

1. The Homeric language often varies in the use of contracted and uncontracted forms, according to the necessities of the verse; e. g. *ἄεκων* and *ἄκων*. The particular instances of contraction will be seen below, under the contract declensions and conjugations. The contraction of *οη* into *ω* takes place in the verbs *βοᾶν*, *to cry*, and *νοεῖν*, *to think*; e. g. *βώσας*, instead of *βοήσας*, *ἀγνώσασκεν*, instead of *ἀγνόησασκεν*; so also, *δγδῶκοντα*, instead of *δγδοήκοντα*.

2. Diaeresis is the separation of a diphthong into its vowels. The use of this is not rare in Homer; it occurs most frequently in those words where the two

vowels are separated by the digamma; e. g. *παῖς*, *ἄντμή*, *breath* (from *ἄFω*), *ἔτσκω*, *ἐϋκτίμενος*, *οῖς* (*οῖς*, *ovis*), *δομαι* (comp. *opinor*).

3. The use of crasis is limited to a few cases, particularly: *κἀγῶ*, *τᾶλλα*, *οὐμός*, *οὔνεκα*, *ὠριστος*, *ὠντός*, instead of *καὶ ἐγῶ*, *τὰ ἅλλα*, *ὁ ἐμός*, *ὁ ἄριστος*, *ὁ αὐτός*.

4. Synizesis, i. e. the contraction of two vowels into one, which is perceptible only in the pronunciation, but is not indicated by the form of the word, is of very frequent occurrence:

(a) In the middle of words, most frequently in the following combination of vowels: *εα*, *εα*, *εαι*, *εας*; *εο*, *εοι*, *εου*; *εω*, *εφ*; e. g. *στήθεα*, *ἡμέας*, *θεοί*, *χρυσέοις*, *τεθνεῶτι*; much more seldom in *αε*, *ια*, *ιαι*, *ιη*, *ιη*, *ιο*; e. g. *ἀεθλεύων*, *πόλιας*, *πόλιος*; *οο* only in *ὄγδοον*; *οι* only in *δακρύοις*; *ηι* in *δηίοιο*, *δηίων*, *δηίοισι*, *ἦμα*;

(b) Between two words in the following combination of vowels: *η α*, *η ε*, *η η*, *η ει*, *η ου*, *η οι*; *ει ου*; *ω α*, *ω ου*; the first word is one of the following: *ἦ*, *ἦ*, *δῆ*, *μή* and *ἐπεί*, or a word with the inflection-endings *η*, *ω*; e. g. *ἦ οὐ*, *δὴ ἀφνειότατος*, *μὴ ἄλλοι*, *εἰλαπίνῃ ἡὲ γάμος*, *ἀσβέστω οὐδ' υἱόν*.

5. Elision (§ 6, 3) occurs very frequently, namely:

(a) The *α* in the Neut. Pl. and in the Acc. Sing. of the third Dec.; seldom in the Aorist-ending *-σα*; e. g. *ἄλειψ' ἐμέ*; usually in the particle *ἄρα*;

(b) The *ε* in the personal pronouns *ἐμέ*, *με*, *σέ*, etc.; in the Voc. of the second Dec.; in the Dual of the third Dec.; in endings of the verb, and in particles, e. g. *δέ*, *τέ*, *τότε*, etc. (but never in *ιδέ*);

(c) The *ι* in the Dat. Pl. of the third Dec., much more seldom in the Dat. Sing., and indeed only when the connection is such, that it could not be mistaken for the Acc.; e. g. *χαῖρε δὲ τῷ ὄρνιθ' Ὀδυσσεύς*; in *ἄμμι*, *ὑμμι* and *σφι*; in adverbs of place in *-τι*, except those derived from substantives; in *εἵκοσι*; finally, in all the endings of the verb;

(d) The *ο* in *ἀπό* and *ὑπό* (but never in *πρό*), in *όο*, in Neut. pronouns (except *τό*), and in all endings of the verb;

(e) *αι* in the endings of the verb, *μαι*, *ται*, *σθαι*;

(f) *οι* in *μοι*, *το με*, and in the particle *τοι*.

6. Apocope (*ἀποκοπή*), i. e. the rejection of a short final vowel before a word beginning with a consonant, occurs in the prepositions *ἀνά*, *κατά*, *παρά*, seldom in *ἀπό* and *ὑπό*, and in the conjunction *ἄρα*.—*Αν* before *β*, *π*, *φ*, *μ*, is changed into *ἄμ* (§ 8, 4); e. g. *ἄμ βωμοῖσι*, *ἄμ πέλαγος*, *ἄμ φόνον*, *ἄμμένω*; *κ α τ* assimilates its *τ* to the following consonant, except that the rough mute is preceded by the corresponding smooth; e. g. *κὰδ δύναμιν*, *κὰκ κεφαλῆς*, *κὰγ γόνυ*, *κὰπ φάλαρα*; examples of *ἀπό* and *ὑπό* are *ἀππέμφει*, *ὑββάλλειν*, instead of *ἀποπέμφει*, *ὑποβάλλειν*.

### § 195. Change of Consonants.

1. *Δ* and *ϑ* remain before *μ* (contrary to § 8, 2); e. g. *ἴδμεν*, *κεκορυσμένους*, instead of *ἴσμεν*, *κεκορυσμένους*.

2. The metathesis of  $\rho$  with a preceding vowel, occurs not unfrequently; e. g. *κραδίη*, instead of *καρδία*, *heart*, *κέρτερος* and *κράτερος*, *βάρδιστος* (from *βραδύς*); also in the second Aor.: *ἔπραθον*, *ἔδραθον*, *ἔδρακον* (from *πέρθω*, *δαρθάνω*, *ἔδρκομαι*).

3. In Homer consonants can be doubled, after short vowels, according to the necessities of the verse, in the following cases:

- (a) The liquids and  $\sigma$  on the addition of the augment, when there are three successive short syllables; e. g. *ἔλλαβον*, *ἔμμαθον*, *ἔννεον*, *ἔσσενα*;
- (b) In composition, also, the liquids and  $\sigma$  are doubled; e. g. *νεόλλουτος* (from *νέος* and *λούω*);
- (c) The  $\sigma$  in the inflection of the Dat. in *σι*, and of the Fut. and Aor.; e. g. *νέκυσσιν*, *φράσσομαι*, *κάλεσσά*;
- (d) The  $\sigma$  in the middle of several words; e. g. *ῥοσσον*, *τόσσον*, *ὀπίσσω*, etc.

Of the mutes,  $\pi$  is doubled in the interrogatives which begin with *ὅπ*; e. g. *ὅππως*, etc.;— $\kappa$  in *πέλεκκον*, *πελεκκῶ*;— $\tau$  in *ὄττι*, *ὄττεο*, *ὄττεν*;— $\delta$  in *ἔδδισε*, *ἄδδεξ*, *ἄδδην*.

REMARK. The doubling of  $\rho$ , when the augment is prefixed and in composition (§ 8, 12), can be omitted, if the verse requires it; e. g. *ἔρεζον* (from *ρέζω*), *χρυσόρυτος*. For the same reason, though but seldom, one of the consonants, which otherwise usually occur doubled, is omitted; e. g. *Ὀδυσσεύς*, *Ἀχιλλεύς*, *φάρυγος*, instead of *Ὀδυσσεύς*, *Ἀχιλλεύς*, *φάρυγγος*.

## DECLENSIONS.

### § 196. *Suffix φι(ν)*.

In addition to the marks for the Cases, the Homeric dialect has the suffix *φι(ν)*, which expresses the relation of the Dat., and in connection with prepositions, that of the Gen. This suffix is always appended to the unchanged stem of the word; e. g.

I. Dec. only in the Sing.: *ὑγέληφι*, *ἀπὸ νευρῆφιν*;

II. Dec. in Sing. and Pl.; all these forms, without respect to the accentuation of the Nom., are paroxytones (*-όφι*): *θεόφιν* (for *θεῶν*), *of the gods*, *ἀπ' ὀστέφιν* (for *ὀστέων*), *of bones*.

III. Dec. almost exclusively in the Pl.: *ὄρεσφι(ν)*, *upon the mountains*, *ἐκ στήθεσφι* (comp. § 44), *ναῦφι*.

### § 197. *First Declension*.

1. Instead of the long  $\alpha$ ,  $\eta$  is used through all the Cases of the Sing.; e. g. *Πηνελοπείης*, *Πηνελοπείῃ* from *Πηνελόπεια*, *φρητρή*, *Βορέης*, *Βορέῃ*, *Βορέην*.

Exceptions: *θεά*, goddess, *-ᾱς*, *-ᾱ*, *-ᾱν*; *Ναυσικάᾱ*, *Φεῖᾱ*; *Αἰνεῖᾱς*, *Ἀγχεῖᾱς*, *Ἑρμεῖᾱς*, and some other proper names in *-ας* pure. The Voc. of *νύμφη* is *νύμφα*.

2. Substantives in *-εῖα* and *-οῖα*, derived from adjectives in *-ης* and *-ους*, and also some other feminines, change short  $\alpha$  of the Attic dialect into  $\eta$ ; e. g.

ἀληθείη, ἀναιδείη, εὐπλοῖη, κνίσση, instead of ἀλήθεια, ἀναίδεια, εὐπλοια, κνίσσᾱ.

3. The Nom. Sing. of masculines, in a great number of words, have the ending -ᾱ (like the Lat.), instead of -ης, according to the necessities of the verse; e. g. ἰππότᾱ, αἰχμητᾱ, μητίετα, εὐρύοπα. The Voc. retains in all these the ending -ᾱ.

4. The Gen. Sing. of masculines has the following endings: -ᾱο, -ω (contracted from -αο) and -εω; the last ending -εω is always pronounced with synizesis, and in relation to the accent, ω is considered short (§ 30, Rem. 2); e. g. Ἑρμείας, Gen. Ἑρμείαο and Ἑρμείω; Βορέης, Gen. Βορέαο and Βορέω; Ἀτρείδης, Gen. Ἀτρείδᾱο and Ἀτρείδεω.

5. The Gen. Pl. of masculines and feminines, has the endings: -ᾱων, -ῶν and -έων (έων is regularly pronounced with synizesis); e. g. κλισιάων, κλισιῶν, πυλάων, πυλέων.

6. The Dat. Pl.: -ησι(ν), -ης, and -αις (only in θεαῖς and ἄκταις); e. g. κλισίησι(ν), πέτρης πρὸς μεγάλησι.

### § 198. *Second Declension.*

1. Gen. Sing.: -ον and -οιο; e. g. ὤμον, ὤμοιο from ὤμος, ὅ, *shoulder*.

2. Gen. and Dat. Dual: -οιιν (instead of -οιν); e. g. ὤμοιιν.

3. Dat. Pl.: -οισι(ν) and -οις; e. g. ὤμοισιν, ὤμοις.

4. Attic Declension. Gen. Sing.: -ῶο, instead of -ω; e. g. Πηνελῶο, from Πηνέλεως. In γάλως, *sister-in-law*, Ἀθως and Κῶς, the -ως produced by contraction, is resolved by ο; e. g. γαλῶς, Ἀθῶς, Κῶς.

5. Contracted forms of the second Dec., occur but seldom, viz. νοῦς, usually νόος, χειμάρρους and χειμάρροος, Πάνθους, Πάνθον, Πάνθω. With those in -εος, -εον, Homer either lengthens the ε into ει, or employs synizesis, as the nature of the verse requires; e. g. χρύσειος.

### § 199. *Third Declension.*

1. Dat. Pl.: -σι(ν), -σσι(ν), -εσι(ν) and -εσσι(ν). The endings -εσι and -εσσι, like the other Case-endings, are always appended to the pure stem; e. g. κύν-εσσι (from κυών, Gen. κυν-ός), νεκύ-εσσι (from νέκυσ, ν-ος), χεῖρ-εσι. In neuters, which have a radical σ in the Nom. (§ 42, I. and § 44), this σ is dropped; e. g. ἐπέ-εσσι (instead of ἐπέσ-εσσι, from τὸ ἔπος, instead of ἔπες), δεπά-εσσιν (from τὸ δέπας); ν is dropped in stems ending in αν, ευ, ου (§ 41); e. g. βό-εσσι (instead of βόϜ-εσσι, βοῦ-ibus), ἱππῆ-εσσι.—The ending -σσι is appended almost exclusively to stems, which end in a vowel; e. g. νέκυ-σσι (from νέκυσ, ν-ος).

2. Gen. and Dat. Dual: -οιιν (as in Dec. II.); e. g. ποδοῖιν.

3. The Acc. Sing. of those in -υς, sometimes has the ending -α; e. g. εὐρέα πόντον, ἰχθύα, νέα, instead of εὐρύν, ἰχθύν, ναῦν.

4. The words γέλως, *laughter*, ἰδρώς, *sweat*, and ἔρως, *love*, which properly belong to the third Dec., in particular Cases in Homer, are declined like the Attic second Dec.: γέλω and γέλων, instead of γέλωτα, γέλω, instead of γέλωτι; ἰδρῶ, ἰδρῶ, instead of ἰδρῶτα, ἰδρῶτι; ἔρω, instead of ἔρωτι.

5. Those in -ις, Gen. -ιδος, especially proper names, often have the inflection -ιος, etc., and in the Dat. always; e. g. μήνιος, Θέτιος, Θέτι.

6. The neuter οὐς, ὠτός, ear (§ 39), in Homer has the form οὔας, οὔατος, Pl. οὔατα; the neuters στήαρ, fat, οὐθαρ, breast, and πείραρ, issue, have -ῆτος in the Gen.: στέατος, οὔθατα, πείρατα, πείρασι. In the neuters τέρας, κέρας and κρέας (§ 39), the τ is dropped; e. g. τέραα, -ἄων, -ἄεσσι; Dat. κέρα, Pl. κέρα, κεράων, κεράεσσι and κέρασι; Pl. κρέα, κρεῶων, κρεῶν and κρειῶν, κρέασιν.

7. In the words mentioned under § 36, Homer can either retain or omit ε, as the verse may require; e. g. ἀνὴρ, ἀνέρος and ἀνδρός, ἀνέρι and ἀνδρί, etc. (but only ἀνδρῶν, ἀνδράσι and ἀνδρέσσι); γαστήρ, -έρος, -έρι and γαστρος, γαστρί, γαστέρα, γαστέρες; Δημήτηρ, -ητέρος and -ητρος, Δημητέρα; θυγάτηρ, θυγατέρος and θύγατρος, etc., θυγατέρεσσι, but θυγατρῶν; πατήρ and μήτηρ, -τέρος and -τρος, etc.

8. The word ἰχώρ, blood of the gods, in the Acc. has ἰχῶ, instead of ἰχῶρα, and κυκεῶν, ó, mixed drink, in the Acc. has κυκεῶ or κυκειῶ.

9. To § 41\* belong -αυς, -ευσ, -ους. Of γραῦς, there occur in Homer only Nom. γρηῦς, γρηῦς, Dat. γρηῖ, and the Voc. γρηῦ and γρηῦ. The word βοῦς does not admit contraction, thus: βόες, βόας; Dat. Pl. βό-εσσι, see No. 1.

10. § 41. In common nouns in -εύς and in the proper name Ἀχιλλεύς, η is used instead of ε, in all the forms in which υ (F) of the stem is dropped; e. g. βασιλεῦς, Voc. -εῦ, Dat. Pl. -εῦσι (except ἄριστήεσσι for ἄριστεῦς), but βασιλῆος, -ῆϊ, -ῆα, -ῆες, -ῆας (α in the Acc. Sing. and Pl. is short). Among the proper names, the following are to be specially noticed: Ὀδυσσεύς, Ὀδυσσῆος and Ὀδυσῆος and Ὀδυσσεός, also Ὀδυσσεῦς (contracted), Ὀδυσῆϊ and Ὀδυσεῖ, Ὀδυσσῆα and Ὀδυσσέα, also Ὀδυσῆ; Πηλεῦς, Πηληῆος and -έος, -ῆϊ and -εῖ, -ῆα; the others, as Ἀτρεῦς, Τυδεῦς, generally retain ε, and contract -εος in the Gen. by synizesis, and sometimes -εα in the Acc. into -η, thus: Τυδέος, -εῖ, -έα and -ῆ.

11. § 42. -ης and -ες, Gen. -εος. The Gen. Sing. remains uncontracted; the Nom. Pl. is -εες and -εις; the Gen. Pl. remains uncontracted (except when the ending -εων is preceded by a vowel, in which case contraction takes place; e. g. ζαχρηῶν from ζαχρηέων, which is from ζαχρηής, impetuous), also the Acc. Pl. -εας. Ἄρης is thus declined: Ἄρης and -εος, Dat. Ἄρηϊ, Ἄρη, Ἀρεῖ, Acc. Ἄρη and Ἀρην; Voc. Ἀρες and Ἀρες.

12. § 42. Proper names in -κλής contract εε into η; e. g. Ἡρακλῆς, -κλήος, ῆϊ, -ῆα, Voc. Ἡράκλεις; but adjectives in -έης, have both ει and η; e. g. ἀκλεής, ἀκλειεῖς, ἀγακλήος, but ἐὺκλείας (Acc. Pl.) from ἐὺκλεής, ἐὺβρέης, Gen. ἐὺβρέος from ἐὺβρέης. So the forms δυκκλέα, ὑπερδέα, instead of -εέα, occur.

13. § 43. -ως, Gen. -ωος. In Homer the contracted forms ἥρω Dat., and Μίνω Acc., occur. Of the words in -ώς and -ω, Gen. -όος, only χρώς and its compounds, are uncontracted: χροός, χροῖ, χρόα.

14. § 44. (a) -ας, Gen. -αος; the Dat. Sing. is uncontracted or contracted, according to the necessities of the verse; e. g. γήραϊ and γήρα. But the Nom. and Acc. Pl., are always contracted; e. g. δέπα.—(b) -ος, Gen. -εος; according to the necessities of the verse, both the uncontracted and contracted forms

\* These numbers refer to the sections in the first part of the Grammar.—Tr.

are used, (except in the Gen. Pl., which always remains uncontracted, also in the Gen. Sing., except in some substantives, which contract -εος into -εως; e. g. Ἑρέβενς, θάρσενς.) Dat. θέρεϊ and θέρει, κάλλει and κάλλει; Nom. and Acc. plurals in -εα, commonly remain uncontracted, but must be pronounced with synizesis; e. g. νείκεα, βέλεα.—In σπέος, κλέος, δέος, χρέος, ε is sometimes lengthened into ει, sometimes into η, thus: Gen. σπείους, Dat. σπῆϊ, Acc. σπέος and σπεῖος, Gen. Pl. σπείων, Dual σπέσσι and σπήεσσι; χρέος and χρεῖος; κλέα and κλεῖα.

15. § 45. -ις, Gen. -ῖος; -ῦς, Gen. -ῦος. The Dat. Sing. is contracted; e. g. διζυῖ, πληθυῖ, νέκνυ; the Acc. Pl., as the verse may require, is sometimes uncontracted, sometimes, and indeed more commonly, contracted; e. g. ἰχθυῖς, instead of ἰχθύας, δρῦς; the Nom. Pl. never suffers contraction, but is pronounced with synizesis; e. g. ἰχθύες (dissyllable). The Dat. Pl. ends in -ύσσι and -έσσι (dissyllable); e. g. ἰχθύσιν and ἰχθέσιν.

16. § 46. -ις and -ι, Gen. -ῖος (Att. -εως); -ῦς and -ῦ, Gen. -ῦος (Att. -εως). (a) Words in -ις retain the ι of the stem through all the Cases, and are always contracted in the Dat. Sing., and sometimes in the Acc. Pl., e. g. πόλις, -ιος, -ι, Pl. -ιες, -ιων, -ισι, -ιας and -ις. The Dat. Sing. has also the endings -εῖ and -ει; e. g. πόσει and πόσει, from πόσις; in some words the ι of the stem is changed into ε in other Cases also; e. g. ἐπάλξεις (Acc.), ἐπάλξεσιν, especially in πόλις, which, moreover, as the verse requires, can lengthen ε into η, thus: Gen. πόλιδος, πόλεος and πόληος, etc., and in οἷς, οἷς, Dat. Pl. οἷεσιν, οἷεσιν, οἷεσιν.—(b) Words in -ῦς, which in the Attic Gen. end in -εως, have -εος, and in the Dat. Sing. both the uncontracted and contracted forms; e. g. εὐρέϊ, πήχει, πλατεῖ; in the other Cases, the uncontracted forms are commonly used, though these are generally to be pronounced with synizesis.

## § 200. Anomalous Words (Comp. § 47).

### 1. Γόνυ (τὸ, knee) and δόρυ (τὸ, spear):

Sing.	γούνατος and γουνός	δούρατος and δουρός, δούρατι and δουρί
Pl. N.	γούνατα and γούνα	δούρατα and δοῦρα; Dual δοῦρε
G.	γούνων	δούρων
D.	γούνασι (-σσι) and γούνεσσι	δούρασι and δούρεσσι.

### 2. Κάρα (τὸ, head).

Sing. N.	κάρη	Gen. κάρητος	κάρηατος	κρατός	κράατος
		Dat. κάρητι	κάρηατι	κρατί	κράατι
		Acc. κάρη (krāta, Masc., Od. 8, 92).			
Plur. N.	κάρᾱ		καρήατα (and κάρηνα)		
G.	κράτων		( " καρήνων)		
D.	κрасί				
A.	κράατα		( " κάρηνα).		

### 3. Ναῦς (ἡ, ship):

Sing. N.	νηῦς	Plur. νῆες and νέες
G.	νηός and νεός	νηῶν and νεῶν
D.	νηῖ	νηυσί, νῆεσσι, νέεσσι
A.	νῆα and νεᾶ	νῆας and νέας.

### 4. Χεῖρ (ἡ, hand), Dat. χερί, Acc. χέρα, Dat. Pl. χεῖρεσιν and χεῖρεσσιν.

### § 201. *Adjectives.*

1. The adjectives βαθύς and ὠκύς have sometimes the feminine form -έα or -ήη: βαθέης, βαθέην, ὠκέα. Some adjectives in -ής are also of common gender; e. g. Ἥρη θήλυς ἐοῦσα, ἡδὺς ἀντμή.

2. Adjectives in -ήεις, -ήεσσα, -ήεν often occur in the contracted form: -ῆς, -ῆσσα, -ῆν; e. g. τιμῆς; those in -όεις, -όεσσα, -όεν contract οε into ευ; e. g. πεδία λωτεῦντα.

3. Πολύς (§ 48) is thus inflected:

Nom. Sing. πολὺς and πουλύς; πολὺ; and πολλός, πολλόν; Gen. πολέος; Acc. πολύν and πουλύν; —Nom. Pl. πολέες and πολεῖς; Gen. πολέων; Dat. πολέσι, πολέσσι and πολέεσσι; Acc. πολέας and πολεῖς.

### § 202. *Comparison.*

1. The endings -ώτερος and -ώτατος are sometimes used, although the vowel of the preceding syllable is long [comp. § 50, I. (a)]; e. g. διζυρώτατος, κακοξενώτερος. Adjectives in -ύς and -ρος, have the Comparative in -ίων and -ιστος, though sometimes also the regular form; e. g. γλυκύς, γλυκίων; βαθύς, βάθιστος; οἰκτρος οἰκτιστος and οἰκτρότατος.

2. Anomalous forms (§ 52).

ἀγαθός, Com. ἀρείων, λωίων and λωίτερος, Sup. κάρτιστος  
κακός, Com. κακώτερος, χειρότερος, χερείων, χερειώτερος, Sup. ἥκιστος  
ὀλίγος, Com. ὀλίζων; —ρήτιδος, Com. ρήιτερος, Sup. ρήϊστος and ρήιτατος  
βραδύς, Com. βράσσω, Sup. βάρδιστος; —μακρός, Com. μάσσω  
παχύς, Com. πάσσω.

### § 203. *Pronouns.*

1. Sing. Nom.	ἐγώ, before a vowel, ἐγών	σύ, τύνη	
Gen.	ἐμέο, ἐμεῦ, μεῦ (μεν) ἐμεῖο, ἐμέθεν	σέο, σεῦ (σεν) σεῖο, σέθεν, τεοῖο	ἐο, εὔ (εὔ)
Dat.	ἐμοί, μοι	σοί, τοι, τεῖν	εἰο, εἴθεν
Acc.	ἐμέ, με	σέ (σε)	εοῖ, οἶ (οἶ)
Dual Nom.	νῶϊ	σφῶϊν, σφῶϊ, σφῶ	ἐε, ἐ (ἐ), μιν
G. and D.	νῶϊν	σφῶϊν, σφῶν	σφῶϊν (σφῶϊν)
Acc.	νῶϊ and νώ	σφῶϊ and σφῶ	σφῶε (σφῶε)
Plur. Nom.	ἡμεῖς, ἄμμες	ὑμεῖς, ὕμμες	σφέων (σφέων), σφῶν
Gen.	ἡμέων, ἡμείων	ὑμέων, ὕμείων	(σφῶν), σφείων
Dat.	ἡμῖν, ἡμῖν, ἄμμι(ν)	ὑμῖν, ὕμμι(ν)	σφίσι(ν) [σφίσι(ν)], σφί(ν) [σφί(ν)]
Acc.	ἡμέας, ἡμας, ἄμμε	ὑμέας, ὕμμε	σφέας (σφέας), σφᾶς (σφας), σφε.

2. The compound forms of the reflexive pronouns ἐμαντοῦ, σεαυτοῦ, etc., never occur in Homer; instead of them, he uses the personal pronouns, and the pronoun αὐτός separately; e. g. ἐμ' αὐτόν, ἐμοὶ αὐτῷ, ἐμεῦ αὐτῇς, ἐ αὐτῇ, οἱ αὐτῇ.

3. Possessive pronouns: τεός, -ή, -όν, instead of σός; ἐός, -ή, -όν and δς, ῆ,

ὄν, *suus*, -α, -um; ἄμός, -ή, -όν, instead of ἡμέτερος; νώτερος, -ᾱ, -ον, of *us both*, ὑμός, -ή, -όν, instead of ὑμέτερος; σφώτερος, -ᾱ, -ον, of *you both*; σφός, -ή, -όν, instead of σφέτερος.

4. Demonstrative pronouns: τοῖο and τεῦ, instead of τοῦ; τοί and ταί, instead of οἱ and αἱ; τῶν, instead of τῶν; τοῖσι, instead of τοῖς; ταῖσι, τῇσι and τῇς, instead of ταῖς;—ὅδε Dat. Pl. τοῖςδεσι and τοῖςδεσσι, instead of τοῖςδε.

5. Relative pronouns: ὃ, instead of ὅς; οἷο, ὅου instead of οὗ, ἧς instead of ἧς, ᾗσι and ᾗς instead of αἷς.

6. Indefinite and interrogative pronouns: (a) Gen. τέο, τεῦ, instead of τινός; Dat. τέω, τῷ, instead of τινί; Pl. ἄσσα, instead of τινά; Gen. τέων, instead of τινῶν; Dat. τέοισι, instead of τισί;—(b) Gen. τέο, τεῦ, instead of τίνος.

(c) ὅςτις: Sing. Nom. ὅτις, Neut. ὅτι, ὅττι Plur. ὅτινα

Gen. ὅτεν, ὅτεο, ὅττεο, ὅττεν ὅτεων

Dat. ὅτεω, ὅτῳ ὀτέοισι

Acc. ὅτινα, Neut. ὅτι, ὅττι ὀτινας, ἄτινα and ἄσσα.

## § 204. Numerals.

The collateral form of μία is ἰα, ἱης, ἱη, ἱαν, and of ἐνί, the form ἰῷ. Δύο, δύο are indeclinable; collateral forms of these are δοῖῶ, δοῖοί, δοῖαί, δοῖά, etc. Πίσυρες, -α, instead of τέσσαρες, -α. Δυώδεκα and δυοκαίδεκα and δώδεκα. Ἑεῖκοσι, instead of εἴκοσι. Ὀγδώκοντα and ἐννήκοντα, instead of ὀγδοήκ., ἐνενήκ. Ἐννεάχιλοι and δεκάχιλοι, instead of ἐννακισχίλιοι and μύριοι. The endings -άκοντα and -ακόσιοι become -ήκοντα, -ηκόσιοι. Ordinals: τρίτατος, τέτρατος, ἐβδόματος, ὀγδόατος, ἑνατος and εἰνατος.

## THE VERB.

### § 205. Augment.—Reduplication.

1. The augment is prefixed or omitted, as the verse requires; e. g. λῦσε, θέσαν, ὀράτω, ἔλε. In the Perf. the temporal augment is omitted only in single words; e. g. ἄνωγα.

2. Words which have the digamma, always take the syllabic augment; e. g. ἀνδάνω, ἔαδον; εἶδομαι, ἐεισάμην, and also in the Part. ἐεισάμενος. The ε seems to be lengthened on account of the verse, in εἰοικνῖα and εὔαδε (ἐΨαδε from ἀνδάνω).

3. The verbs οἶνοχοέω and ἀνδάνω, take the syllabic and temporal augment at the same time, viz. ἐφνοχόει, yet more frequently ᾤνοχ., ἐήνδανε and ἥνδανε.

4. The reduplication of ρ occurs in ῥερυπωμένος from ῥυπώω, to *make foul*. On the contrary, the Perfects ἔμμορα from μείρομαι, and ἔσσναι from σέωω, are formed according to the analogy of verbs beginning with ρ.—Κτάομαι makes ἔκττημαι in the Perf.

5. The second Aor. Act. and Mid. also, frequently takes the reduplication, this remains through all the modes, also in the Inf. and Part. The simple augment ε is but seldom prefixed to this in the Ind.; thus, e. g. κάμνω, to *become weary*, second Aor. Subj. κεκάμω; κέλομαι, to *command*, ἐκεκλόμην; λαγχάνω,

to obtain, *λέλαχον*; λαμβάνω, to receive, *λελαβέσθαι*; φράζω, to say, *πέφραδον*, *ἐπέφραδον*.

6. The following are examples of the Homeric Perfects with the Attic reduplication (§ 89); e. g. *ἀλῶμαι*, to wander, *ἀλ-ἀλημαι*; ἄλῳ (*ἀκαχίζω*), to grieve, *ἀκ-ήχημαι*, *ἀκ-άχημαι*; *ἐρείπω*, to demolish, *ἐρ-έριπτο*; *ἐρίζω*, to contend, *ἐρ-ήρισμαι*.

7. Homeric Aorists with the Attic reduplication (§ 89, Rem.): *ἄλέξω*, to ward off, *ἤλ-αλκον*, *ἄλ-αλκεῖν*, *ἄλαλκῶν*; *ἐν-ίπτω*, to chide, *ἐν-ένιπον*; *ὄρ-νυμι*, to excite, *ὄρ-ορε*; and with the reduplication in the middle: *ἐρύκω*, to restrain, *ἤρ-κα-κον*, Inf. *ἐρυκακέειν* and *ἐνίπτω*, *ἡνύ-πα-πεν*.

## § 206. Personal-endings and Mode-vowels.

1. First Pers. Sing. Act. Several subjunctives have the ending *-μι*; e. g. *κτείνωμι*, instead of *κτείνω*, *ἐθέλωμι*, *ἴδωμι*, *τύχωμι*, *ἴκωμι*, *ἀγάγωμι*.

2. Second Pers. Sing. Act. The ending *-σθα* (§§ 137 and 143), occurs in the second Pers. Pres. Ind. of verbs in *-μι*; e. g. *τίθησθα*, *διδόισθα*; also frequently in the Subj. of other verbs; e. g. *ἐθέλῃσθα*, *εἰπῃσθα*, more seldom in the Opt.; e. g. *κλαίοισθα*, *βάλοισθα*.

3. Third Pers. Sing. Act. The Subj. sometimes has the ending *-σι(ν)*; e. g. *ἐθέλῃσι(ν)*, *ἄγῃσι*, *ἀλάλκῃσι*, *δῶῃσι* (instead of *δῶ*), *μεθίῃσι*; the Opt. only in *παραφθαίῃσι*.

4. Personal-endings of the Plup. Active:

First Pers. Sing. *-εα* (so always); e. g. *πεποίθεα*, *ἐτεθήπεα*, *ἦδεα*, in stead of *ἐπεποίθειν*, etc.

Second " " *-εας*; e. g. *ἐτεθήπεις*, instead of *ἐτεθήπεις*

Third " " *-εε(ν)*; e. g. *ἐγεγόνεε*, *καταλελοίπεε*, *ἐβεβρώκεεν*.

REM. 1. The third Pers. Sing. Plup. Act. in *ει*, and also the same Pers. of the Impf. in *ει*, occurs in Homer before a vowel, with *ν* *ἐφελκυστικόν*; *ἐστῆ-κειν*, *βεβλήκειν*, *ἥσκειν*, Impf. from *ἄσκέω*. Comp. § 143.

5. The second and third Pers. Dual of the historical tenses, Act. and Mid., are sometimes exchanged for each other: *-τον* and *-σθον*, instead of *-την* and *-σθην*; e. g. *διώκετον*, *θωρήσσεσθον*, instead of *διωκέτην*, *θωρησέσθην*.

6. The second Pers. Sing. Mid. appears either in the uncontracted form, *-εαι*, *-ηαι*, *-εο*, *-αο*; e. g. *λείπεαι*, *λιλαίεαι*, *ἰφίκηαι*, *ἐρύσσεαι*, *ἐπαύρηαι*, *ὑπελύσαο*, *ἐγείναο*, or in the contracted form *-η* (from *-εαι*, *-ηαι*), *-ε* (from *-εο*), *-ω* (from *-αο*); e. g. *ἰφίκη*, *ἔπλεν*, *ἔρχεν*, *ἐκρέμω*. The endings *-εαι* and *-εο* are also lengthened into *-ειαι* and *-ειο*, or one *ε* is dropped; e. g. *μυθεῖαι*, *νεῖαι*, *ἔρειο*, *σπεῖο*;—*μυθέαι* (instead of *μυθέεαι*), *πωλέαι*, *ἐκλεο*, *ἐπώλεο*.—In the Perf. and Plup. Mid. or Pass., *σ* is sometimes dropped, viz. *μένναι* (and *μέμνναι*, formed from *μέμνε-σαι*), *βέβληναι*, *ἔσσω*.

7. The first Pers. Dual and Pl. Mid. ends in *-μεσθον* and *-μεθον*, *-μεσθα* and *-μεθα*; e. g. *φραζόμεσθα* and *-μεθα*.

8. The third Pers. Pl. Ind. Perf. and Plup. Mid. or Pass., and Opt. Mid. has the ending *-αται*, *-ατο*, instead of *-νται*, *-ντο*; e. g. *ἀκηχέαται*, *πεφοβήατο*, *ἐστάλατο*, *τετράφαται*, *ἀρησαίατο*, *γενοίατο*.

9. The third Pers. Pl. Aor. Pass. has the ending *-εν* (instead of *-ησαν*); e. g. *τράφεν*, instead of *ἐτράφησαν*.

10. The long mode-vowels of the Subj., viz. *ω* and *η*, are frequently shortened into *ε* and *ο*, as the verse may require; e. g. *ἴομεν*, instead of *ἴωμεν*, *στρέφεται*, instead of *στρέφηται*.

11. The Inf. Act. has the endings *-έμεναι*, *-έμεν* and *-ειν* (*ε* being the mode-vowel and *-μεναι* the ending); e. g. *τυπτέμεναι*, *τυπτέμεν*, *τύπτειν*; verbs in *-άω* and *-έω* have *-ήμεναι* (the *η* arising from the contraction of the mode-vowel *ε* and the final vowel of the stem); e. g. *γοήμεναι* (*γοάω*), *φιλήμεναι* (*φιλέω*); with the ending *-ήμεναι*, that of the Pass. Aorists corresponds; e. g. *τυπήμεναι*, instead of *τυπήναι*. In the Pres. of verbs in *-μι*, the endings *-μεναι* and *-μεν* are appended immediately to the unchanged stem of the Pres., and in the second Aor. to the pure stem; e. g. *τιθέμεναι*, *τιθέμεν*; *ιστάμεναι*; *διδόμεναι*; *δεικνύμεναι*; *θέμεν*, *δόμεναι*; there is an exception in the case of the second Aor. Inf. Act. of verbs in *α* and *υ*, which, as in the Ind., retain the long vowel; e. g. *στήμεναι*, *δύμεναι*.

12. The Impf. and Aor. Ind. take the endings *-σκον*, *-ες*, *-ε(ν)*, in the Mid. *-σκόμην*, *-ον* (*-εο*, *-εν*), *-ετο*, when a repeated action is to be denoted; hence this is called the *Iterative form*; it regularly omits the augment; e. g. *δινεύ-ε-σκον*, *βοσκ-έ-σκοντο*, *νικά-σκομεν*, *καλέ-ε-σκε*, *ελάσ-α-σκεν*, *δό-σκε*, *δύ-σκε*, *στά-σκε*.

REM. 2. In verbs in *-ω*, the mode-vowel of the Ind. is used before these endings; in those in *-ύω*, *-ύεσκον* is abridged into *-ύσκον*, which as the verse may require, can be lengthened into *-άασκον*; e. g. *ναιετάασκον*; those in *-έω* have *-έεσκον*, seldom *-εσκον* (e. g. *καλέσκετο*), also *-εῖεσκον* (e. g. *νείκειεσκον*); in verbs in *-μι* the mode-vowel is omitted.

## § 207. *Contraction and Resolution in Verbs.*

1. A. Verbs in *-άω*. In these, the uncontracted form occurs only in single words and forms; e. g. *πέραον*, *κατεσκίαον*; always in *ὑλάω* and those verbs which have a long *α* for their characteristic; e. g. *διψάων*, *πεινῶων*, *ἔχραε* (from *χρᾶ-ω*, to attack). In some verbs, *α* is changed into *ε*, viz. *μενοίνεον*, from *μενοινάω*, *ἦντεον*, from *ἀντάω*, *δόμκλεον*, from *δομκλάω*.

2. Instead of the uncontracted and contracted forms, there is a resolution of the contracted syllable, by a similar vowel, *ā* (*a*) being resolved into *āā* (*āa*) or *āā* (*āa*), and *ω* into *οω* or *ωω*; e. g. *δρύασθαι* (instead of *δρᾶσθαι*); *μενοινᾶα* (instead of *μενοινᾶ*); *δρόω* (instead of *δρῶ*); *δρώωσι* (instead of *δρῶσι*).

REMARK. In the Dual-forms, *προσανδήτην*, *συλήτην*, *συναντήτην*, *φοιτήτην* (from verbs in *-άω*), *αε* is contracted into *η*, and in *ομαρτήτην* and *ἀπειλήτην* (from verbs in *-έω*), *εε* is contracted into *η*, instead of into *ει*.

3. When *ντ* comes after a contracted syllable, the short vowel may follow such contracted syllable; e. g. *ἡβῶντο*, instead of *ἡβῶντα*, *γελῶντες*; in the Opt. also, the protracted *ωοι*, instead of *φ* is found in *ἡβῶοιμι*, instead of *ἡβάοιμι* (= *ἡβῶμι*).

4. B. Verbs in *-έω*. Contraction does not take place in all the forms in which *ε* is followed by the vowels *ω*, *φ*, *η*, *η*, *οι* and *ου*; e. g. *φιλέωμεν*, *φιλέοιμι*, etc.; yet such forms must commonly be pronounced with synizesis. In others,

contraction is omitted or takes place, as the verse may require; e. g. *φιλεί, έρέω, ότρυνέουσα; αϊρεύμην, γένευ*. Sometimes *ε* is lengthened into *αι*; e. g. *ετελείετο, μιγείη* (instead of *μιγῆ*, second Aor. Pass.).

5. C. Verbs in *-όω*. These follow either the common rules of contraction, e. g. *γογνοῦμαι*, or they are not contracted, but lengthen *ο* into *ω*, so that the forms of verbs in *-όω* resemble those of verbs in *-άω*; e. g. *ιδρώνονται, ιδρώουσα, ύπνώνοντας* (comp. *ήβώνοντα*); or they become wholly analogous to verbs in *-άω*, since they resolve *-οῦσι* (third Pers. Pl. Pres.) into *-όωσι*, *-οῦντο* into *-όωντο*, *-οῖεν* into *-όφεν*; e. g. (*αρό-ουσι*) *αρόουσι αρόωσι* (comp. *όρώωσι*); (*δηϊόοντο*) *δηϊόωντο δηϊόωντο* (comp. *όρώωντο*); (*δηϊοοιεν*) *δηϊοοιεν δηϊόφεν* (comp. *όρόφεν*).

### § 208. Formation of the Tenses.

1. The Attic Fut. (§ 83) occurs in verbs in *-ίζω*; e. g. *κτεριοῦσι*. In verbs in *-έω*, the ending *-έω* is often used instead of *-έσω*; e. g. *κορέεις*, instead of *κορέσεις*, *μαχέονται*, instead of *μαχέσονται*; in verbs in *-άω*, after dropping *σ*, a corresponding short vowel is placed before the vowel formed by contraction; e. g. *αντιόω, έλώωσι, δαμάα*; of verbs in *-ύω*, *έρύουσι* and *τανύουσι* occur.

2. The following liquid verbs form the Fut. and first Aor. with the ending *-σω* and *-σα*: *κείρω, to shear off* (*κέρσαι*), *κέλλω, to land* (*κέλσαι*), *είλω, to press* (*έλσαι*), *κύρω, to fall upon* (*κύρσω*), \**ΑΡΩ (απαρίσκω), to fit* (*αρσαι*), *δρ-νυμι (δρ-σω, ώρσα), to excite, διαφθείρω, to destroy* (*διαφθέρσαι*), *φύρω, to mix* (*φύρσω*).

3. The following verbs form the Fut. without the tense-characteristic *σ*: *βέομαι* or *βείομαι* (second Pers. *βέη*), *I shall live*, *δῆω, I shall find*, *κείω* or *κέω, I shall lie down*.

4. The following form the first Aor. without the tense-characteristic *σ*: *χέω, to pour out*, *έχενα*; *σεύω, to put in motion*, *εσσενα*; *άλέομαι* and *άλεύομαι, to avoid*, *ήλεύατο, άλανάμενος, άλέασθαι*; *καίω, to burn*, *εκηα* and *εκεια*.

5. The endings of the second Aor. are sometimes exchanged with those of the first Aor.: *βαίνω, to go*, *εβήσετο*, Imp. *βήσεο*; *δύομαι, to plunge into*, *εδύσετο*, Imp. *δύσεο*, Part. *δυσόμενος*; *άγω, to lead*, *αξετε, άξέμεν*; *ικνέομαι, to come*, *ιξον*; *έλέγμην, I laid myself down to sleep*, Imp. *λέξο, λέξεο*; *δρ-νυμι, to incite*, Imp. *δρσεο(εν)*; *φέρω, to bear*, *οῖσε, οῖσέμεναι*; *αείδω, to sing*, Imp. *αείσεο*.

6. In the first Aor. Pass. of some verbs, *ν* is prefixed before the ending *-θην*, as the verse may require, viz. *διακρινθῆτε, κρινθείς, εκκλίνθη* (§ 111, 6), *ιδρύν-θην* (from *ιδρύω*), *άμπνύνθη* (from *πνέω*).

7. Several second Aorists, in order to make a dactyl, are formed by a transposition (*metathesis*) of the consonants; e. g. *εδρακον*, instead of *εδαρκον* (from *δέρκομαι*), *επραθον* (from *πέρθω*), *εδραθον* (from *δαρθάνω*), *ήμβροτον*, instead of *ημαρτον* (from *αμαρτάνω*). In like manner, on account of the metre, a vowel of the stem is dropped; e. g. *αγρόμενος*, from *αγερόμην* (*αγείρω, to assemble*); *εγ-πετο*, from *εγερόμην* (*εγείρω, to awaken*); *πέφνον, επεφνον* (*ΦΕΝΩ, to put to death*).

8. Homer forms a first Perf. only from pure verbs, and such impure verbs as assume *ε* (§ 124) in forming the tenses, or are subject to metathesis; e. g. *χαίρω κεχάρηκα* (from *ΧΑΙΠΕΩ*); *βάλλω βέβληκα* (from *ΒΛΑ-*). Besides these, he forms only second Perfects; but even in pure verbs and in the impure verbs just mentioned, he rejects the *κ* in single persons and modes, and regularly in

the Part.; thus these forms become analogous to those of the second Perf.; e. g. *κεκμηώς*, from *κάμνω*; *κεχαρηώς*, from *χαίρω*, *βεβῶως*, from *βαίνω* (BAΩ).

### § 209. Conjugation in -μι.

1. Even in Homer, the forms of -έω and -όω (§ 130, Rem. 3) occur in the second and third Pers. Sing. Pres. and Impf.; e. g. *ἐτίθει*, *δίδοις*, *δίδοι*.—Also a reduplicated Fut. of *δίδωμι* occurs: *διδώσομεν* and *διδώσειν*.

2. Verbs in -νμι form an *Opt.* both in the *Act.* and *Mid.*; e. g. *ἐκδύμεν* (instead of *ἐκδύνην*), from *ἐκδύω*, *φύη* (instead of *φύνην*), from *φύω*; *δαινῦτο*; so also *φθίω*, *φθίτο*, *Opt.* of *ἐφθίμην*, from *φθίω*.

3. The third Pers. Pl. Impf. and second Aor. in -ε-σαν, -η-σαν, -ο-σαν, -ω-σαν, -υ-σαν, is shortened into -εν, -ᾶν, -ον, -ῦν; e. g. *ἔτιθεν*, instead of *ἐτίθεσαν*, *ἔθεν*, instead of *ἔθεσαν*; *ἔσταν*, instead of *ἔστησαν*; *ἔδιδον*, instead of *ἐδίδοσαν*; *ἔδον*, instead of *ἔδοσαν*; *ἔφυν*, instead of *ἐφυσαν*.

4. In the second Pers. Sing. Imp. Pres. and second Aor. Mid., Homer rejects σ, and uses the uncontracted form; e. g. *δαίνο* (instead of *δαίνυσσ*), *μάρναο*, *φάο*, *σύννεο*, *ἔννεο*.

5. The short stem-vowel is lengthened before the personal-endings beginning with μ and ν, as the verse may require; e. g. *τιθήμενος*, *διδόναι* (instead of *διδόνα*), *δίδωσι*, *ἰλησι*.

6. In the second Aor. Subj., the following forms are used, as the verse may require:

	contracted:	resolved and lengthened forms:
Sing. 1.	στώ	στέω, στείω
2.	στής	στήης
3.	στή	στήη, ἐμβήη, φήη, φθήη
Dual	στήτον	παρστήετον
Plur. 1.	στώμεν	στέωμεν, στείομεν, καταβείομεν
2.	στήτε	στήετε
3.	στώσι(ν)	στέωσι(ν), περιστήωσι(ν)
Sing. 1.	θῶ	θέω, θείω, δαμείω
2.	θής	θέης, θήης, θείης
3.	θή	θέη, θήη, ἀνήη, μεθείη
Dual	θήτον	θείετον
Plur. 1.	θῶμεν	θέωμεν, θείομεν
2.	θήτε	δαμείετε
3.	θῶσι(ν)	θέωσι(ν), θείωσι(ν)
Sing. 3.	δῶ	δῶσι(ν), δῶη
Plur. 1.	δῶμεν	δῶομεν
3.	δῶσι(ν)	δῶωσι(ν).

REMARK. Instead of *ἔστησαν* (Aor. I.), the shortened form *ἔσταν* occurs, and instead of *ἔσταντε* (Perf.), the lengthened form *ἔστητε*.

### § 210. Εἰμί (ΕΣ-), to be.

Pres. Ind.	2. ἔσσι.	Pl. 1. εἰμέν.	3. ἔασι(ν)	
Subj.	1. μετέλω.	3. ἔη, ἔησι(ν), ἦσι(ν), εἶη.	Pl. 3. ἔωσι(ν)	
Imp.	2. ἔσσο.	Inf. ἔμμεναι, ἔμμεναι, ἔμμεν.	Part. ἔών, ἔουσα.	
Impf. Ind.	1. ἔα, ἦα, ἔον, ἔσκον.	2. ἔησθα.	3. ἔην, ἦεν, ἦην.	Dual 3. ἦσθην.
		Pl. 3. ἔσαν, εἶατο (instead of ἦντο, from ἦμην).—	Opt. 2. ἔοις.	
		3. εἶοι.	Pl. 2. εἶτε.	3. εἶεν.
Fut. Ind.	1. ἔσομαι (ἔσσομαι), etc.	3. ἔσεται and ἔσειται.		

§ 211. *Εἶμι (I-), to go.*

Pres. Ind.	2. εἶσθα.	Subj. 2. ἴησθα.	Inf. ἵμεναι, ἵμεν.
Impf. Ind.	1. ἦῖα, ἦῖον.	2. ἴες.	3. ἦε, ἴε(ν).
	ἦῖον, ἴσαν.—Opt. ἴοι, ἰείη.	Pl. 1. ἥομεν.	3. ἦῖσαν, ἦσαν,
Fut. Ind.	1. εἴσομαι.	Aor. Ind. 3. εἶσατο and εἰσατο.	Dual 3. εἰσάσθην.

VERBS IN -ω, WHICH IN THE SECOND AOR. ACT. AND MID., IN THE PERF. AND PLUP. ACT., AND PRES. AND IMPF., FOLLOW THE ANALOGY OF VERBS IN -μι.

§ 212. (1) *Second Aor. Act. and Mid. (Comp. § 142).*

A. The Characteristic is a Vowel: α, ε, ι, ο, υ.

βάλλω, to throw, second Aor. Act. (BAA-, ἔβλην) ξυμβλήτην, Inf. ξυμβλήμεναι (instead of -ῆναι); second Aor. Mid. (ἐβλήμην) ἐβλητο, ξύμβληντο, Subj. ξύμβληται, βλήγεται, Opt. βλεῖο (from BAE-), Inf. βλήσθαι, Part. βλήμενος. Hence the Fut. βλήσομαι.

γηράω or γηράσκω, to grow old, second Aor. Act. third Pers. Sing. ἐγήρᾱ, Part. γηράς.

κτείνω, to kill, second Aor. Act. ἔκταν, Pl. ἔκταμεν, third Pers. Pl. ἔκταν, Subj. Pl. κτέωμεν, Inf. κτάμεναι, κτάμεν, Part. κτάς; second Aor. Mid. with passive sense, ἀπέκτατο, κτάσθαι, κτάμενος.

οὔτάω, to wound, second Aor. Act. third Pers. Sing. οὔτα, Inf. οὔτάμεναι, οὔτάμεν; second Aor. Mid. οὔτάμενος, wounded.

πελάζω, to approach, second Aor. Mid. ἐπλήμην, πλῆτο, πλῆντο.

πλήθω (πίμπλημι), to fill, second Aor. Mid. ἐπλητο, Opt. πλείμην (from ΠAE-), Imp. πλῆσο.

πῆσσω, to shrink with fear, second Aor. Act. third Pers. Dual καταπτήτην.

φθάνω, to anticipate, second Aor. Mid. φθάμενος.

REMARK. From ἔβην come the forms βάτην (third Pers. Dual), and ὑπέρ-βασαν (third Pers. Pl.), with a short stem-vowel.

ΔΑΩ, Epic stem of διδάσκω, to teach, second Aor. Act. (ΔAE-) ἐδάην, I learned Subj. δαείω, Inf. δαήμεναι.

φθί-νω, to destroy and vanish, second Aor. Mid. ἐφθίμην, Opt. φθίμην, φθίτο, Imp. φθίσθω, Inf. φθίσθαι, Part. φθίμενος.

βιβρώσκω, to eat, second Aor. Act. ἔβρων.

πλώω, to swim, second Aor. Act. ἔπλων, Part. πλώς, Gen. -ώντος.

κλύω, to hear, second Aor. Act. Imp. κλύθι, κλύτε, κέκλυθι, κέκλυτε.

λύω, to loose, second Aor. Mid. λύτο, λύντο.

πνέω, to breathe, second Aor. Mid. (ΠNY-) ἄμπι-ντο, instead of ἀνέπντο, he took breath.

σεύω, to put in motion, second Aor. Mid. ἐσσύμην, I strove, ἔσσυο, σύτο.

χέω, to pour, second Aor. Mid. χύντο, χύμενος.

B. The Characteristic is a Consonant.

ἄλλομαι, to leap, second Aor. Mid. ἄλσο, ἄλτο, ἐπάλμενος, ἐπιάλμενος, Subj. ἄληται.

ἄραρίσκω (ἈΡΩ), to fit, second Aor. Mid. ἄρμενος, fitted to.

γέντο, to seize, arising from Féλτο (from ἐλεῖν, second Aor. of αἰρέω).

δέχομαι, *to take*, second Aor. Mid. ἔδεκτο, Imp. δέξο, Inf. δέχθαι; the first Pers. ἐδέχμην and the Part. δέγμενος, like the Perf. δέδεγμαι, signify *to expect*.  
 ἐλελίζω, *to whirl*, second Aor. Mid. ἐλέλικτο.  
 ἱκνέομαι, *to come*, second Aor. Mid. ἵκτο, ἵκμενος and ἱκμενος, *favorable*.  
 λέγομαι, *to lie down, select, to count over*, second Aor. Mid. ἐλέγμην, ἔλεκτο, λέκτο.  
 μαιίνω, *to soil*, μιάινθην (third Pers. Dual, instead of ἐμιάν-σθην).  
 μίγνυμι, *to mix*, second Aor. Mid. μίκτο.  
 ὀρνύμι, *to excite*, second Aor. Mid. ὠρτο, Imp. ὄρσο, ὄρσεο, Inf. ὄρθαι, Part. ὄρμενος.  
 πάλλω, *to brandish, hurl*, second Aor. Mid. πάλτο, *he sprang*.  
 πέρθω, *to destroy*, second Aor. Mid. πέρθαι, instead of πέρθ-σθαι.  
 πήγνυμι, *to make firm, to fix*, second Aor. Mid. πήκτο, κατέπηκτο.

### § 213. (2) *Perf. and Plup. Active.*

(a) The Stem ends in a Vowel.

γίγνομαι, *to become*, Perf. Pl. γέγαμεν, -ᾶτε, -άασι(ν), Inf. γεγάμεν, Part. γεγαώς;  
 Plup. ἐκεγάτην.  
 βαίνω, *to go*, Perf. Pl. βέβαμεν, etc.; Plup. βέβασαν.  
 δείδω, *to fear*, Inf. δειδίμεν, instead of δειδιέναι, Imp. δείδιθι, δείδιτε; Plup. ἐδείδιμεν, ἐδείδισαν.  
 ἔρχομαι, *to come*, εἰλήλουνθμεν.  
 θνήσκω, *to die*, Perf. Pl. τέθναμεν, τεθνᾶσι, Imp. τέθναθι, Inf. τεθνάμεν and τεθνάμεναι, Part. τεθνηώς, -ῶτος, τεθνεῶτι; Plup. Opt. τεθναίην.  
 ΤΑΛΑΩ, *to dare*, Perf. Pl. τέτλαμεν, Imp. τέτλαθι, Inf. τετλάμεν, Part. τετληώς.  
 ΜΑΩ, *to desire*, Perf. Pl. μέματον, -ᾶμεν, -ᾶτε, -άασι, Imp. μεμᾶτω, Part. μεμαώς, -ῶτος and -ότος; Plup. μέμασαν.

(b) The Stem ends in a Consonant.

PRELIMINARY REMARK. The τ of the inflection-ending, when it comes immediately after the stem-consonant, is changed into θ, in some Perfects.

ἄνωγα, *to command*, ἄνωγμεν, Imp. ἄνωχθι, ἀνώχθω, ἀνωχθε.  
 ἐγρήγορα, *I awoke* (from ἐγείρω, *I awaken*), Imp. ἐγρήγορθε, Inf. ἐγρηγόρθαι;  
 hence ἐγρηγόρθασι, instead of ἐγρηγόρασι.  
 πέποιθα, *I trust* (from πείθω, *to persuade*), Plup. ἐπέπιθμεν.  
 οἶδα, *I know* (from ἑΙΔΩ, *video*), ἴδμεν, instead of ἴσμεν, Inf. ἴδμεναι.  
 ἔοικα, *I am like* (from ἑΙΚΩ), second and third Pers. Dual ἔικτον; third Pers Plup. Dual ἔικτην; hence, Perf. Mid. or Pass. ἔικτο.  
 πάσχω, *to suffer*, Perf. πέποσθε, instead of πεπόνθατε.

### § 214. (3) *Present and Imperfect.*

ἀνύω, *to accomplish*, Opt. Impf. ἀνῶτό(ᾱ).  
 τανύω, *to expand, to stretch*, τάνῃται (instead of τανύεται).  
 ἐρύω and εἰρύω, *to draw*, εἰρύαται, instead of εἰρυνται, Inf. ἐρυσθαι, εἰρυσθαι,  
 in the sense of *to protect, to guard*.  
 ἔδω, *to eat*, Inf. ἔδμεναι.  
 φέρω, *to bear*, Imp. φέρτε, instead of φέρετε.

# I. GREEK AND ENGLISH VOCABULARY,

WHICH ALSO

CONTAINS ALL THE ANOMALOUS VERBS AND ANOMALOUS FORMS MENTIONED IN TREATING OF THE VERB.

The numbers 1, 2, 3, after an adjective, denote that it has one, two or three endings.—Other numbers placed after a definition, denote the page, where the word is more fully defined.—Abbreviations: w. a., with the Accusative; w. d., with the Dative; w. g., with the Genitive; Char., Characteristic.—The numerals and prepositions are not inserted here; the definitions of these may be found in the sections where they are treated.

A.	ἀγννμι, to break [§ 140, 1].	ᾄδω, to sing, 34.
Ἀβίωτος 2, insupportable.	ἀγορά, ἡ, market-place.	ἀεί, always.
ἀβλάβεια, innocence, 88.	ἀγοραῖος, ὁ, trafficker.	ἀεικής, -ές, unseemly, 108.
ἀγαθόν, advantage, 27.	ἀγορεύω, to say.	ἀετός, ὁ, eagle.
ἀγαθός 3, good.	ἀγρεύω, to catch.	ἀηδής, -ές, unpleasant, 171.
ἀγάλλω, to adorn, 56.	ἀγρός, ὁ, a field.	ἀηδίζομαι, to be disgusted with [§ 87, 1].
ἄγαλμα, τό, statue.	ἀγχίνους 2, shrewd.	ἄηρ, -έρος, ὁ, air.
ἄγμαι, to wonder [§ 135, p. 165].	ἄγω, to lead, 23 [Aor., § 89, Rem.; Perf. ἤχα, Perf. Mid. or Pass. ἤγμαι].	ἀθάνατος 2, immortal.
Ἀγαμέμνων, -ονος, ὁ, Agamemnon.	ἄγων, -ωνος, ὁ, contest.	ἀθέατος, not to be seen.
ἄγαν, too much, 36.	ἀδαήμων, -ον, inexperienced, 112.	Ἀθῆναι, -ων, αἱ, Athens
ἀγανακτέω, to be displeased, 147.	ἀδελφή, ἡ, sister.	ἀθλητής, -ου, ὁ, wrestler.
ἀγαπάω, to love; w. d., to be contented with.	ἀδελφοκτόνος, ὁ, murderer of a brother.	ἄθλιος, troublesome, 161.
ἀγγελία, ἡ, message, 138.	ἀδελφός, ὁ, brother.	ἀθλίως, miserably, 106.
ἀγγέλλω, to announce.	ἄδηλος 2, uncertain, 29.	ἄθλον, τό, prize, 37.
ἄγγελος, ὁ, messenger.	ἄδης, -ου, ὁ, the lower world.	ἀθυμέω, to be dispirited, 107.
ἄγε, age, come now.	ἀδικέω, to do wrong to, 109.	Ἄθος, -ω, ὁ, Athos.
ἀγείρω, to collect [Perf., § 89, (b)].	ἀδικία, ἡ, injustice.	αἰάζω, to groan [Char., § 105, 2].
ἀγέλη, ἡ, herd, 36.	ἄδικος 2, unjust.	Αἰακός, ὁ, Aeacus.
ἀγεννής, -ές, ignoble.	ἀδολεσχής, -ον, ὁ, prater.	αἰδέομαι, to reverence, 109
ἄγηρος, -ων, not growing old, 31.	ἀδολεσχία, prating, 22.	αἰδώς, ἡ, shame, 47.
ἄγκιστρον, τό, hook.	ἀδυνατέω, to be unable.	Αἴγυπτος, ἡ, Egypt.
	ἀδύνατος 2, impossible.	αἰθήρ, ἡ, ether, 36.
		αἰθρία, ἡ, pure air.
		αἷμα, -ατος, τό, blood.

- αἰνέω, to praise [§ 98, (b), p. 111].  
 αἰξ, -γός, ἡ, goat.  
 αἰρετός 3, chosen, 56.  
 αἰρέω, to take [§ 126, 1].  
 αἶρω, to raise.  
 αἰσθάνομαι, to perceive, 100 [§ 121, (a), 1].  
 αἰσχροός 3, disgraceful.  
 αἰσχροώς, disgracefully.  
 αἰσχύνω, to shame, 131.  
 Αἴσων, -ονος, ὁ, Aeson.  
 αἰτέω τινά τι, to ask.  
 Αἴτνη, ἡ, Aetna.  
 αἰχμάλωτος, captured.  
 αἶψα, quickly.  
 αἰών, ὁ, age, 34.  
 ἀκέομαι, to heal [§ 98, (b)].  
 ἀκινάκης, -ου, ὁ, a Persian sword.  
 ἀκμάζω, to be at the prime.  
 ἀκμή, point, 106.  
 ἀκολάστως, adv., with impunity, 175.  
 ἀκολουθέω, to follow, 112.  
 ἀκούω, to hear [Pf., § 89, (b); Fut. ἀκούσομαι; Pass. with σ, § 95].  
 ἄκρα, ἡ, summit, 90.  
 ἀκρατής, -ές, immoderate, 46.  
 ἄκρατος, unmixed.  
 ἀκροόομαι, to hear [§ 96, 3].  
 ἀκροατής, -ου, ὁ, auditor.  
 ἀκρόπολις, -εως, ἡ, citadel.  
 ἄκρος 3, highest.  
 ἀκτίς, -ῖνος, ἡ, beam, ray.  
 ἄκων, -ουσα, -ον, unwilling.  
 ἀλαλάζω, to shout [§ 105, 2].  
 ἀλαώω, to make blind.  
 ἀλγεινός 3, painful.  
 ἀλγέω, to feel pain.  
 ἄλγος, -ους, τό, pain.  
 ἀλείφω, to anoint [Pf., § 89, (b)].  
 ἀλεκτρύων, -όνος, ὁ, a cock.
- Ἀλέξανδρος, ὁ, Alexander.  
 ἀλέξω, to ward off [§ 125, 1].  
 ἄλέω, to grind [§ 98, (b), p. 111].  
 ἀλήθεια, ἡ, truth.  
 ἀληθεύω, to speak the truth.  
 ἀληθής, -ές, true.  
 ἀληθινός 3, true.  
 ἀληθῶς, truly, 163.  
 ἄλις, enough.  
 ἀλίσκομαι, to be taken [§ 122, 1].  
 ἀλλκή, ἡ, strength.  
 Ἀλκιβιάδης, -ου, ὁ, Alcibiades.  
 ἄλκιμος 3, strong.  
 ἀλλά, but.  
 ἀλλήλων, of one another [§ 58].  
 ἄλλοθεν, from another place.  
 ἄλλος, -η, -ο, another, alius, 58.  
 ἀλλότριος, another's, 158.  
 ἀλλοτρίως, adv., foreign.  
 ἀλοάω, to thresh [§ 96, 3].  
 ἄλσος, -ους, τό, grove.  
 ἄλυπος, without trouble, 141.  
 ἄλωσις, -εως, ἡ, capture.  
 ἅμα, at the same time.  
 ἁμαρτάνω, to err, 124 [§ 121, 2].  
 ἁμάρτημα, τό, error, 40.  
 ἁμαρτία, ἡ, offence, 122.  
 ἁμαυρόω, to darken, 107.  
 ἁμβροσία, ἡ, food of the gods.  
 ἁμέλεια, ἡ, carelessness.  
 ἁμελέω, to neglect.  
 ἁμνημονέω, to be forgetful of.  
 ἁμοιβή, exchange, 162.  
 ἁμοιβός 2, without a share in.
- ἄμπελος, ἡ, vine.  
 ἄμπεχομαι, to put on, 135 [§ 120, 3].  
 ἄμύνω, to keep off, 130.  
 ἀμφιγνοέω, to be uncertain [Aug., § 91, 3].  
 ἀμφιέννυμι, to clothe [§ 139, (b), 1; Aug., § 91, 3].  
 ἀμφισβητέω, to dispute [Aug., § 91, 2].  
 ἄμφω, both [§ 68, Rem. 2].  
 ἄν, with Subj., instead of ἕαν, if.  
 ἀναβαίνω, to go up.  
 ἀνάβασις, a going up, 72.  
 ἀναγιγνώσκω, to read.  
 ἀναγκάζω, to compel.  
 ἀναγκαῖος, necessary.  
 ἀνάγκη, necessity, 59.  
 ἀναξεύγνυμι, to yoke again, 171.  
 ἀνακαίω, to burn, 171.  
 ἀνακράζω, to cry out.  
 ἀνακύπτω, to peep up, 49.  
 ἀναλίσκω, to spend [§ 122, 2].  
 Ἀναξαγόρας, -ου, ὁ, Anaxagoras. [90].  
 ἀναπαύω, to cause to rest.  
 ἀναπειθω, to persuade.  
 ἀναπέτομαι, to fly up, or away.  
 ἀναπλέω, to sail upon the high sea; (2) to sail back.  
 ἀναρπάζω, to seize, 133.  
 ἀναρχία, anarchy.  
 ἀναστρέφω, to turn round.  
 ἀνατίθημι, to put up, 158.  
 ἀνατρέπω, to turn up, 120.  
 ἀναχωρέω, to go back.  
 ἀνδραποδιστής, -ου, ὁ, slave-dealer.  
 ἀνδράποδον, τό, slave.  
 ἀνδρεία, ἡ, bravery.  
 ἀνδρείος 3, brave, 31.  
 ἀνδρείως, adv. bravely.

- Ἀνδρόγεωσ, -ω, ὁ, An-  
drogeus.
- ἄνελευθερία, disgraceful  
avarice, 112.
- ἄνελπιστος 2, unexpected.
- ἄνεμος, ὁ, wind.
- ἄνερωτάω, to ask.
- ἄνευ, w. g., without.
- ἄνευρίσκω, to find.
- ἄνέχομαι, to endure [§ 91,  
1].
- ἄνέψω, to boil up.
- ἄνηκουστέω, w. d., to be  
disobedient.
- ἄνῆρ, ὁ, man [§ 36].
- ἄνθεμον, τό, a flower.
- ἄνθος, τό, a flower.
- ἄνθρώπινος, human.
- ἄνθρώπιον, τό, man.
- ἄνθρωπος, ὁ, man.
- ἄνισος 2, unequal.
- ἄνίστημι, to set up, 158.
- ἄνοίγνυμι, ἀνοίγω, to open  
[§ 140, 5].
- ἀνόμοιος 2 and 3, unlike.
- ἄνομος 2, lawless.
- ἄνοος, -οον, imprudent, 29.
- ἄνορθόω, to raise up [§ 91,  
1].
- ἄνορύττω, to dig up again.
- ἀνταλλάττω, to exchange.
- ἀντάξιος 3, w. g., of equal  
worth.
- Ἀντίγονος, ὁ, Antigonus.
- ἀντιδικέω, to defend at  
law [§ 91, 4].
- ἀντιλέγω, to contradict.
- Ἀντισθένης, -ους, ὁ, An-  
tisthenes.
- ἀντιτάττω, to set oppo-  
site, 158.
- ἄνύω, complete [§ 94, 1].
- ἄνω, above.
- ἄνώγειν, τό, hall.
- ἄνωφελής, -ές, useless.
- ἄξιόλογος, worth mention-  
ing, 161.
- ἄξιος 3, w. g., worthy of,  
18.
- ἄξιόω, to think worthy, 108.
- ἄοιδή, song.
- ἀπαγορεύω, to call.
- ἀπάγω, to lead away.
- ἀπαίδευτος 2, uneducated.
- ἀπαλλάττω, to set free  
from.
- ἀπαντάω, w. d., to meet.
- ἅπας, once.
- ἅπας, altogether, 43 [§ 40,  
Rem.].
- ἅπειμι, Inf. ἀπεῖναι, to be  
absent, 167.
- ἅπειμι, Inf. ἀπιέναι, to go  
away.
- ἅπειρος 2, w. g., unac-  
quainted with, 87.
- ἀπείρωσ, adv., inexperi-  
enced.
- ἀπελαύνω, to drive away,  
135.
- ἀπέρχομαι, to go away.
- ἀπεχθάνομαι, to be hated  
[§ 121, 3].
- ἀπέχομαι, w. g., to abstain  
from; from
- ἀπέχω, to keep off; (2) to  
be distant from.
- ἀπήνη, ἡ, wagon.
- ἀπιστέω, to disbelieve.
- ἄπιστος 2, unfaithful, 52.
- ἀπλός 3, simple.
- ἀποβαίνω, to go away.
- ἀποβλέπω, to look upon.
- ἀπογιγνώσκω, to reject, 175.
- ἀποδείκνυμι, to show, 160.
- ἀποδέχομαι, to receive, 89.
- ἀποδημέω, to be from  
home.
- ἀποδιδράσκω, to run away  
from.
- ἀποδίδωμι, to give back,  
159.
- ἀποκαλέω, to call back,  
name.
- ἀποκηρύττω, to cause to  
be proclaimed, 122.
- ἀποκρίνομαι, to answer.
- ἀποκρύπτω, to conceal.
- ἀποκτείνω, to kill.
- ἀπολαύω, w. g., to enjoy.
- ἀπόλλυμι, to ruin, 163.
- ἀπόλυσις, deliverance, 109.
- Ἀπόλλων, -ωνος, ὁ, Apol-  
lo.
- ἀποπειράομαι, w. g., to try.
- ἀπορέω, to be in want.
- ἄπορος 2, difficult; ἐν ἀπό-  
ροις εἶναι, to be in a  
strait.
- ἀπορρέω, to flow from.
- ἀπορροή, a flowing off.
- ἀποσβέννυμι, to quench.
- ἀποσπάω, to draw away.
- ἀποστέλλω, to send, 130.
- ἀποστερέω, to deprive of
- ἀποστρέφω, to turn away
- ἀποτίθημι, to put away  
161. [135.]
- ἀποτίνω, to compensate,
- ἀποτρέπω, to turn away,  
87.
- ἀποφάινω, to show, 131.
- ἀποφεύγω, w. a., to flee  
away.
- ἀπόχρη, it suffices [§ 135,  
3].
- ἀποχρῶμαι, to have enough  
[§ 97, 3, (a)].
- ἅπτομαι, to touch, 40.
- ἀπωθέω, to push away,  
142.
- ἄρα; [interrogative, § 137].
- ἄρα, igitur, therefore.
- ἀργαλέος, troublesome, 159.
- ἄργυρεος, made of silver.
- ἄργυριον, τό, silver.
- ἄργυρος, ὁ, silver.
- ἀρέσκω, to please [§ 122, 3]
- ἀρετή, ἡ, virtue.
- ἀρθρώω, to articulate.
- ἀριθμός, ὁ, number, 72.

- Ἀριστείδης, -ου, ὁ, Aristides.  
 ἀριστεύω, to be the best, 16.  
 ἀρκέω, to suffice; Mid. w. d. [§ 98, (b)].  
 ἄρκτος, ὁ, ἡ, a bear.  
 ἄρμα, -ατος, τό, chariot.  
 ἀρμόττω, to fit [§ 105, 1].  
 ἀρνέομαι, Dep. Pass., to deny.  
 ἄροτρον, τό, a plough.  
 ἀρώω, to plough [§ 98, (c) and § 89, (a)].  
 ἀρπάζω, to plunder.  
 ἄρπαξ, rapacious.  
 ἄρτος, ὁ, bread.  
 ἀρύω, to draw water [§ 94, 1].  
 ἀρχή, a beginning, 50; τὴν ἀρχήν, from the beginning.  
 ἀρχιτέκτων, -ονος, ὁ, architect.  
 ἄρχομαι, w. g., to begin.  
 ἄρχω, w. g., to rule, 44.  
 ἀσεβεία, ἡ, impiety.  
 ἀσεβέω, w. a., to sin against.  
 ἀσέλγεια, ἡ, excess.  
 ἀσθένεια, ἡ, weakness.  
 ἀσθενέω, to be weak.  
 ἀσθενής, -ές, weak.  
 ἀσκέω, to practise, 107.  
 ἀσπίς, -ίδος, ἡ, shield.  
 ἄστεγος 2, houseless, 122.  
 ἀστραπή, ἡ, lightning.  
 ἀστράπτω, to lighten.  
 ἄστυ, τό, city [§ 46].  
 ἀσυνεσία, ἡ, stupidity.  
 ἀσύνετος 2, stupid.  
 ἀσφαλής, -ές, firm, 48.  
 ἀσώματος 2, bodiless, 130.  
 ἀτάκτως, adv., without order.  
 ἄτη, infatuation, 142.  
 ἀτιμάζω, to despise, 44.  
 ἀτιμία, ἡ, dishonor.
- ἀτρεκέως, adv., exactly, 147.  
 Ἀττική, ἡ, Attica.  
 ἀτυχέω, to be unhappy.  
 ἀτύχημα, τό, misfortune.  
 ἀτυχής, -ές, unfortunate.  
 ἀτυχία, ἡ, misfortune.  
 ἀυαίνω, to dry [Aug., § 87, 1].  
 αὐθις, again.  
 αὐλός, ὁ, flute.  
 αὐξάνω, to increase [§ 121, 4].  
 αὐξησις, increase.  
 αὖος 3, dry, 158.  
 αὐριον, to-morrow.  
 αὐτόμολος, ὁ, deserter.  
 αὐτονομία, ἡ, freedom, 90.  
 αὐτόνομος 2, free.  
 αὐτός, self [§ 60].  
 ἀφαιρέομαι τινά τι, to deprive of.  
 ἀφανής, -ές, unknown, 46.  
 ἀφθονία, absence of envy, 53.  
 ἀφθονος 2, unenvious, 64.  
 ἀφίημι, to let go, 167.  
 ἀφικνέομαι, to come [§ 120, 2].  
 ἀφίστημι, to put away, 158.  
 Ἀφροδίτη, ἡ, Venus.  
 ἄφρων, foolish.  
 ἀφυής, -ές, without natural talent.  
 Ἀχαιός, ὁ, an Achaian.  
 ἀχαριστία, ἡ, ingratitude.  
 ἀχάριστος 2, ungrateful, 44.  
 ἀχθομαι, to be indignant [§ 125, 2].  
 ἄχθος, -ους, τό, burden.  
 Ἀχιλλεύς, -έως, ὁ, Achilles.  
 ἄχρηστος 2, useless.
- B.
- Βαβυλώ. ἰα, ἡ, Babylonia.  
 βάθος, -ους, τό, depth.  
 βαθύς, -εῖα, -ύ, deep.
- βαίνω, to go, 31 [§ 119, 1].  
 βάλλω, to throw [§ 117, 2].  
 βάρβαρος, barbarian, 72.  
 βαρύνω, -ύ, heavy, 57.  
 βασίλεια, ἡ, queen.  
 βασιλεία, ἡ, royal authority.  
 βασίλεια, τῶ, palace.  
 βασίλειος 2, royal.  
 βασιλεύς, -έως, ὁ, king.  
 βασιλεύω, to be a king, 45.  
 βασκαίνω, to bewitch.  
 βαστάζω, to carry [§ 105, 3].  
 βάτραχος, ὁ, frog.  
 βθελγυμία, ἡ, dislike, 171.  
 βέβαιος 3 and 2, firm, 50.  
 βῆμα, -ατος, τό, step, 72.  
 βία, ἡ, violence.  
 βιαζόμαι, w. a., to do violence to.  
 βίαιος 3, violent.  
 βιβλίον, τό, book.  
 βίος, ὁ, life, 28.  
 βιοτεύω, to live.  
 βίοτος, livelihood, 120.  
 βιώω, to live [§ 142, 9].  
 βλαβερός 3, injurious.  
 βλάβη, ἡ, injury.  
 βλακεύω, to be lazy.  
 βλάπτω, to injure [Perf., § 88, 2].  
 βλαστάνω, to sprout [§ 121, 5].  
 βλέπω, to look at, 63 [second Aor. Pass., § 102, Rem. 1].  
 βοήθεια, ἡ, help.  
 βοηθέω, w. d., to help, 175.  
 βοήθημα, -ατος, τό, help.  
 βοηθός, ὁ, helper.  
 βορρᾶς, -ᾶ, ὁ, Boreas.  
 βόσκω, to feed [§ 125, 3].  
 βότρυς, -υος, ὁ, cluster of grapes.  
 βούλευμα, advice, 138.  
 βουλευω, to advise; Mid., to advise one's self

- βαιλῆ, ἡ, advice, 28.  
 βούλομαι, to wish, 44  
   [§ 125, 4].  
 βοῦς, ὁ, ἡ, ox.  
 βραδύς, -εῖα, -ύ, slow.  
 βραχύς, -εῖα, -ύ, short.  
 βροντάω, to thunder.  
 βροντή, ἡ, thunder.  
 βροτός 3, mortal.  
 βρώμα, -ατος, τό, food.  
 βρώσις, -εως, ἡ, eating.  
 βυνέω, to stop up, [§ 120,  
   1]. [120.  
 βυσσόθεν, from the depth,  
 βωμός, ὁ, altar.
- Γ.
- Γάλα, τό, milk [§ 39].  
 γαμετή, ἡ, wife.  
 γαμέω, to marry [§ 124, 1].  
 γάμος, ὁ, marriage.  
 Γανυμήδης, -εος, ὁ, Gany-  
   mede.  
 γάρ, for (stands after the  
   first word of the sen-  
   tence).  
 γαστήρ, ἡ, belly.  
 γαυρώω, to make proud, 110.  
 γέ, at least, 135.  
 γείτων, -ονος, ὁ, neighbor.  
 γελάω, to laugh [§ 98, (a)].  
 γέλως, -ωτος, ὁ, laughter.  
 γέμω, w. g., to be full.  
 γένεσις, -εως, ἡ, origin.  
 γενναῖος, of noble birth,  
   138.  
 γενναίως, nobly, 87.  
 γέρας, τό, reward, 41 [§ 39,  
   Rem.].  
 γέρων, -οντος, ὁ, old man.  
 γεύω, to cause to taste, 90.  
 γεωμέτρης, -ου, ὁ, geome-  
   ter.  
 γῆ, ἡ, the earth.  
 γηθέω, to rejoice [§ 124, 2].  
 γῆρας, τό, old age [§ 39,  
   Rem.].
- γηράσκω, γηράω, to grow  
   old [§ 122, 4].  
 γίγας, -αντος, ὁ, giant.  
 γίγνομαι, to become, 22  
   [§ 123].  
 γινώσκω, to know, 34  
   [§ 122, 5, and § 142].  
 γλαύξ, -κός, ἡ, owl.  
 γλυκύς, -εῖα, -ύ, sweet.  
 γλῶττα, ἡ, tongue, 23.  
 γνώμη, ἡ, opinion.  
 γονεύς, ὁ, parent.  
 γόνυ, -ατος, τό, knee.  
 Γοργώ, -οῦς, ἡ, Gorgo.  
 γράμμα, τό, letter, 63.  
 γραῦς, ἡ, old woman [§ 41].  
 γράφω, to write, 16.  
 Γρύλλος, ὁ, Gryllus.  
 γυία, ἡ, field.  
 γυμνάζω, to exercise.  
 γυμνός 3, naked.  
 γυναικεῖος, belonging to  
   women, 88.  
 γυναικιον, τό, little woman.  
 γυνή, ἡ, woman [§ 47, 2].
- Δ.
- Δαίδαλος, ὁ, Daedalus.  
 δαιμόνιον, τό, deity.  
 δαίμων, -ονος, ὁ, ἡ, divinity.  
 δαίνομαι, to distribute.  
 δάκνω, to bite [§ 119].  
 δάκρυν, τό, a tear.  
 δακρύω, to weep.  
 δακτύλιος, ὁ, ring.  
 δάκτυλος, ὁ, finger.  
 δαμάζω, -άω, to tame  
   [§ 117, 2].  
 δανείζω, to lend.  
 δαρθάνω, to sleep [§ 121, 6].  
 δέ, but (stands after the  
   first word of the sen-  
   tence).  
 δέησις, -εως, ἡ, entreaty.  
 δεῖ, it is necessary, 107  
   [§ 125, 5].  
 δεῖδω, to fear [Perf. δέ-
- δοικα and δέδια; Aor  
   ἐδεῖσα].  
 δείκνυμι, show [§ 133].  
 δειλῆ, ἡ, evening.  
 δειλός, timid, 32.  
 δεινός, fearful, 87.  
 δεινῶς, terribly, 100.  
 δεκάς, decad, 141.  
 δελφίς, -ῖνος, ὁ, dolphin.  
 δένδρον, τό, tree.  
 δέομαι, w. g., to want  
   [§ 125, 5].  
 δέον, τό, duty, 167.  
 δέркоμαι, to see [Perf. δέ-  
   δορκα, § 102, 4].  
 δέρω, to flay [Perf., § 102,  
   4; second Aor. Pass.,  
   ἐδάρην].  
 δέσποινα, ἡ, mistress of  
   the house.  
 δεσπότης, -ου, ὁ, master  
 δεῦρο, hither.  
 δέχομαι, Dep. Mid., to re-  
   ceive.  
 δέω, to want, 107 [§ 125,  
   5]; (2) to bind [§ 98,  
   (b); contracted, § 97, 2].  
 δῆθεν, namely, scilicet, 167.  
 δῆλος 3, evident. [110.  
 δηλόω, to make evident,  
 Δημητήρ, -τρος, ἡ, Deme-  
   ter or Ceres. [91.  
 δημοκρατία, ἡ, democracy,  
 δῆμος, ὁ, people, 36.  
 Δημοσθένης, -ους, ὁ, De-  
   mosthenes.  
 δῆ-τα, certainly.  
 διαβολή, ἡ, calumny.  
 διαγίγνομαι, to live.  
 διάγω, to carry through,  
   live. [tend.  
 διαγωνίζομαι, w. d., to con-  
   diάδημα, τό, diadem, 159.  
 διαιρέω, to divide.  
 δίαίτα, ἡ, mode of life.  
 δαιτάω, to feed [Aug.,  
   § 91, 2].

- διάκειμαι*, to be in a state, to be disposed.  
*διακονέω*, to serve [Aug., § 91, 2].  
*διαλύω*, to dissolve, 88.  
*διαμείβομαι*, to exchange.  
*διαμένω*, to remain.  
*διανέμω*, to distribute.  
*διαπράττω*, to effect.  
*διαρρήγνυμι*, to break asunder, 172.  
*διασπείρω*, to scatter, 131.  
*διατάττω*, to order, 122.  
*διατελέω*, to complete, 161.  
*διατίθημι*, to put in order, 161.  
*διατροφή, ἡ*, nourishment.  
*διαφέρω*, to differ from, 63.  
*διαφθείρω*, to destroy, 63.  
*διαφορά, ἡ*, difference, 159.  
*διάφορος* 2, different.  
*διδάκτός* 3, taught.  
*διδάσκαλος, ὁ*, teacher.  
*διδάσκω*, to teach.  
*διδράσκω*, to run away [§ 122, 6].  
*δίδωμι*, give [§ 133].  
*διελέγχω*, to censure, to make ashamed, convince.  
*διθύραμβος, ὁ*, song.  
*δίωστημι*, to separate, 158.  
*δικάζω*, to judge.  
*δίκαιος* 3, just.  
*δικαιοσύνη, ἡ*, justice.  
*δικαίως*, justly, 160.  
*δικαστής, -οῦ, ὁ*, judge.  
*δίκη, ἡ*, justice, 22.  
*Διογένης, -ους, ὁ*, Diogenes.  
*Διόδωρος, ὁ*, Diodorus.  
*Διώνυσος, ὁ*, Bacchus.  
*διότι*, because.  
*δῖς*, bis, twice.  
*δίχα*, w. g., apart from.  
*διχόμυθος*, double-speaker, 122.
- διχοστασία, ἡ*, quarrel.  
*διψάω*, to thirst [contracted, § 97, 3, (a)].  
*δίψος, -ους, τό*, thirst.  
*διώκω*, to pursue, 16.  
*δμῶς, -ῶς, ὁ*, slave.  
*δοκέω*, to think, 138 [§ 124, 3].  
*δολῶ*, to deceive, 108.  
*δόξα, ἡ*, report, 23.  
*δόρυ, τό*, spear [§ 39].  
*δορυφορέω*, w. a., to attend as a life-guard.  
*δουλεία, ἡ*, servitude.  
*δουλεύω*, to be a slave, 37.  
*δοῦλος, ὁ*, slave.  
*δουλῶ*, to enslave.  
*Δράκων, -οντος, ὁ*, Draco.  
*δραπέτεύω*, w. a., to run away.  
*δράω*, to do, act.  
*δρεπανηφόρος*, scythe-bearing, 72.  
*δρόμος, ὁ*, running, 100.  
*δύναμαι*, to be able, 161 [§ 135].  
*δύναμις, ἡ*, power, 100.  
*δυνατός* 3, possible, powerful.  
*δύσκολος*, hard to please, 41.  
*δύστηνος* 2, unfortunate.  
*δυστυχέω*, to be unfortunate.  
*δυσχεραίνω*, to be displeased with.  
*δῶμα, -ατος, τό*, house.  
*δῶρον, τό*, gift.
- E.  
*Ἐάν*, w. subj., if.  
*ἔαρ, ἔαρος, τό*, spring.  
*ἐαρνός* 3, belonging to spring.  
*ἑάω*, to permit, 112 [§ 96, 3; Aug., § 87, 3].  
*ἐγγίζω*, w. d., to come near.  
*ἐγγύθεν*, from near, near.
- ἐγγύς*, near.  
*ἐγείρω*, to awaken, 39 [§ 89, (b)].  
*ἐγκαλλωπίζομαι*, to be proud of, 172.  
*ἐγκλημα, τό*, accusation.  
*ἐγκράτεια*, self-control, 161.  
*ἐγκρατής, -ές*, continent, 57.  
*ἐγκώμιον, τό*, eulogy.  
*ἐγχελυς, -υρος, ἡ*, eel.  
*ἐγχωρεῖ*, it is possible, allowable.  
*ἐγχώριος* 2, native, 89.  
*ἐθέλω*, to wish, 107 [§ 125, 6].  
*ἐθίζω*, to accustom [Aug., § 87, 3].  
*ἐθνος, -ους, τό*, nation, 56.  
*ἔθος, -ους, τό*, custom, 53.  
*εἰ*, if; in a question, whether.  
*εἶδος, -ους, τό*, form, 48.  
*ΕἶΔΩ*, see *ὁράω*.  
*εἶθε*, w. opt., O that.  
*εἰκάω*, to liken [Aug., § 86, Rem.].  
*εἰκῇ*, inconsiderately, 160.  
*εἰκός ἐστι(ν)*, it is right.  
*εἰκότως*, adv., naturally.  
*ΕΙΚΩ*, see *ἔοικα*.  
*εἰκω*, to yield to, 22.  
*εἰκών, -όνος, ἡ*, statue.  
*εἶλον*, see *αἶρέω*.  
*εἴλω*, to press, 143 [§ 125, 7].  
*εἰμί*, to be [§ 137].  
*εἶμι*, to go [§ 137].  
*ΕἶΠΩ*, see *φημί*.  
*εἰργνυμι*, to shut in [§ 140, 2].  
*εἰργω*, w. g., to shut out.  
*ΕΙΡΟΜΑΙ*, to inquire [§ 125, 8].  
*εἶσα*, to establish [Aug., § 87, 3].  
*εἰσβάλλω*, to throw into; (2) intrans., to fall into.

- εἶσιμι*, to go into, 167.  
*εἰσθῆω*, to push in, 142.  
*εἶτα*, then.  
*εἴτε* — *εἴτε*, whether — or.  
*εἴωθα*, see *ἐδίξω*.  
*ἐκάς*, w. g., far.  
*ἐκαστος*, -η, -ον, each.  
*ἐκβαίνω*, to go out, 135.  
*ἐκβάλλω*, to throw out.  
*ἐκγονος*, ὁ, ἡ, descendant.  
*ἐκδύ τινά τι*, to strip off.  
*ἐκεῖνος*, -η, -ο, that, he.  
*ἐκκαίω*, to burn out.  
*ἐκκαλύπτω*, to disclose.  
*ἐκκλησία*, ἡ, assembly.  
*ἐκκλησιάζω*, to hold an assembly.  
*ἐκλειψις* (ἡ) ἡλίου, eclipse of the sun.  
*ἐκνέω*, to swim out.  
*ἐκπέμπω*, to send out.  
*ἐκπέτομαι*, to fly away.  
*ἐκπίνω*, to drink up, 136.  
*ἐκπλέω*, to sail out.  
*ἐκπλήττω*, to amaze; Mid. Aor., to be amazed.  
*ἐκπώμα*, -ατος, τό, drinking-cup.  
*ἐκτός*, w. g., without.  
*Ἔκτωρ*, -ρος, ὁ, Hector.  
*ἐκφαίνω*, to make known, 130.  
*ἐκφέρω*, to bring forth, 32.  
*ἐκφεύγω*, w. a., to flee from, escape.  
*ἐκών*, -ούσα, -όν, willing.  
*ἐλαφος*, ἡ, stag.  
*ἐλαύνω*, to drive [§ 119, 2].  
*ἐλεαίρω*, w. a., to pity.  
*ἐλέγχω*, to examine, 145 [Perf., § 89, (a)].  
*ἐλεῶ*, w. a., to pity.  
*Ἑλένη*, ἡ, Helen.  
*ἐλευθερία*, ἡ, freedom.  
*ἐλεύθερος*, free, 59.  
*ἐλευθερόω*, to make free.  
*ΕΛΕΥΘΩ*, see *ἐρχομαι*.  
*ἐλέφας*, ὁ, elephant, 43.  
*ἐλίσσω*, to wind [Aug., § 87, 3; Perf. Mid. or \* Pass. *ἐλήλιγμαι* and *ἐλιγμαι*, § 89].  
*ἐλκος*, τό, a sore, 112.  
*ἙΛΚΥΩ* and *ἐλκω*, to draw [Fut. *ἐλξω*; Aor. *ἐίλκυσα*, *ἐλκύσαι*; Aor. Pass. *ἐίλκυσθην*; Perf. Mid. or Pass. *ἐίλκυσμαι*; Aug., § 87, 3].  
*Ἑλλάς*, -άδος, ἡ, Hellas, Greece.  
*Ἑλλην*, -ηνος, ὁ, a Greek.  
*Ἑλληνίς*, -ίδος, ἡ, Grecian.  
*Ἑλλησποντός*, ὁ, the Hellespont.  
*ἐλμυς*, -ινθος, ἡ, worm.  
*ἐλπίζω*, to hope, 88.  
*ἐλπίς*, -ίδος, ἡ, hope.  
*ἐλπομαι*, to hope [Perf., § 87, 5].  
*ἙΛΩ*, see *αἰρέω*.  
*ἐλώδης*, -ῶδες, marshy.  
*ἐμβάλλω*, to throw in: (2) intrans., to fall 'upon upon.  
*ἐμβροχίζω*, to ensnare, 167.  
*ἐμέω*, to vomit [§ 98, (b)].  
*ἐμένω*, to remain with, 160.  
*ἐμπεδος*, firm, 159.  
*ἐμπειρος* 2, w. g., experienced in.  
*ἐμπίπλημι*, to fill.  
*ἐμπίπρημι*, to set on fire, 165.  
*ἐμπίπτω*, to fall into.  
*ἐμπτύω*, to spit into or on.  
*ἐμπερής*, -ές, w. d., similar to.  
*ἐμφυτεύω*, to implant.  
*ἐμφυτος* 2, implanted.  
*ἐμφύω*, to implant.  
*ἐναντιόδομαι*, to oppose, 110.  
*ἐναντίος* 3, opposite.  
*ἐναύω*, to kindle [Pass. with σ, § 95].  
*ἐνδεια*, ἡ, want.  
*ἐνδείκνυμι*, to show, 163.  
*ἐνδύω*, to put on, 88.  
*ἐνεγείρω*, to awaken.  
*ἐνεδρεύω*, w. a., to lie in wait for.  
*ἘΝΕΚΩ*, see *φέρω*.  
*ἐνέχω*, to have, hold.  
*ἐνθα*, there.  
*ἐνθάδε*, hither.  
*ἐνθεν*, whence.  
*ἐνθυμέομαι*, Dep. Pass., to consider.  
*ἐνιαυτός*, ὁ, year.  
*ἐνιοι* 3, some.  
*ἐνιότε*, sometimes.  
*ἐνίστημι*, to put into, 158.  
*ἐννατος* 3, ninth.  
*ἐννυμι*, see *ἀμφιέννυμι*.  
*ἐνοχλέω*, w. d., to molest [Aug., § 91, 1].  
*ἐνταῦθα*, here.  
*ἐντέλλω*, -ομαι, to commission, 131.  
*ἐντεῦθεν*, hence; τὸ ἐντεῦθεν, thereupon.  
*ἐντίθημι*, to put in, 159.  
*ἐντιμος* 2, honored.  
*ἐντός*, w. g., within.  
*ἐντριψις*, -εως, ἡ, cosmetic.  
*ἐντυγχάνω*, w. d., to fall in with.  
*ἐνύπνιον*, τό, dream.  
*ἐξαίφνης*, suddenly.  
*ἐξαλείφω*, to wipe off, 120.  
*ἐξαμαρτάνω*, to err greatly.  
*ἐξαμαυρόω*, to obscure utterly.  
*ἐξαπατάω*, to deceive completely, 106.  
*ἐξαπίνης*, suddenly.  
*ἐξεῖμι*, *ἐξεστι*, licet, it is lawful, in one's power.  
*ἐξεῖμι*, *ἐξιέναι*, to go out.  
*ἐξεῖπον* (Aor.), to utter, 147.

- ἐξελαύνω, to drive out;  
 (2) to lead out.  
 ἐξετάζω, to examine.  
 ἐξευρίσκω, to find out.  
 ἐξῆς, in order.  
 ἐξίημι, to send out, 167.  
 ἐξισόω, to make equal.  
 ἐξοκέλλω, to mislead, 130.  
 ἑξόλλυνμι, to ruin utterly.  
 ἐξορθόω, to make straight,  
 158. [160.  
 ἐξορκέω, to cause to swear,  
 εἰοικα, to be like [§ 87, 5].  
 εἰοιπα, see εἰπομαι.  
 εἰοργα, see ἑΠΓΩ.  
 εἰορτάζω, to celebrate a  
 feast [Aug., § 87, 5].  
 ἐπαγγέλλω, to announce;  
 Mid. to promise.  
 ἐπάγω, to bring on.  
 ἐπαινέω, to praise, 107.  
 ἐπαινος, ó, praise.  
 ἐπαιτιόμαι, to accuse.  
 ἑπαμινώνδας, -ου, ó,  
 Epaminondas.  
 ἐπάν (ἐπὴν), w. subj., if.  
 ἐπανάγω, to lead back.  
 ἐπανάκειμαι, to lie upon.  
 ἐπαναφέρω, to bring back,  
 141.  
 ἐπαρκέω, w. d., to help.  
 ἐπεί, when, since.  
 ἐπειδάν, w. subj., when.  
 ἐπειδὴ, since, because.  
 ἐπειτα, then, 167.  
 ἐπέρχομαι, to come to.  
 ἐπιβοηθέω, w. d., to come  
 to the assistance of.  
 ἐπιβουλεύω, to plot against.  
 ἐπιβουλή, ἡ, plot.  
 ἐπιδείκνυμι, to show boast-  
 fully, 163.  
 ἐπιδιώκω, to pursue.  
 ἐπιθυμέω, to desire, 108.  
 ἐπιθυμία, ἡ, desire.  
 ἐπικίνδυνος 2, dangerous.  
 ἐπικουφίζω, to alleviate.
- ἐπιλανθάνομαι, to forget.  
 ἐπιμέλεια, ἡ, care.  
 ἐπιμέλομαι, -οῦμαι, to care  
 for, 25 [§ 124, 17].  
 ἐπινοέω, to think of.  
 ἐπιορκέω, to swear falsely,  
 138.  
 ἐπιόρκος, ó, perjured.  
 ἐπιπίπτω, to fall upon.  
 ἐπισκοπέω, to look upon.  
 ἐπίσταμαι, to know, 161  
 [§ 135, p. 165].  
 ἐπιστέλλω, to command.  
 ἐπιστήμη, ἡ, knowledge.  
 ἐπιστήμων 2, w. g., ac-  
 quainted with.  
 ἐπιστολή, ἡ, epistle.  
 ἐπιτάττω, to entrust to.  
 ἐπιτελέω, to accomplish.  
 ἐπιτήδειος, fit, 145.  
 ἐπιτηδεύω, to manage, 90.  
 ἐπιτίθημι, to put upon, 161.  
 ἐπιτρέπω, to entrust to;  
 (2) to permit.  
 ἐπιτροπέω, w. a., to be  
 guardian.  
 ἐπιφέρω, to bring upon, 91.  
 ἐπιχειρέω, w. d., to put the  
 hand to something.  
 ἐπιχώριος 3, of or belong-  
 ing to, the country.  
 ἔπομαι. Comp. ἔπω.  
 ἐπόμνυμι, to swear by.  
 ἔπος, -ους, τό, word.  
 ἐποτρύνω, to urge on.  
 ἔπω, to be busily engaged  
 in, occurs in prose in  
 comp. (περιέπω, διέπω,  
 etc.) [Aug., § 87, 3; Aor.  
 Act. ἔσπον not used in  
 Att. prose]; Mid. ἔπο-  
 μαι, to follow [Impf.  
 εἰπόμην; Fut. ἔψομαι;  
 Aor. ἔσπόμην, ἐφσεπό-  
 μην; Inf. σπέσθαι;  
 Imp. σποῦ, ἐρίσπου].  
 ἔραμαι, to love [§ 135, p. 165]
- ἐραστής, ó, lover, 25.  
 ἑρατώ, -οῦς, ἡ, Erato.  
 ἐράω, to love [§ 135, p. 165].  
 ἐργάζομαι, to work [Aug.,  
 § 87, 3].  
 ἐργαστήριον, τό, work-  
 shop.  
 ἐργνυμι, see εἰργνυμι.  
 ἔργον, τό, work, 27.  
 ἑΠΓΩ, to do [Perf., § 87  
 5].  
 ἔρδω, to do.  
 ἐρείδω, to prop [Perf.,  
 § 89, (b)].  
 ἐρίζω, to contend with.  
 ἔρις, -ιδος, ἡ, contention,  
 39.  
 ἑρμῆς, -οῦ, ó, Hermes,  
 Mercury.  
 ἑΡΟΜΑΙ, see ἑΙΡΟΜΑΙ.  
 ἐρπύζω, ἐρπω, to creep  
 [Aug., § 87, 3].  
 ἐρῶ, to go away [§ 125,  
 9].  
 ἐρῶμένος, strong.  
 ἐρῶμένως, strongly.  
 ἔρυμα, -ατος, τό, defence.  
 ἑρμυάνθιος, Erymanthian  
 ἔρχομαι, to go, come  
 [§ 126, 2].  
 ἔρως, -ωτος, ó, love.  
 ἐρωτάω, to ask.  
 ἐσθίω, to eat, 16 [§ 126, 3].  
 ἐσθλός 3, noble, 23.  
 ἐσπέρα, ἡ, evening.  
 ἔστε, until.  
 ἐστιάω, to entertain [Aug.,  
 § 87, 3].  
 ἔσχατος, last, 88.  
 ἐταῖρος, ó, companion, 27.  
 ἕτερος 3, the other, alter, 87.  
 ἔτι, besides, 124.  
 ἐτοῖμος 3, ready.  
 ἐτοίμως, adv., readily.  
 ἔτος, -ους, τό, year.  
 εὖ, well, εὖ πράττω, to do  
 well to.

Εὐβοία, ἡ, Euboea.	εὐχαρίς, attractive.	ἡγεμών, -όνος, ὁ, leader.
εὐβουλος, consulting well,	εὐχάριστος 2, winning.	ἡγέομαι, to lead, 133.
147.	εὐχή, ἡ, request, 107.	ἡδέως, adv., pleasantly, 16.
εὐγενής, of high birth, 141.	εὐχομαι, w. d., to pray, 31.	ἤδη, already.
εὐδαιμονέω, to be fortunate, 136.	ἐφηβος, ὁ, a youth.	ἡδομαι, to rejoice.
εὐδαιμονίζω, to account happy.	ἐφίημι, to send up to, 167.	ἡδονή, ἡ, pleasure.
εὐδαιμόνως, fortunately.	ἐφικνέομαι, to arrive at, 136.	ἡδύς, -εῖα, -ύ, sweet.
εὐδαίμων, -ονος, fortunate.	ἐφώδιον, τό, travelling money.	ἡθος, -ους, τό, custom, 110.
εὐδιδος 2, serene.	Εὐφράτης, -ον, ὁ, Euphrates.	ἥκιστα, least of all.
εὐδοκιμέω, to be celebrated.	ἐχθαίρω, w. a., to hate.	ἦκω, I am come.
εὐδω, see καθεύδω.	ἐχθάνομαι, see ἀπεχθάνομαι.	ἡλικία, ἡ, age, 106.
εὐεξία, ἡ, good condition.	ἐχθρος 3, hostile, 27, 58.	ἡλικός 3, as great as.
εὐεργεσία, ἡ, beneficence,	ἐχυρός, firm.	ἡλιος, ὁ, sun.
138.	ἐχω, to have; w. adv., 16.	ἡμαι, to sit [§ 141, (b)].
εὐεργετέω, to benefit, 108.	w. inf., to be able [§ 125, 11].	ἡμέρα, ἡ, day.
εὐεστῶ, ἡ, prosperity, 47.	ἐψω, to boil [§ 125, 12].	ἡμεροδρόμος, ὁ, courier, 108.
εὐθύνω, to make straight, 23.	ἔως, as long as.	ἡμίθεος, ὁ, demigod.
εὐθύς, adv., immediately.	ἔως, -ω, ἡ, morning.	ἦν, w. subj., if.
εὐκλεία, ἡ, fame.		ἡνίκα, when.
εὐκόλως, adv., quickly.		ἡνίοχος, ὁ, guide, 158.
εὐκοσμία, ἡ, good order, 24.		ἡπιος 3, mild.
εὐλαβέομαι, w. a., Dep.	Z.	Ἥρα, ἡ, Hera or Juno.
Pass., to be cautious.	Ζάω, to live [Con., § 97, 3, (a)].	Ἡρακλῆς, -έους, ὁ, Hercules.
εὐμενής, -ές, well-disposed.	Comp. βιώω.	ἥρως, -ως, ὁ, hero.
εὐμορφία, ἡ, beauty of form.	ζέω, to boil [§ 139, (b), 2].	ἡσυχάζω, to be quiet, still.
εὐνομία, ἡ, good administration.	ζεῦγνυμι, to yoke, 172 [§ 140, 3].	ἡσυχία, ἡ, stillness, 24.
εὐνοος 2, well-disposed, 29.	Ζεὺς, ὁ [§ 47, 3], Zeus or Jupiter.	ἡσυχος 2, quiet.
εὐπετῶς, adv., easily.	ζηλόω, to strive after, 108.	ἡττα, ἡ, defeat.
εὐπορος, w. g., abounding in.	ζημία, ἡ, injury.	ἡττάομαι, w. g., to be defeated, inferior to.
Εὐριπίδης, -ους, ὁ, Euripides.	ζημιόω, to punish.	Θ.
εὐρίσκω, to find [§ 122, 7].	ζητέω, to seek, 108.	Θάλαττα, ἡ, sea.
εὐρος, -ους, τό, breadth.	ζωή, ἡ, life.	θαλία, ἡ, feast.
εὐρύς, -εῖα, -ύ, broad.	ζώννυμι, to gird [§ 139, (c), 1].	θάλλω, to bloom, 34.
εὐσεβέω, w. a., to reverence.	ζῶον, τό, animal, 58.	θάλλος, -ους, τό, heat.
εὐσεβής, -ές, pious.		θάνατος, ὁ, death.
εὐτακτος 2, well-ordered.	H.	θάπτω, to bury. [106.
εὐτυχέω, to be fortunate,	Ἥ, or; ἦ — ἦ, aut — aut.	θαρραλέως, adv., boldly,
107.	ἦ, where.	θαρρέω, to be of good courage; θ. τινά, to have confidence in; θ. τι, to endure something.
εὐτυχής, -ές, fortunate.	ἡβασκω, ἡβάω, to come to manhood [§ 122, 8].	θαυμάζω, w. g., to wonder, 16.
εὐτυχία, ἡ, good fortune.	ἦβη, ἡ, youth. [way.	θαυμαστός 3, wonderful.
εὐφραίνω, to rejoice, 28.	ἡγεμονεύω, to point out the	
εὐφροσύνη, ἡ, mirth.		

- θεάομαι, Dep. Mid., to see. *θωπεύω* and *θώπτω*, w. a., to flatter. *ἰσχυρός* 3, strong.  
*θεατής*, -οῦ, ὁ, spectator. *ἰσχύω*, to be strong, 59  
*θεῖον*, τό, deity. *ἴσως*, perhaps.  
*θεῖος* 3, godlike. I. *ἵχνος*, -ους, τό, track.  
*θέλγω*, to charm, 122. *ἰάομαι*, Dep. Mid., to heal. *ἰχθύς*, -ύς, ὁ, fish.  
*θέλω*, to wish, 107 [§ 125, 6]. *ιατρική*, ἡ, medicine. *ἴΩ*, see *εἶμι*, to go.  
*θεμέλιον*, τό, foundation. *ιατρός*, ὁ, physician.  
*Θεμιστοκλῆς*, -έους, ὁ, Themistocles. *Ἰβηρία*, ἡ, Spain.  
*θεός*, ὁ, God. *ἰδέα*, ἡ, appearance, 106.  
*θεράπεινα*, ἡ, female servant. *ἴδιος* 3, own, peculiar.  
*θεράπειν*. *ιδιώτης*, -ου, ὁ, private man; (2) layman.  
*θεραπεία*, ἡ, care. *ἰδρύω*, to build, 90 [§ 94, 1].  
*θεραπεύω*, to honor, 22. *ἰδρώς*, -ῶτος, ὁ, sweat.  
*θεράπων*, -οντος, ὁ, servant. *ιερεύς*, -έως, ὁ, priest.  
*θερός*, -ους, τό, summer. *ιερόν*, τό, victim.  
*θέω*, to run [Fut., § 116, 3; Con., § 97, 1]. The other tenses from *τρέχω*, which see. *ἱερός* 3, w. g., sacred to.  
*Θῆβαι*, αἱ, Thebes. *ἴζω*, see *καθίζω*.  
*θήρ*, -ός, ὁ, wild beast. *ἵημι*, to send [§ 136].  
*θηρευτής*, -οῦ, ὁ, huntsman. *ἰθύνω*, to set right, 52.  
*θηρεύω*, to hunt, 31. *ἱκανός* 3, sufficient, able.  
*θηρίον*, τό, wild beast. *Ἰκαρος*, ὁ, Icarus.  
*θησαυρός*, ὁ, treasure. *ἰκετεύω*, to supplicate, 88.  
*Θησεύς*, -έως, ὁ, Theseus. *ἰκέτης*, -ου, ὁ, suppliant.  
*θυγγάνω*, to touch [§ 121, 10]. *ἰκνέομαι*, see *ὑφικνέομαι*.  
*θλάω*, to bruise [§ 98, (a)]. *ἰλάσκομαι*, to propitiate [§ 122, 10].  
*θνήσκω*, to die [§ 122, 9]. *ἰλεως*, -ων, merciful.  
*θυνητός* 3, mortal. *Ἰλιάς*, -δος, ἡ, the Iliad, 53.  
*θύορυβος*, ὁ, tumult. *ἱμάτιον*, τό, garment.  
*θραύω*, to break, 100 [§ 95, Rem. 1]. *ἰμείρω*, to desire.  
*θρίξ*, τριχός, ἡ, hair. *ἵνα*, that; (2) in order that.  
*θρόνος*, ὁ, throne, 145. *Ἰνδική*, ἡ, India. [dia.  
*θρώσκω*, to leap. *Ἰνδοί*, οἱ, inhabitants of India.  
*θυγάτηρ*, -ρος, ἡ, daughter. *ἰον*, τό, violet.  
*θυμός*, ὁ, mind, 28. *ἵππεύς*, -έως, ὁ, horseman.  
*θύρα*, ἡ, door. *ἵππεύω*, to ride.  
*θύρσος*, ὁ, a thyrsus, 159. *ἵππος*, ὁ, horse.  
*θυσία*, ἡ, sacrifice. *ἴσος* 3, equal, 49.  
*θύω*, to sacrifice [§ 94, 2]. *ἵστημι*, to place, 158 [§ 133].  
*θώς*, θωός, ὁ, ἡ, jackall. *ἱστορέω* τινά τι, to inquire of.  
*ἱστοριογράφος*, ὁ, historian.  
*ἱστός*, ὁ, loom.  
*ἰσχναίνω*, to make emaciated [§ 111, Rem. 2].

## K.

- Καθαίρω*, to purify, 130.  
*καθέζομαι*, to sit down [Aug., § 91, 3; Fut. *καθεοῦμαι*]. [10].  
*καθεύδω*, to sleep [§ 125, 13].  
*κάθημαι*, to sit [Aug., § 91, 3].  
*καθίζω*, to set [§ 125, 13].  
*καθίημι*, to let down, 167.  
*καθίστημι*, to establish, 158.  
*καί*, and, even; *καί* — *καί*, both — and (et — et), 38.  
*καινός* 3, new.  
*καίριος*, opportune, 112.  
*καιρός*, the right time, 58.  
*καίω*, to burn [§ 116, 2].  
*κακία*, ἡ, vice.  
*κακόνοος* 2, ill-disposed.  
*κακός* 3, bad, wicked.  
*κακότης*, ἡ, wickedness, 39.  
*κακουργέω*, w. a., to do evil to one.  
*κακοῦργος*, ὁ, evil-doer.  
*κακόω*, to treat ill, hurt.  
*κακῶς*, adv., badly.  
*κάλαμος*, ὁ, reed.  
*καλέω*, to call, name [§ 98, (b); Opt. Plup. Mid. or Pass., § 116, 4].  
*Καλλίας*, -ου, ὁ, Callias.  
*κάλλος*, -ους, τό, beauty.  
*καλοκάγαθία*, ἡ, rectitude, 145.  
*καλός* 3, beautiful, 27.  
*καλύπτω*, to conceal.  
*καλῶς*, adv., well.  
*κάμηλος*, ὁ, ἡ, camel.  
*κᾶμνω*, to labor (intrans.), 130 [§ 119].

- εἴν, even if, 107.  
 κάνεον, τύ, basket.  
 κάπρος, ό, wild boar.  
 καρδία, ή, heart.  
 καρπόομαι, to enjoy the fruits of.  
 καρπός, ό, fruit.  
 κάρτα, very.  
 καρτερέω, to be patient.  
 καρτερός 3, strong, 167.  
 Κάστωρ, -ορος, ό, Castor.  
 κατάβασις, ή, retreat, 72.  
 καταγελάω, w. g., to laugh at. [sleep, 138.  
 καταδαρθάνω, to fall a-  
 καταδύω, to go down, 88.  
 κατακαίω, to burn down.  
 κατακλαίω, to bewail.  
 κατακλείω, to shut, 90.  
 κατακρύπτω, to hide.  
 καταλάμπω, shine upon.  
 καταλείπω, to leave be-  
 hind, 120.  
 καταλύω, to loosen, 88.  
 κατανέμω, to distribute.  
 καταπαύω, to put a stop to.  
 καταπετρώω, to stone to death. [122.  
 καταπλήττω, to astonish,  
 κατασκευάζω, to prepare.  
 κατατίθημι, to lay down, 161. [122.  
 καταφλέγω, to burn down,  
 καταφρονέω, to despise.  
 καταφυγή, ή, refuge.  
 πατεργάζομαι, to accom-  
 plish.  
 κατέχω, to restrain, 23.  
 κατήγορος, ό, accuser.  
 κάτοπτρον, τό, mirror.  
 κάτω, below.  
 καῦμα, -ατος, τό, heat.  
 κάω, see καίω.  
 κεῖμαι, to lie down [§ 141, (a)].  
 κελεύω, to order, bid [§ 95].  
 Κελτίβηρες, Celtiberians.
- κέντρον, τό, sting, 159.  
 κέραμος, ό, clay.  
 κερύννυμι, to mix [§ 139, (a), 1].  
 κερδαίνω, to gain, 130 [§ 111, Aor. II; Perf. κέκερδακα].  
 κέρδος, -ους, τό, gain.  
 κενυμών, -ωνος, ό, lair.  
 κεύθω, to conceal.  
 κεφαλή, ή, head.  
 κεχρημένος, wanting, 120.  
 κήπος, ό, garden.  
 κῆρ, κῆρος, τό, heart.  
 κηρός, ό, wax.  
 κήρυξ, -υκος, ό, herald.  
 κηρύττω, to make known (by a herald).  
 κιθάρα, ή, lyre.  
 Κιλικία, ή, Cilicia.  
 κινδυνεύω, to incur dan-  
 ger, 88.  
 κίνδυνος, ό, danger.  
 κῖς, κίος, ό, corn-worm.  
 κίστη, ή, chest.  
 κιττός, ό, ivy.  
 κίχρημι, to lend [§ 135, 1].  
 κλάζω, to sound [§ 105, 4; Fut. Perf. κεκλάγξω and -γξομαι].  
 κλαίω, to weep, 133 [§ 125, 14].  
 κλάω, to break [§ 98, (a)].  
 κλείς, ή, key [§ 47, 5].  
 Κλειώ, -οῦς, ή, Clío.  
 κλείω, to shut, 28 [Pass. with σ, § 95, Rem. 1].  
 κλέος, -ους, τό, fame, 48.  
 κλέπτης, -ου, ό, thief.  
 κλέπτω, to steal [Fut. κλέψομαι; second Aor. Pass. ἐκλάπην; Perf. § 102, 5].  
 κλίνω, to bend [§ 111, 6].  
 κλοπή, ή, theft.  
 κλόπιμος, thievish, 122.  
 Κλωθή, -οῦς, ή, Clotho.
- κλώψ, -ωπός, ό, thief.  
 κνώω, to scrape [Cont., § 97, 3].  
 κοῖζω, to squeak [Char., § 105, 2].  
 κοιλαίνω, to hollow out [§ 111, Rem. 2].  
 κοινός, common, 131; τὸ κοινόν, commonwealth.  
 κοινωνία, ή, communion, 108.  
 κοίρανος, ό, ruler.  
 κολύζω, to punish.  
 κολακεία, ή, flattery.  
 κολακεύω, w. a., to flatter.  
 κόλαξ, -ακος, ό, flatterer.  
 κολαστής, -οῦ, ό, punisher.  
 κολούω, to curtail [Pass. with σ, § 95].  
 κόλπος, ό, bosom, 133.  
 κομίζω, to bring.  
 κόπτω, to cut, 120.  
 κόραξ, -ακος, ό, crow.  
 κορέννυμι, to satisfy [§ 139, (b), 3].  
 Κορίνθιος, ό, Corinthian.  
 κόρυς, -υθος, ή, helmet.  
 κοσμέω, to adorn.  
 κόσμος, ό, ornament, 51.  
 κοῦφος 3, light, 39.  
 κράζω, to cry out, 122 [§ 105, 2; Fut. κεκράξομαι].  
 κράνος, -ους, τό, helmet.  
 κρατέω, w. g., to have power over, 107.  
 κρατήρ, -ῆρος, mixing bowl.  
 κράτος, -ους, τό, strength.  
 κραυγή, ή, shout, 167.  
 κρέας, τό, flesh, 41 [§ 39, Rem.].  
 κρέμαμαι and κρεμάννυμι, to hang [§ 139, (a), 2].  
 κρίνω, to judge, 48 [§ 111, 6]. [sa.  
 Κρισαῖος, belonging to Cri-  
 κριτής, -οῦ, ό, judge.

- Κριτίας**, -ου, ὁ, Critias.  
**Κροῖσος**, ὁ, Croesus.  
**κροκόδειλος**, ὁ, crocodile.  
**κρόμμον**, τό, onion.  
**Κρότων**, -ωνος, ὁ, Crotona.  
**κρούω**, to knock, 100 [Pass. with σ, § 95, Rem. 1].  
**κρύπτος** 3, concealed, 130.  
**κρύπτω**, to conceal, 121.  
**κρώζω**, to croak [§ 105, 2].  
**κτάνομαι**, to acquire, 112 [Redup., § 88, Rem. 1; Subj. Perf. and Opt. Plup., § 116, 4].  
**κτείνω**, to kill, usually ἀποκτείνω [Perf. Act., § 111, 5. Instead of ἔκταμαι and ἐκτάθην, τέθνηκα and ἀπέθανον ὑπό τινος are usual].  
**κτεῖς**, -ενός, ὁ, comb.  
**κτενίζω**, to comb.  
**κτῆμα**, -ατος, τό, possession.  
**κτῆσις**, ἡ, possession, 51.  
**κτίζω**, to found, 31.  
**κυβερνήτης**, ὁ, pilot.  
**κύβος**, ὁ, a die, cube.  
**Κύδνος**, ὁ, Cydnus.  
**κυλίω**, to roll [Pass. with σ, § 95].  
**κύπελλον**, τό, goblet.  
**κυριεύω**, to be master of, 88.  
**κύριος**, w. g., having power over. [clops.  
**Κύκλωψ**, -ωπος, ὁ, Cyclops.  
**Κῦρος**, ὁ, Cyrus.  
**κύων**, κυνός, ὁ, ἡ, dog.  
**κωλύω**, to hinder.  
**κώμη**, ἡ, village.  
**κωτίλλω**, to chatter, 172.  
**κωτίλος** 3, loquacious  
**κωφός** 3, dumb.
- Λ.**  
**Λαγχάνω**, to acquire [§ 121, 11]
- Λακεδαιμόνιος**, ὁ, Lacedaemonian.  
**λαγώς**, -ώ, ὁ, hare.  
**λαῖλαψ**, -απος, ἡ, storm.  
**λαλέω**, to talk.  
**λάλος** 2, talkative.  
**λαμβάνω**, to take, 31 [§ 121, 12].  
**λαμπρός** 3, brilliant, 23.  
**λανθάνω**, to be concealed from, 89 [§ 121, 13].  
**λάρυγξ**, -υγος, ὁ, throat.  
**λέαινα**, ἡ, lioness.  
**λεαίνω**, to grind, 43.  
**λέγω**, to say, name; λέγομαι [§ 88, Rem. 2]; (2) to collect [§ 88, 4; Aor. Pass. ἐλέχθην and ἐλέγην].  
**λεία**, ἡ, booty, 145.  
**λειμών**, -ῶνος, ὁ, meadow.  
**λείπω**, to leave, leave behind [Aor. ἔλιπον; Pf. λέλοιπα, § 102, 4].  
**Λεωνίδας**, -ου, ὁ, Leonidas.  
**λεπτός** 3, thin.  
**λευκαίνω**, to whiten [§ 111, Rem 2].  
**λεύω**, to stone [Pass. with σ, § 95].  
**λέων**, -οντες, ὁ, lion.  
**λεώς**, ὁ, people.  
**λήρος**, ὁ, loquacity.  
**ληστής**, -ου, ὁ, robber.  
**λίαν**, very, 122.  
**Λιβύη**, ἡ, Libya.  
**λίθος**, ὁ, stone.  
**λιμὴν**, -ένος, ὁ, harbor.  
**λίμνη**, ἡ, marsh, 158.  
**λιμός**, ὁ, hunger.  
**λογίζομαι**, to think, 112.  
**λόγιος** 3, eloquent, 112.  
**λόγος**, ὁ, word, 27.  
**λοιδορέω**, to scold, 109.  
**λοιμός**, ὁ, pestilence, 158.  
**λοιπός** 3, remaining. [5].  
**λούω**, to wash [Cont., § 97,
- λόφος**, ὁ, crest.  
**λοχάω**, w. a., to lie in wait.  
**λυγρός** 3, sad.  
**Λυδία**, ἡ, Lydia.  
**Λυκούργος**, ὁ, Lycurgus.  
**λυμαίνομαι**, w. a., to abuse, maltreat.  
**λύμη**, ἡ, disgrace.  
**λυπέω**, to distress.  
**λύπη**, ἡ, sorrow.  
**λυπηρός** 3, sad, 47.  
**λύρα**, ἡ, lyre.  
**λυρικός** 3, lyric.  
**Λύσανδρος**, ὁ, Lysander.  
**Λυσίας**, -ου, ὁ, Lysias.  
**λυσιτελέω**, w. d., to be useful to.  
**λύχνος**, ὁ, lamp, 172.  
**λύω**, to loose, 22 [§ 94, 2].  
**λωβάομαι**, w. a., maltreat.
- M.**  
**Μαθητής**, -ου, ὁ, a pupil, 28.  
**Μαίανδρος**, ὁ, Maeander.  
**μάκαρ**, -αρος, happy.  
**μακαρίζω**, to esteem happy.  
**μακάριος** 3, happy, 108.  
**Μακεδονία**, ἡ, Macedonia.  
**Μακεδονικός**, Macedonian.  
**Μακεδών**, -όνος, ὁ, a Macedonian.  
**μακράν**, far, 131.  
**μακρός** 3, long.  
**μαλακίζω**, to render effeminate, 124.  
**μαλακός** 3, soft.  
**μαλθακός** 3, soft, 172.  
**μάλιστα**, especially, 107.  
**μᾶλλον**, rather, 64.  
**Μανδάνη**, ἡ, Mandane.  
**μανθάνω**, to learn, 24 [§ 121, 14].  
**Μαντίνεια**, ἡ, Mantinea.  
**μάντις**, -εως, ὁ, prophet, 88.  
**μαραίνω**, to make wither.  
**μαρτυρέω**, μαρτύρομαι, to bear testimony [§ 124, 4].

- μαρτυρία, ἡ, testimony.  
 μάρτυς, -τυρός, ὁ, witness.  
 μαστιγῶ, to scourge.  
 μαστίζω, to whip [Char., § 105, 2]. [38.  
 μάστιξ, -ιγος, ἡ, scourge,  
 μάχη, ἡ, battle.  
 μάχομαι, to fight, 16 [§ 125, 15].  
 μέγας, -άλη, -α, great [§ 48].  
 μέγεθος, -ους, τό, greatness.  
 μέθη, ἡ, drunkenness.  
 μεθήμων, -ονος, negligent, 65.  
 μεθίημι, to let go, 168.  
 μεθύω, to be drunk, 136.  
 Μεθώνη, ἡ, Methone.  
 μεράκιον, τό, young boy.  
 μέλας, -αινα, -αν, black.  
 μέλει, it concerns, 24 [§ 125, 17].  
 μελέτη, ἡ, care.  
 μέλι, -ιτος, τό, honey.  
 μέλιττα, ἡ, a bee.  
 μέλλω, to be about to, 88 [§ 125, 16].  
 μέλομαι, to have a care for [§ 125, 17].  
 μέλος, -ους, τό, song, 121.  
 μέμφομαι, w. a., to blame; w. d., to reproach.  
 μέμψις, -εως, ἡ, reproach.  
 μέν — δέ, truly — but, 38.  
 Μενέλεως, -εω, ὁ, Menelaus.  
 μενεναίνω, w. d., to bear ill-will towards.  
 μένω, to remain; w. a., to await; second Perf. μέμονα, to desire [§ 111, 5].  
 μερίζω, to divide.  
 μέριμνα, ἡ, care.  
 μέρος, -ους, τό, part.  
 μεσημβρία, ἡ, mid-day.  
 μέσος 3, middle.  
 μεσότης, mediocrity, 57.  
 μεστός 3, w. g., full.
- μεταβάλλω, to change, 130.  
 μεταβολή, ἡ, change.  
 μεταδίδωμι, to give a share of, 159.  
 μεταλλάττω, to change.  
 μεταξύ, w. g., between.  
 μεταπέμπομαι, to send for.  
 μετατίθημι, to change, 159.  
 μεταφέρω, to remove, change.  
 μεταχειρίζομαι, to take in hand, 65.  
 μετέπειτα, afterwards.  
 μετέχω, to take part in.  
 μέτριος 3, moderate.  
 μετρίως, adv., moderately.  
 μέτρον, τό, measure, 28.  
 μέχρι, until.  
 μή, not, 16; after expressions of fear, 91.  
 μηδαμοῦ, nowhere; μ. εἶναι, to be of no value.  
 Μήδεια, ἡ, Medea.  
 μηδεῖς, -εμία, -έν, no one [§ 68, Rem. 1].  
 μηδέποτε, never, 112.  
 Μῆδος, ὁ, a Mede.  
 μήκος, -ους, τό, length.  
 μήν, -νός, ὁ, month.  
 μήνις, -ιος or -ιδος; ἡ, anger. [with.  
 μηνίω, w. d., to be angry  
 μήποτε, never.  
 μήπω, not yet.  
 μήτε — μήτε, neither — nor.  
 μήτηρ, -τρος, ἡ, mother.  
 μηχανάομαι, Dep. Mid., to contrive.  
 μιάινω, to pollute [§ 111, Rem. 2].  
 μίγνυμι, to mix [§ 140, 4].  
 Μιθριδάτης, -ον, ὁ, Mithridates.  
 μικρός 3, small. [des.  
 Μιλτιάδης, -ον, ὁ, Miltiades.  
 Μίλων, -ωνος, ὁ, Milo.
- μιμέομαι, to imitate.  
 μιμητής, -οῦ, ὁ, imitator.  
 Μίνως (Gen. Μίνως and Μίνω), ὁ, Minos.  
 μιμνήσκω, to remind [§ 122, 11].  
 μίσγω, w. g., to mix with  
 μισέω, to hate.  
 μισθός, ὁ, reward.  
 μισθόω, to let out.  
 μνᾶ, -ᾶς, ἡ, mina [§ 26].  
 μνήμη, ἡ, memory.  
 μνημονεύω, to remember.  
 μνηστήρ, -ῆρος, ὁ, suitor.  
 μόλις, with difficulty.  
 μοναρχία, ἡ, monarchy.  
 μόνον, only, 64.  
 μόνος 3, alone.  
 μοῖρα, ἡ, fate, 141.  
 μόρσιμος 2, fated.  
 Μοῦσα, ἡ, a Muse.  
 μουσική, ἡ, music, 87.  
 μοχθηρός 3, miserable, base.  
 μόχθος, ὁ, toil, distress.  
 μοχλός, ὁ, bolt, 28.  
 μύζω, to suck [§ 125, 18].  
 μῦθος, ὁ, word, 40.  
 μυῖα, ἡ, fly.  
 μυρίος 3, innumerable.  
 μύρμηξ, -κος, ὁ, ant.  
 μύρον, τό, perfumery, 145.  
 μῦς, -ῶς, ἡ, mouse.  
 μύχατος 3, inmost, 121.  
 μύω, to close [formation of tense, § 94, 1].  
 μωρός 3, foolish, a fool.

N.

Ναί, truly.

ναίω, to dwell.

Νάξιος, ὁ, Naxian.

νάσσω, to press together [Char., § 105, 1].

ναυαγία, ἡ, shipwreck.

ναυαγός, ὁ, shipwrecked.

ναυμαχία, ἡ, sea-fight.

ναυτής, -οῦ, ὁ, sailor.

ναυτικός 3, nautical, 161 ;  
 τὸ ναυτικόν, a fleet.  
 νεανίας, -ου, ὁ, a youth.  
 Νεῖλος, ὁ, Nile.  
 νεκρός 3, dead, 175.  
 νέκταρ, -αρος, τό, nectar.  
 νέκυσ, -νος, ὁ, corpse, 49.  
 Νεμέα, ἡ, Nemea.  
 νέμω, to divide, 145 [Fut.  
 νემῶ and νεμήσω ; Aor.  
 ἐνειμα ; Perf. νενέμηκα ;  
 Aor. Pass. ἐνεμήθην  
 and -έτην].  
 νέος 3, young, 28.  
 νεότης, -ητος, ἡ, youth.  
 Νέστωρ, -ορος, ὁ, Nestor.  
 νεφέλη, ἡ, cloud, 158.  
 νέφος, -ους, τό, cloud.  
 νέω, to swim [§ 116, 3].  
 νεώς, -ώ, ὁ, temple.  
 νῆ, yes, truly.  
 νῆμα, -ατος, τό, yarn, 136.  
 νηνεμία, ἡ, a calm.  
 νῆσος, ἡ, island.  
 νίζω, to wash.  
 νικάω, to conquer, 106.  
 νικῆ, ἡ, victory.  
 νίπτω, to wash.  
 νίφει, it snows.  
 νοέω, to think. [57.  
 νόημα, -ατος, τό, thought,  
 νομάς, -άδος, ὁ, ἡ, nomad.  
 νομεύς, -έως, ὁ, shepherd,  
 44.  
 νομή, ἡ, pasture.  
 νομίζω, to think, 56.  
 νόμιμος 3, customary.  
 νόμος, ὁ, law.  
 νόος, ὁ, mind, 29.  
 νοσέω, to be sick.  
 νόσος, ἡ, disease, 28.  
 νότος, ὁ, south-wind.  
 Νύμφη, ἡ, a Nymph.  
 νῦν, now.  
 νύξ, νυκτός, ἡ, night.  
 νυστάζω, to nod [Char.,  
 § 105, 3].

## Ξ.

Ξενία, ἡ, hospitality.  
 ξένος, ὁ, guest, 122.  
 Ξενοφάνης, -ους, ὁ, Xeno-  
 phanes. [phon.  
 Ξενοφῶν, -ῶντος, ὁ, Xeno-  
 ξέω, to scrape [formation  
 of tense, § 98, (b)].  
 ξηραίνω, to dry.  
 ξίφος, -ους, τό, sword.  
 ξύλον, τό, wood.  
 ξυρέω and ξύρομαι, to shave  
 [§ 124, 5].  
 ξύω, to scrape [Pass. with  
 σ, § 95].

## Ο.

Ὀδάζω, to bite [Char.,  
 § 105, 2].  
 ὀδε, this.  
 ὀδός, ἡ, way.  
 ὀδοῦς, -όντος, ὁ, tooth.  
 ὀδύρομαι, to mourn, 16.  
 Ὀδυσσεύς, -έως, ὁ, Ulysses.  
 ὀζω, to smell of [§ 125, 19].  
 ὅθεν, whence.  
 οἷ, whither.  
 οἰακίζω, to steer [Aug.,  
 § 87, 1].  
 οἶδα, I know [§ 143].  
 οἰγνυμι, οἶγω, see ἀνοίγ.  
 οἰκέις 3, belonging to,  
 own, intimate.  
 οἰκέτης, -ου, ὁ, servant.  
 οἰκέω, to dwell, 112.  
 οἰκησις, -εως, ἡ, dwelling.  
 οἰκία, ἡ, house. [112.  
 οἰκοδομέω, to build a house,  
 οἶκος, ὁ, house.  
 οἰκουρέω, to guard a house  
 [§ 87, 2].  
 οἰκτείρω, w. a., to pity.  
 οἶμαι, see οἶομαι.  
 οἰμώζω, to lament [Char.,  
 § 105, 2].  
 οἰκτρός 3, pitiable, 58.  
 οἶνος, ὁ, wine.

οἶνοχόος, ὁ, cup-bearer.  
 οἶομαι, to think [§ 125, 20]  
 οἶος, such as ; w. inf., in  
 stead of ὥστε, so that  
 ὄϊς, ὄϊος, ὁ, ἡ, sheep. [21].  
 οἴχομαι, to depart [§ 125,  
 ὈΙΩ, see φέρω.  
 ὀλβιος 3, happy.  
 ὀλβος, ὁ, riches, 124.  
 ὀλιγαρχία, oligarchy, 161.  
 ὀλίγοι, few.  
 ὀλίγος 3, little, 53.  
 ὀλισθάνω, to slip [§ 121, 7].  
 ὀλλυμι, to destroy [§ 138, B].  
 ὀλολύζω, to howl [Char.,  
 § 105, 2].  
 ὅλος 3, whole.  
 ὀλοφύρομαι, to pity.  
 Ὀμηρος, ὁ, Homer.  
 ὀμιλέω, w. d., to associate  
 with, 131.  
 ὀμιλία, ἡ, intercourse with.  
 ὀμνυμι, to swear [§ 138, B].  
 ὀμνύω, to swear.  
 ὀμογάστριος, ὁ, brother.  
 ὀμόγλωττος 2, speaking  
 the same language.  
 ὁμοιότης, -τητος, likeness.  
 ὁμοίως, in like manner, 108.  
 ὁμολογέω, to agree with,  
 admit.  
 ὀμόργνυμι, to wipe off  
 [§ 140, 6].  
 ὄνειρος, ὁ, dream.  
 ὄνησις, -εως, ἡ, advantage.  
 ὀνίνημι, to benefit [§ 135,  
 4].  
 ὄνομα, -ατος, τό, name.  
 ὀνομάζω, to name.  
 ὄντως, really.  
 ὀξύς, -εῖα, -ύ, sharp, sour.  
 ὀπάζω, to bestow, 124.  
 ὀπη, whither, where.  
 ὀπίσω, back, 138.  
 ὀπλίζω, to arm.  
 ὀπλίτης, -ου, ὁ, heavy-arm-  
 ed man.

- ὄπλον, τό, weapon.  
 ὅποι, whither.  
 ὅποιος 3, *qualis*, of what sort. [as. § 121, 8].  
 ὅποσος 3, *quantus*, as great  
 ὅποσοσούν 3, how great, how long, soever.  
 ὅπóταν, w. subj., when.  
 ὅπóτε, when, since.  
 ὅπóτερος 3, which of two.  
 ὅπου, where.  
 ὍΠΙΩ, see ὁράω.  
 ὅπως, how, 109.  
 ὁράσις, -εως, ἡ, sight.  
 ὁράω, to see [§ 126, 4].  
 ὀργαίνω, to enrage [§ 111, Rem. 2].  
 ὀργή, ἡ, anger.  
 ὀργίζομαι, Dep. Pass., to be angry.  
 ὀρέγω, to stretch, 122.  
 ὀρεξις, a striving after, 108.  
 ὀρθός 3, straight, 57. [108.  
 ὀρθώω, to make straight,  
 ὀρθριος 3, early.  
 ὀρίζω, to fix, limit, 124.  
 ὀρκιον, τό, oath.  
 ὀρκος, ὁ, oath.  
 ὀρμάω, to rush, 106.  
 ὀρμή, ἡ, impulse, 57.  
 ὀρνιθοθήρας, -α, ὁ, bird-catcher, 24.  
 ὀρνις, -ίδος, ὁ, ἡ, bird.  
 ὀρνύμι, to rouse.  
 ὄρος, -ους, τό, mountain.  
 ὄρνυξ, -γος, ὁ, quail.  
 ὀρύττω, to dig [Fut. ὀρύξω; Pf. ὀρώρυχα; Pf. Mid. or Pass. ὀρώρυγμαi, § 89, (a)].  
 ὀρχηθμός, ὁ, dance.  
 ὅσιος 3, holy.  
 ὀσμή, ἡ, smell.  
 ὅσος, as great as, 67.  
 ὅσπερ, ἡπερ, ὅπερ, whoever, 108.  
 ὀστέον, -οῦν, τό, bone.
- ὅστις, ἥτις, ὅ, τι, whoever, 67 [§ 62].  
 ὀσφραίνομαι, w. g., to smell [§ 121, 8].  
 ὅταν, w. subj., when, 87.  
 ὅτε, when.  
 ὅτι, that, because.  
 οὐ, not, 17; οὐ, where.  
 οὐδαμῇ, nowhere.  
 οὐδέ, neither, 57.  
 οὐδεῖς, -εμία, -έν, no one [§ 68, Rem. 1].  
 οὐδέποτε, never.  
 οὐκ, not, 16.  
 οὐκέτι, no longer, 165.  
 οὖν, therefore.  
 οὐποτε, never, 131.  
 Οὐρανίδαι, οἱ, gods, inhabitants of Olympus.  
 οὐράνιος 3, heavenly.  
 οὖς, ὠτός, τό, ear [§ 39].  
 οὐσία, possession, 64.  
 οὔτε—οὔτε, neither—nor.  
 οὔτω(ς), thus, 87 [§ 7].  
 οὐχ, not, 28.  
 ὀφείλω, to owe [§ 125, 22].  
 ὀφέλλω, to nourish, 53.  
 ὀφθαλμός, ὁ, eye.  
 ὄφης, -εως, ὁ, snake.  
 ὀφλισκάνω, to owe [§ 121, 9].  
 ὀχέω, to bear, endure.  
 ὀχλος, ὁ, the common people (*plebs*).  
 ὄψ, ὀπός, ἡ, voice.  
 ὀψέ, late.  
 ὀψιος 3, late. [47.  
 ὄψις, -εως, ἡ, sight, visage,  
 ὀψοφάγος 2, dainty.
- II.  
 Παγίς, -ίδος, ἡ, trap, 49.  
 πάγκακος, thoroughly bad.  
 πάθος, -ους, suffering, 53.  
 παιάν, -ᾶνος, ὁ, war-song.  
 παιδεία, ἡ, education, 87.  
 παιδεύω, to educate, 16.
- παιδίον, τό, little child, 131.  
 παίζω, to play, 17 [§ 116, 3].  
 παῖς, -δός, ὁ, ἡ, child, 39.  
 παίω, to strike.  
 πάλαι, formerly, long ago; οἱ πάλαι, the ancients.  
 παλαίω, to wrestle [Pass. w. σ, according to § 95].  
 παλαιός 3, ancient.  
 πάλιν, again, 159.  
 πανταχοῦ, everywhere, in all respects. [kind.  
 παντοδαπός 3, of every  
 πάντως, wholly, 160.  
 πάννυ, altogether, very.  
 πάππος, ὁ, grand-father.  
 παραγγέλλω, to order.  
 παραδίδωμι, give over to, commit. [edly.  
 παραδόξω, adv., unexpected.  
 παραθήκη, ἡ, something entrusted, 122.  
 παραινέω, w. d., to advise, to exhort.  
 παρακαλέω, to call to, to exhort. [147.  
 παρακαταθήκη, ἡ, pledge,  
 παραλαμβάνω, to receive.  
 παράνομος 2, contrary to law.  
 παραπέτομαι, to fly away.  
 παραπλάζω, mislead, 122.  
 παραπλήσιος 3, like.  
 παρασκευάζω, to prepare, 168.  
 παρασκευαστικός 3, w. gen., skilled in preparing.  
 παρατείνω, to stretch out.  
 παρατίθημι, to place beside, provide.  
 παρατρέχω, to run by or past. [past.  
 παραφέρω, to carry by or  
 πάρεμι, inf. παρεῖναι, to be present; πάρεστι(ν), it is lawful, in one's power.

- πάρειμι, inf. παρίεναι, to go by, near.  
 παρέρχομαι, to go by.  
 παρέχω, to offer, grant, 27; Mid., 58.  
 παρίημι, to let pass, neglect, 168. [158.  
 παρίστημι, to place beside,  
 παροινέω, to riot [Aug., § 91, 1].  
 παροξύνω, to encourage.  
 παρβήσῖα, ἡ, frankness, 163.  
 πᾶς, every, all.  
 πᾶσσω, to scatter [Char., § 105, 1].  
 πάσχω, to suffer, 141 [§ 122, 12].  
 πατήρ, -ρός, ὁ, father.  
 πάτριος 2, belonging to the country.  
 πατρίς, -ίδος, ἡ, native country.  
 Πάτροκλος, ὁ, Patroclus.  
 πέτρως, -ως, ὁ, uncle, 47.  
 παύω, to cause to cease, 124 [Aor. Pass. ἐπαύσθην; Pf. Mid. or Pass. πέπαυμαι, to cease; Fut. Perf. πεπαύσομαι, will cease].  
 πέδη, ἡ, fetter.  
 πεδίον, τό, a plain.  
 πείθω, to persuade, 124; Mid., 22 [Aor. ἐπείσθην, I obeyed].  
 πειθῶ, -οῦς, ἡ, persuasiveness.  
 πεινάω, to hunger [Cont., § 97, 3]. [try.  
 πειράομαι, Dep. Pass., to  
 πέλαγος, -ους, τό, sea.  
 Πελοποννησιακός, Peloponnesian.  
 Πελοπόννησος, ἡ, Peloponnesus.  
 Πέλοψ, -οπος, ὁ, Pelops.  
 πελταστής, ὁ, shieldsman.
- πέμπω, to send [§ 102, 5].  
 πένης, -ητος, ὁ, ἡ, poor.  
 πενητεύω, to be poor.  
 πενθέω, to grieve.  
 πενθικῶς ἔχω, w. g., to be sad about something.  
 ΠΕΝΘΩ, see πάσχω.  
 πενία, ἡ, poverty.  
 πενιχρός 3, poor.  
 πένομαι, to be poor.  
 πεπαίνω, to make ripe, 130 [§ 111, Rem. 2].  
 πεπρωμένη, ἡ, fate.  
 πέπων, -ονος, ripe.  
 περαίνω, to complete, 131 [§ 111, Rem. 2].  
 περαιός 3, beyond.  
 πέρας, -ατος, τό, end, 147.  
 περάω, to transport [§ 98, (a)].  
 περιάγω, to lead round.  
 περιβάλλω, to throw round.  
 περιδρόμος 2, running round. [cles.  
 Περικλῆς, -έους, ὁ, Pericles.  
 περιοράω, to overlook, permit, 147.  
 περιπλοος, -ους, ὁ, voyage round. [133.  
 περιρρέω, to flow round,  
 περιστέλλω, to clothe, 130.  
 περιτίθημι, to put or set round. [121.  
 περιτρέπω, to turn round,  
 περιττός 3, beyond the usual number, more than sufficient.  
 περιφέρω, to carry about.  
 Περσεφόνη, ἡ, Proserpine.  
 Πέρσης, -ον, ὁ, a Persian.  
 Περσικός, Persian.  
 πετάννυμι, to expand [§ 139, (a), 3].  
 πέτομαι, to fly [§ 125, 23].  
 πέτρα, ἡ, rock.  
 ΠΕΥΘΟΜΑΙ, see πυνθάνομαι.
- πῆ; whither? where?  
 πηγῇ, ἡ, fountain.  
 πηγνυμι, to fix, make firm [§ 140, 8].  
 πῆχυς, -εως, ὁ, cubit, 51.  
 πικρός 3, bitter.  
 πιέζω, to press.  
 πίμπλημι, to fill [§ 135, 5].  
 πίμπρημι, to burn [§ 135, 6].  
 πίνω, to drink [§ 119, 3].  
 πιπίσκω, to give to drink [§ 122, 13].  
 πιπράσκω, to sell [§ 122, 14].  
 πίπτω, to fall [§ 123].  
 πιστεύω, to trust, 25.  
 πίστις, -εως, ἡ, belief, 133.  
 πιστός 3, trustworthy, 27.  
 πίων, -ονος, fat.  
 πλάζω, to cause to wander [Char., § 105, 4].  
 πλάσσω, to form [Char., § 105, 1].  
 πλαστική, ἡ, sculpture, 160.  
 Πλάταια, ἡ, Plataea.  
 πλέθρον, τό, measure of 100 feet.  
 πλείστος 3, most.  
 πλέκω, to knit, weave.  
 πλεονάκις, oftener.  
 πλεονέκτης, -ου, avaricious.  
 πλεονεξία, ἡ, avarice.  
 πλευρά, ἡ, side.  
 πλέω, to sail [§ 116, 3; Cont., § 97, 1].  
 πλήγῃ, ἡ, a blow, wound.  
 πλῆθος, -ους, τό, multitude, 72.  
 πλῆν, w. g., except, 145.  
 πλήρης, -ες, w. g., full, satisfied with.  
 πλησιάζω, to approach.  
 πλησίος 3, near, 109.  
 πλήττω, to strike, 131 [Pf. πέπληγα, I have struck; Aor. Pass. ἐπλήγην; but in composition, ἐπ-λῆγην, e. g. ἐξεπλήγην].

- πλίνθος, ἡ, brick.  
 πλόος = πλοῦς, ὁ, voyage.  
 πλούσιος 3, rich.  
 πλουτέω, to be or become rich.  
 πλουτίζω, to enrich, 64.  
 πλοῦτος, ὁ, riches, 39.  
 πλύνω, to wash [§ 111, 6].  
 πνέω, to breathe, blow [§ 116, 3; Cont., § 97, 1].  
 πόθεν; whence?  
 ποθέω, to desire [§ 98, (b)].  
 ποιέω, to make, do; εὖ ποιέω, 107.  
 ποιητής, -οῦ, ὁ, poet.  
 ποικίλος 3, variegated, 40.  
 ποιμήν, -ένος, ὁ, shepherd.  
 ποῖος; 3, of what kind?  
 πολεμέω, w. d., to carry on war.  
 πολέμιος 3, hostile, 88.  
 πολεμικός 3, warlike.  
 πόλεμος, ὁ, war.  
 πολιορκέω, to besiege.  
 πολιορκία, ἡ, siege.  
 πόλις, -εως, ἡ, city, 51.  
 πολιτεία, ἡ, the state, civil polity, 90.  
 πολιτεύω, to govern the state; Mid., to live as a citizen, to govern the state.  
 πολίτης, -ου, ὁ, citizen.  
 πολιτικός 3, relating to the state, 165.  
 πολλάκις, often.  
 πολλαπλάσιος 3, many times more.  
 πολλοί, many. [lux.  
 Πολυδεύκης, -ους, ὁ, Poly-  
 πολυκοιρανία, ἡ, the rule of many.  
 πολυλόγος 2, loquacious.  
 πολύπονος 2, laborious.  
 πολὺς, much, 53 [§ 48].  
 πολυτέλεια, ἡ, costliness, 136.  
 πολυτελής, -ές, costly, 163.  
 πολυφιλία, ἡ, multitude of friends.  
 πολυχειρία, ἡ, multitude of hands, of workmen.  
 πονέω, to toil, 107 [§ 98, (b)].  
 πονηρός 3, wicked, 48.  
 πόνος, ὁ, toil, 28. [90.  
 πορεύω, to lead forward,  
 πορθέω, to destroy.  
 ποριστικός 3, w. g., skilled in procuring.  
 πορφύρεος (οὗς) 3, purple.  
 Ποσειδών, -ῶνος, ὁ, Poseidon, Neptune.  
 πόσις, -εως, ἡ, drinking, 51.  
 πόσος; 3, how great?  
 πόταμός, ὁ, river.  
 ποτέ, once, 43.  
 πότερος, which of two, 165.  
 ποτόν, τό, drink.  
 ποῦς, ποδός, ὁ, foot.  
 πράγμα, -ατος, τό, an action, 40.  
 πρακτικός 3, capable of accomplishing, obtaining.  
 πράξις, -εως, ἡ, an action.  
 πρᾶος 3, mild, 53.  
 πράττω, to do, act; πράττω, πράττομαι τινα ἀργύριον, to demand of one; w. adv., 89.  
 πρέπει, it is becoming, 24.  
 πρέσβεις, οἱ, ambassadors.  
 πρεσβευτής, -οῦ, ὁ, ambassador, 121.  
 πρέσβυς, -εια, -υ, old.  
 πρίασθαι, to buy [§ 135, p. 165].  
 πρίν, before; w. inf., 106; πρὶν ἄν, w. subj., 88.  
 πρίω, to saw [Pass. with σ, § 95].  
 προαιρέομαι, to prefer.  
 πρόβατον, τό, sheep.  
 πρόγονος, ὁ, ancestor.  
 προδίδωμι, to betray.  
 προδότης, -οῦ, ὁ, betrayer.  
 προεῖπον (Aor.), to say before, command.  
 προέρχομαι, to go before.  
 προθυμία, ἡ, willingness.  
 πρόθυμος 2, willing.  
 προθύμως, adv., willingly.  
 προλείπω, to forsake, 121.  
 πρόμαχος, ὁ, fighting in front, champion.  
 προνοέω, to consider beforehand, 142.  
 πρόνοια, ἡ, foresight, 87.  
 πρόοιδα, to know beforehand.  
 προσαγορεύω, to call, name.  
 προσβάλλω, w. g., to smell of something.  
 προσβλέπω, to look at.  
 προσδοκάω, to expect, 107.  
 πρόσκειμι, inf. προσεῖναι, to be present, 47.  
 πρόσκειμι, inf. προσιέναι, to go to, 163.  
 προσελαύνω, to advance towards.  
 προσέρχομαι, to come to.  
 προσήκει, it is becoming, 24.  
 προσήκων, becoming, 138.  
 προσημαίνω, to reveal, 165.  
 πρόσθεν, before; w. g. [§ 24].  
 πρόσθετός 3, artificial, 175.  
 προσκυνέω, w. α., to worship, honor.  
 πρόσσος, ἡ, approach, 54.  
 προσπίπτω, to fall upon, occur, 87.  
 προσπνέω, to breathe upon.  
 προσποιέω, to add to, 109.  
 προστίθημι, to add.  
 προσφέρω, to bring to, 30.  
 πρότερος 3, before, sooner.  
 προτίθημι, to put before, 159.  
 προτρέπω, to turn to, 41.  
 προφητεύω, to prophesy.

- πρυτανεῖον, τό, court of justice at Athens.  
 πρώϊος 3, early.  
 πρώτος 3, first.  
 πταίρω, to sneeze.  
 πταίω, to strike against [Pass with σ, § 95].  
 πτερόν, τό, wing.  
 πτέρυξ, -γος, ἡ, wing.  
 πτίσσω, to pound [Char., § 105, 1].  
 πτωχός, very poor, 56.  
 Πυθαγόρας, -ου, ὁ, Pythagoras. [pact.  
 πυκνός 3, numerous, com-  
 πύλη, ἡ, gate.  
 πυνθάνομαι, to inquire [§ 121, 15].  
 πῦρ, πυρός, τό, fire.  
 πύργος, ὁ, tower.  
 πυρόω, to burn.  
 πώ (enclitic), yet.  
 πωλέω, to sell.  
 πώποτε, ever.  
 πῶς; how?
- P.
- Πράδιος 3, easy.  
 πράδιως, adv., easily.  
 ρεῦμα, -ατος, τό, stream.  
 ρέω, to flow [§ 116, 3].  
 ΡΕΩ, see φημί.  
 ῥήγνυμι, to tear, break [§ 140, 9].  
 ῥῆμα, -ατος, τό, word.  
 ῥήτωρ, -ορος, ὁ, orator.  
 ῥῆγος, -ους, τό, cold.  
 ριγώ, to be cold [Cont., § 97, 3, (b)].  
 ῥιπτέω, to throw.  
 ῥίπτω, to throw.  
 ῥίς, ρινός, ἡ, nose.  
 ῥίψ, ριπός, ἡ, reed.  
 ῥοδοδάκτυλος 2, rosy-fingered.  
 ῥόδον, τό, rose.  
 ῥοιὰ, ἡ, pomegranate.
- ῥόπαλον, τό, a club.  
 ῥυθμός, ὁ, rhythm.  
 ῥυστάζω, to drag [Char., § 105, 2].  
 ῥώννυμι, to strengthen [§ 139, (c), 2].
- Σ.
- Σαλαμίς, -ῖνος, ἡ, Salamis.  
 σάλπιγξ, -ιγγος, ἡ, trumpet.  
 σαλπίζω, to blow a trumpet [Char., § 105, 4].  
 σαλπικτής, -οῦ, ὁ, trumpeter.  
 Σάμιος, ὁ, Samian.  
 Σαρδανάπαλος, ὁ, Sardanapalus.  
 Σάρδεις, -εων, αἱ, Sardis.  
 Σάρος, ὁ, the Sarus.  
 σάρξ, σαρκός, ἡ, flesh.  
 σάπτω, to load.  
 σαφής, -ές, clear.  
 σαφῶς, clearly.  
 σβέννυμι, to quench, 163 [§ 139, (b), 4; second Aor., § 142].  
 σέβας, τό, respect, 47.  
 σέβομαι, to honor, 31.  
 σεισμός, ὁ, earthquake.  
 σείω, to shake [Pass. with σ, § 95].  
 σέλας, -αος, τό, splendor.  
 σῆμα, τό, sign, monument.  
 σημαίνω, to give a sign.  
 σημείον, τό, sign.  
 σιγάω, to be silent.  
 σιγή, ἡ, silence.  
 σίδηρος, ὁ, iron.  
 σίναπι, -εος, τό, mustard.  
 σῖτος, ὁ, corn.  
 σιωπάω, to be silent.  
 σιωπή, ἡ, silence.  
 σιωπηλός 3, silent.  
 σκάφος, -ους, τό, trench.  
 σκεδάζω, to scatter, 124.  
 σκεδάννυμι, to scatter [§ 139, (a), 4].
- σκέλλω, to dry up [§ 142, 3].  
 σκῆπτρον, τό, sceptre.  
 σκία, ἡ, shadow.  
 σκληρός 3, dry, 121.  
 σκολιός 3, crooked, 23.  
 σκοπέω, -έομαι, to behold, consider.  
 σκότος, ὁ and τό, darkness.  
 σκώπτω, to joke, 59.  
 σμάω, to smear [Cont., § 97, 3; Aor. Pass. ἐσμήχθην].  
 σοφία, ἡ, wisdom. [46.  
 σοφιστής, -οῦ, ὁ, sophist.  
 Σοφοκλῆς, -έους, ὁ, Sophocles.  
 σοφός 3, wise.  
 σπανίζω, w. g., to be in want.  
 σπάνις, -εως, ἡ, need, 51.  
 σπανίως, adv., rarely, 160.  
 Σπάρτη, ἡ, Sparta.  
 Σπαρτιάτης, -ου, ὁ, Spartan.  
 Σπαρτιατικός, Spartan.  
 σπᾶω, to draw [§ 98, (a)].  
 σπείρω, to sow [Pf. ἐσπορα; Aor. Pass. ἐσπάρην].  
 σπένδω, to pour libations Mid., to make a treaty.  
 σπεύδω, to hasten, 17.  
 σπουδάζω, to hasten, be zealous, 131.  
 σπουδαῖος 3, zealous, 34.  
 σπουδαίως, adv., zealously, 63.  
 σπουδή, ἡ, zeal.  
 σταγών, -όνος, ἡ, drop, 52.  
 στάδιον, τό, stadium, 131.  
 σταθμός, ὁ, a station, 72.  
 στάζω, σταλάζω, to trickle [Char., § 105, 2].  
 στασιάζω, to revolt, be at variance, 87.  
 στάσις, -εως, ἡ, faction, 51.  
 στάχυς, -ῦος, ὁ, ear of corn.  
 στέγη, ἡ, roof, house.

- στέλλω, to send [second Aor. Pass., § 102, 2, and § 114].
- στενάζω, to sigh [Char., § 105, 2].
- στέργω, w. a., to love; w. d., to be contented with.
- στερέω τινά τι, to deprive one of something [§ 122, 16]. [of.
- στέρομαι, to be deprived
- στερίσκω, to deprive of [§ 122, 15].
- στέφανος, ó, crown.
- στήλη, ἡ, pillar.
- στηρίζω, to make firm [Char., § 105, 2].
- στίζω, to prick [Char., § 105, 2].
- στολή, ἡ, robe.
- στόμα, -ατος, τό, mouth.
- στορέννυμι, στόρνυμι, to spread out [§ 139, (b), 5].
- στράτευμα, -ατός, τό, army, 72.
- στρατεύω, to make an expedition, 89.
- στρατηγός, ó, a general.
- στρατιά, ἡ, army.
- στρατιώτης, -ου, ó, soldier.
- στρατοπεδεύομαι, to encamp.
- στρατόπεδον, τό, encampment, encamped army.
- στρατός, ó, army.
- στρεβλόω, to torture.
- στρέφω, to turn [Aor. Pass. ἐστράφην; ἐστρέφθην; Perf. Mid. or Pass., § 102, 6].
- στρώννυμι, to spread out [§ 139, (c), 3].
- στυγέω, to hate.
- Συβαρίτης, -ου, ó, Sybarite.
- συγγινώσκω, to think with, agree with; ἐμαν-
- τῶ, to be conscious; σ. τινί, to pardon.
- συγγνώμων, -ον, w. g., pardoning; (2) agreeing with.
- συγγράφω, to describe, 72.
- συγκυκάω, to confound, 106.
- συγχαίρω, to rejoice with.
- σύγχέω, to pour together, 133.
- συκῇ, ἡ, fig-tree.
- σῦκον, τό, fig.
- συλάω τινά τι, to deprive one of something.
- συλλαμβάνω, to take with, seize, 107.
- Σύλλας, -ου, ó, Sylla.
- συλλέγω, to collect.
- σύλλογος, ó, assembly.
- συμβαίνω, to go with, 136.
- συμβουλεύω, to advise.
- σύμβουλος, ó, adviser.
- συμμαχία, ἡ, alliance, aid.
- σύμμαχος, ó, ally, 106.
- σύμπας, all together, 72.
- συνπύηννυμι, to join together, 172.
- συνπίνω, to drink with.
- συνπίπτω, to fall with, 142.
- συνπονέω, to work with, 107. [142.
- συμφέρω, to carry with,
- συμφορά, ἡ, an event, 138.
- συναγωνίζομαι, to contend with.
- συναίρομαι, w. g., to take part in.
- συναπόλλυμι, to destroy together, 163. [124.
- συναρμύζω, to fit together,
- σύνδειπνος, ó, table-companion.
- σύνδεσμος, ó, band; conjunction. [142.
- συνδιατρέβω, to live with,
- σύνειμι, inf. συνείναι, to be with.
- σύνειμι, inf. συνιέναι, w. d., to come or assemble with. [qual.
- συνεξομοιάω, to make equal.
- συνεπιδίδωμι, to give up, 162.
- συνεργός, ó, helper.
- σύνεσις, -εως, ἡ, understanding.
- συνετός 3, sensible, 72.
- συνήθεια, ἡ, intercourse, 22.
- συνθάπτω, to bury with.
- συνθήκη, ἡ, treaty.
- συνίστημι, to put together.
- συννέω, to spin with, 162.
- σύνοιδα, to know with; ἐμαντῶ, to be conscious.
- συντάττω, to arrange, 122.
- συντρέχω, to run with one.
- συντυγχάνω, to meet with, happen.
- σῦριγξ, -ιγγος, ἡ, flute.
- συρίζω (συρίττω), to whistle [Char., § 105, 2].
- Σύρος, ó, a Syrian.
- σύρω, to draw.
- σῦς, σὺς, ó, ἡ, boar, sow.
- συσκηνέω, to tent with, eat with.
- σφάζω, σφάττω, to kill [Char., § 105, 2].
- σφαῖρα, ἡ, ball.
- σφάλλω, to deceive, 113.
- σφόδρα, very, 147.
- σφοδρός 3, violent.
- σφύζω, to throb [Char., § 105, 2].
- σφύρα, ἡ, hammer.
- σχάω, to loose [§ 98, (a)].
- σχολαῖος 3, lazy.
- σώζω, to save, 52 [Perf. Mid. or Pass. σέσωμαι; Aor. Pass. ἐσώθην].
- Σωκράτης, -ους, ó, So- crates.
- σῶμα, -ατος, τό, the body
- σωτήρ, -ῆρος, ó, preserver.

σωτηρία, ἡ, preservation.  
 σωφρονέω, to be of sound  
 mind, 165.  
 σωφροσύνη, ἡ, modesty, 59.  
 σάφρων, wise, 36.

## T.

Τάλαντον, τό, talent (a  
 weight).  
 τάλαντος, ὁ, little basket.  
 τάλας, -αινα, -αν, wretched.  
 Τάνταλος, ὁ, Tantalus.  
 τάξις, -εως, ἡ, order, 121.  
 ταπεινός 3, low, humble.  
 ταπεινός, to humble.  
 ταραττώ, to throw into  
 confusion, 122.  
 παραχή, ἡ, confusion, 122.  
 τάττω, to arrange, 122.  
 ταῦρος, ὁ, bull. [40].  
 ταυτολογία, ἡ, tautology,  
 τάφος, ἡ, grave.  
 τάχα, quickly, 131.  
 ταχέως, quickly.  
 τάχος, -ους, τό, quickness.  
 ταώς, ταώ, ὁ, peacock.  
 τέ — καί, both — and, 44.  
 Τεγέα, ἡ, Tegea.  
 τείνω, to stretch [Pf. τέ-  
 τᾱκα; Pf. Mid. or Pass.  
 § 113].  
 τείρω, to wear out, tire, 22.  
 τεῖχος, -ους, τό, wall.  
 τεκμαίρω, to limit.  
 τέκνον, τό, child.  
 τελευταῖος 3, last.  
 τελευτάω, to end, die.  
 τελευτή, ἡ, end, death.  
 τελέω, to accomplish, 107  
 [§ 98, (b)].  
 τέλος, -ους, τό, end, 131.  
 τέμνω, to cut, divide, 130  
 [§ 119].  
 τέρας, -ατος, τό, wonder.  
 τέρπω, to delight, 34.  
 τετραίνω, to bore [§ 111,  
 Rem. 2].

τέττιξ, -ιγος, ὁ, grasshop-  
 per.  
 τεχνάομαι, Dep. Mid., to  
 contrive.  
 τέχνη, ἡ, art.  
 τεχνίτης, -ου, ὁ, artist.  
 τήκω, to melt, 133.  
 Τηλέμαχος, ὁ, Telemachus.  
 τηλικούτος, so large, 67.  
 τηλοῦ, far.  
 τιᾶρα, ἡ, turban.  
 τίθημι, to place, 159; νό-  
 μους τίθεσθαι, to make  
 laws [§ 133].  
 τιθήνη, ἡ, nurse.  
 τίκτω, to beget [Fut. τέ-  
 ξομαι; Aor. ἔτεκον;   
 Perf. τέτοκα].  
 τιμάω, to honor.  
 τιμή, ἡ, honor.  
 τίμιος 3, honored, 56.  
 τιμωρέω, to help, 168.  
 τιμωρία, ἡ, punishment.  
 τίνω, to expiate, pay  
 [§ 119, 4].  
 τιτρώσκω, to wound [§ 122,  
 16].  
 τλῆναι, to bear [§ 135, 7].  
 τοί, indeed, 136.  
 τοῖνον, hence, therefore.  
 τοῖος 3, of such a nature.  
 τοιοῦτος 3, such [§ 60].  
 πολμάω, to dare, 106.  
 τόξευμα, -ατος, τό, arrow.  
 τοξική, ἡ, archery.  
 τόξον, τό, bow.  
 τόπος, ὁ, place.  
 τοσοῦτος 3, so great [§ 60].  
 τότε, then.  
 τραγικός 3, tragic.  
 τράγος, ὁ, goat.  
 τραγωδία, ἡ, tragedy.  
 τράπεζα, ἡ, table.  
 τρέπω, to turn; Mid., to  
 turn myself; (2) for  
 myself, i. e. to put to  
 flight. [Aor. ἔτρεψα;

Mid. -άμην; Pass. ἐτρέ-  
 φθην; ἐτράπον, -όμην,  
 ἐτράπην; Pf. Act. τέ-  
 τροφα; Pf. Mid. or Pass.  
 τέτραμμαι, § 102, 5, 6].  
 τρέφω, to nourish, 25 [Fut.  
 θρέψω; Aor. ἐθρεψα;  
 Pf. τέτροφα, § 105, 2;  
 Pf. Mid. or Pass. τέθ-  
 ραμμαι, ibid., 6; Aor.  
 Pass. ἐτράφην (seldom  
 ἐτρέφθην)].  
 τρέχω, to run [§ 126, 5].  
 τρέω, to tremble [§ 98, (b)].  
 τρίβω, to rub.  
 τριήρης, -ήρους, ἡ, trireme.  
 τρίζω, to chirp [Char.,  
 § 105, 2].  
 τρίπους, -οδος, tripod, 145.  
 Τροίζην, -ήνος, ἡ, Troe-  
 zene.  
 τρόπαιον, τό, trophy.  
 τρόπος, ὁ, way, manner, 67.  
 τρυφή, ἡ, luxury, 22.  
 τρυφήτης, -οῦ, ὁ, luxu-  
 rious, 24.  
 τρώγω, to gnaw [Fut. τρώ-  
 ξομαι; Aor. ἔτραγον].  
~~τυγχάνω, to obtain [§ 121,~~  
~~16].~~  
 τύμβος, ὁ, tomb.  
 τύπτω, to strike.  
 τυραννίς, -ίδος, ἡ, tyranny.  
 τύραννος, ὁ, tyrant, 91.  
 τύρβη, ἡ, crowd, bustle.  
 τυφλόω, to make blind.  
 τύχη, ἡ, fortune, 23.

## Υ.

Ύακινθος, ὁ, hyacinth.  
 ὑβρίζειν, w. a., to be haugh-  
 ty towards one, to mal-  
 treat. [51].  
 ὕβρις, -εως, ἡ, insolence,  
 ὑβριστής, -οῦ, ὁ, insolent  
 man. [health.  
 ὑγιαίνω, to be in good

- ὕδωρ, τό, water [§ 47].  
 ὕει, it rains.  
 υἱός, ὁ, son.  
 ὑπακούειν, w. d., to obey.  
 ὑπάρχω, to be at hand, to be, 41.  
 ὑπεξίστημι, to remove; Mid., to go or come out from.  
 ὑπεραποθνήσκω, w. gen., to die for one.  
 ὑπεράχθομαι, to be much grieved.  
 ὑπερβάλλω, to throw beyond, exceed.  
 ὑπερβασία, ἡ, trespass.  
 ὑπερήφανος, 2, haughty, 110.  
 ὑπεροράω, to look over, to despise.  
 ὑπέρφρων, haughty, 36.  
 ὑπηρετέω, w. d., to aid, serve.  
 ὑπισχνέομαι, to promise [§ 120, 3].  
 ὕπνος, ὁ, sleep. [ing.  
 ὑπογραφή, ἡ, paint, paint-  
 ὑπόδημα, -ατος, τό, sandal, 108.  
 ὑπόθεσις, -εως, ἡ, hypothesis.  
 ὑπομένω, w. a., to await, endure.  
 ὑποφέρω, to endure.  
 ὑποχωρέω, to go back.  
 ὕστεραίος, 3, following.  
 ὕστερος, 3, later, following.  
 ὑφαίνω, to weave [Perf. ὕφαγκα; Perf. Mid. or Pass. ὕφασμαι].  
 ὕψος, -ους, τό, height, 48.  
 ὑψόω, to elevate.
- Φ.  
 ΦΑΓΩ, see ἐσθίω.  
 φαίνω, to show, 121.  
 φανερός, evident, 168.  
 φάρμακον, τό, remedy.
- φάσκω, to assert [§ 122, 17].  
 φαῦλος, bad, evil.  
 φείδομαι, Dep. Mid., w. g., to spare.  
 φέναξ, -ἄκος, ὁ, impostor.  
 Φερεκῦδης, -ους, ὁ, Phe-  
 recydes.  
 φέρω, to bear, 23 [§ 126, 6].  
 φεύγω, to flee, 17 [§ 116, 3].  
 φημί, to say [§ 126, 7; inflection, § 135, 8].  
 φθάνω, to anticipate, 136 [§ 119, 5].  
 φθείρω, to destroy [§ 111, Pf. Act. ἐφθора; Pf. Mid. or Pass. ἐφθαρμαι; Fut. Pass. φθαρῶμαι and second Aor. Pass. ἐφθάρην, in the sense of to perish].  
 φθόνος, ὁ, envy.  
 φιάλη, ἡ, drinking-cup.  
 φιλάνθρωπος, 2, philanthropic, 43.  
 φιλέω, to love.  
 φιλία, ἡ, friendship.  
 φίλιος, 3, friendly.  
 φιλοκερδής, -ές, fond of gain.  
 φιλομαθής, -ές, fond of learning.  
 φιλόξενος, 2, hospitable.  
 φιλοσοφέω, to philosophize.  
 φίλος, ὁ, a friend, dear.  
 φιλοχρημοσύνη, ἡ, avarice.  
 φλύζω, to bubble [Char., § 105, 2].  
 φοβέω, to frighten, 109.  
 φόβος, ὁ, fear.  
 φοινίκεος (οὔς), 3, purple.  
 φοιτάω, to go to and fro.  
 φονεύς, -έως, ὁ, murderer.  
 φονεύω, to murder.  
 φόνος, ὁ, murder.  
 φορβή, ἡ, pasture, food.  
 φορέω, to carry.  
 φόρμιγξ, -ιγγος, ἡ, harp.
- φράζω, to say, tell, 124.  
 φρήν, -ενός, ἡ, mind, 36.  
 φρονέω, to think, 107.  
 φροντίζω, to care for, 27.  
 φροντίς, -ίδος, ἡ, concern, 39.  
 Φρυγία, ἡ, Phrygia.  
 Φρύξ, -ῦγος, ὁ, a Phrygian.  
 φυλακή, ἡ, guard, watch.  
 φύλαξ, -κος, ὁ, a guard, 51.  
 φυλάττω, to guard, 36; Mid., w. a., to guard against something, 122.  
 φύσημα, -ατος, τό, breath.  
 φύσις, -εως, ἡ, nature.  
 φυτεύω, to plant.  
 φύω, to bring forth, 88 [§ 142, 10].  
 φωνέω, to produce a sound, speak.  
 φωνή, ἡ, voice.  
 φώρ, φωρός, ὁ, thief.  
 φῶς, φωτός, τό, light.
- X.  
 Χαίνω, to yawn, 130.  
 χαίρω, to rejoice, 17 [§ 125, 24].  
 χαλάω, to loosen [§ 98, (a)]. [22.  
 χαλεπός, 3, troublesome,  
 χαλεπῶς, adv., with difficulty.  
 χαλινός, ὁ, bridle.  
 χαλκός, ὁ, brass.  
 χάλκεος, 3, brazen.  
 χαρίεις, graceful.  
 χαριέντως, gracefully.  
 χαρίζομαι, to gratify, 37.  
 χάρις, -ιτος, ἡ, favor, 39.  
 χάσκω, to yawn [§ 122, 18].  
 χειμών, -ῶνος, ὁ, winter.  
 χεῖρ, -ρός, ἡ, hand [§ 35, Rem. 2].  
 χειρόομαι, to subdue, 110.  
 χελιδών, -όνος, ἡ, swallow.  
 χέω, to pour [§ 116, 3].

χηρῶω, to deprive of, 113.	χρίω, to anoint [Pass. ψεύστης, -ου, ὁ, liar.
χθές, yesterday.	with σ, § 94, 1].
χθών, -όνος, ἡ, the earth,	χρόνος, ὁ, time.
133.	χρυσίον, τό, gold.
χιτῶν, -ῶνος, ὁ, coat.	χρυσός, ὁ, gold.
χιών, -όνος, ἡ, snow.	χρύσεος (οὔς), -έα (ῆ), -εον
χοεὺς, χοῶς, ὁ, measure, 44.	(οὖν), golden.
χοίρειος 3, of swine.	χρῶμα, -ατος, τό, skin.
χολόδομαι, to be angry at.	χρῶννυμι, to color [§ 139,
χόλος, ὁ, anger, 172.	(c)].
χορεύω, to dance.	χώρα, ἡ, country, region.
χορός, ὁ, dance.	χωρίς, w. g., separately,
χόω, to heap up [Pass.	apart from.
with σ, § 95].	χωρισμός, ὁ, separation.
χράομαι, to use [§ 96, Rem.;	Ψ.
Cont., § 97, 3, (a)].	Ψάω, w.g., to touch [Pass.
χράω, to give an oracle	with σ, § 95].
[§ 96, Rem.; Cont., § 97,	ψάω, to rub [Pass. with σ;
3, (a)].	Cont., § 97, 3, (a)].
χρεία, ἡ, need, 22. [2].	ψέγω, to blame.
χρή, it is necessary [§ 135,	ψευδής, -ές, false.
χρῆζω, w. g., to be in want.	ψεύδορκος 2, perjured; τό
χρήμα, -ατος, τό, a thing,	ψεύδορκον, perjury.
property, 41.	ψεῦδος, -ους, τό, a lie.
χρήσιμος, useful, 56.	ψεύδω, to deceive, 47;
χρησμοσύνη, poverty, 39.	Mid., 89.
χρηστός 3, useful, 41.	
	Ω.
	ᾠδή (ὠδή), ἡ, song.
	ὠθέω, to push [§ 124, 6].
	ὠκύς, -εῖα, -ύ, quick.
	ὠμος, ὁ, shoulder.
	ὠνέομαι, to buy [Aug., § 87,
	4. Comp. πρίασθαι].
	ὠνιος 3, for sale; τὰ ὠνια,
	wares.
	ὥς, as, when, how, because;
	ὥς τάχιστα, as soon as
	possible; with indefi-
	nite numbers;—that;
	in order that [§ 181].
	ὥςπερ, as, just as.
	ὥστε, so that.
	ὠφέλεια, ἡ, advantage.
	ὠφέλέω, w. a., to benefit.
	ὠφέλιμος 2, useful.
	ὦψ, ὦπός, ἡ, eye, counte-
	nance.

## II. ENGLISH AND GREEK VOCABULARY.

The numerals after a Greek word, denote the page where the meaning of the word is more fully given, or where another word of the same signification may be found. For the proper use of the prepositions, the student will depend principally upon the definitions given in §§ 163—167.

A.	able, to be, δύναμαι, ισχῶω,	abroad, to travel, ἀποδη-
Abandon, ἐκλείπω, προ-	οῖός τε εἰμί, ἔχω.	μέω.
λείπω, καταλείπω, ἐπι-	abolish, λύω.	absence, in the, ἀπών.
λείπω, ἀφίημι.	abounding in, εὐπορος 2.	absent, ἀπών.
ability, δύναμις, -εως, ἡ.	about, περί, ἀμφί.	absent, to be, ἀπειμι.
abide by, παραμένω, ἐμ-	Abрадatas, Ἀβραδάτας,	abstain from, ἀπέχομαι.
μένω.	-ου, ὁ.	abundance, ἀφθονία, ἡ.

- accompany, ἔπομαι.  
 accomplish, ἐξεργάζομαι, τελέω, διατ., περαίνω, ἀνύω; to accomplish, as a journey, κατανύω; = to effect, διαπράττομαι.  
 according to, in accordance with, κατὰ.  
 account of, on, διὰ, ἐπί, ἔνεκα, ὑπέρ.  
 account, on this, διὰ τοῦτο.  
 accuse of, γράφομαι, κατηγορέω, διώκω.  
 accuser, κατήγορος, ὁ.  
 accustom, ἐθίζω.  
 Acheron, Ἀχέρων, -οντος, ὁ.  
 Acherusian, Ἀχερούσιος.  
 achieve, ἐξεργάζομαι, διαπράττομαι.  
 Achilles, Ἀχιλλεύς, -έως, ὁ.  
 acquainted with, to be, οἶδα, ἐπίσταμαι.  
 acquire, κτάομαι, προσποιέω, λαγχάνω.  
 acquisition, κτήσις, -εως, ἡ.  
 acquit, ἀπολύειν.  
 Acropolis, Ἀκρόπολις, -εως, ἡ.  
 across, passage, πάροδος, ἡ.  
 act, an, πράξις, -εως, ἡ, πᾶγμα, τό; = work, ἔργον, τό.  
 act, to, πράττω, δράω.  
 action, see act.  
 add, προσποιέω, προστίθῃμι, ἐπιτίθῃμι.  
 administer, διοικέω, πολιτεύω; to be an administrator, οἰκέω; to administer the government, διοικέω τὴν πόλιν.  
 administration, good, εὐνομία, ἡ.  
 admire, θαυμάζω, ἄγαμαι, 108.  
 adorn, κοσμέω, ἀγάλλω, ὠσκέω.  
 adorn with (invest), ἀμφιέννυμί τινά τι.  
 Adranum, Ἀδρανόν, τό.  
 adult, τέλειος 3.  
 advance, προβαίνω, ὀρμάω.  
 advantage, ὠφέλεια, ἡ, ὄνησις, -εως, ἡ.  
 —, an, ἀγαθόν, τό; advantages, τὰ ἀγαθὰ.  
 —, for the, of, πρὸς.  
 advantageous, χρήσιμος 3, χρηστός 3, ὠφέλιμος.  
 advice, βουλὴ, ἡ, βουλευμα, τό.  
 advise, βουλεύω, συμβουλεύω τινί.  
 adviser, σύμβουλος, ὁ.  
 Aeolus, Αἰολός, ὁ.  
 Aeschines, Αἰσχίνης, -ου, ὁ.  
 Aetna, Αἶτνη, ἡ.  
 Aeson, Αἰσών, -ονος, ὁ.  
 Aethiopian, an, Αἰθίοψ, -ίος, ὁ.  
 affair, πρᾶγμα, τό; = occupation, πρᾶξις, ἡ.  
 affirm, φημί.  
 affliction, πάθος, -ους, τό.  
 afford, παρέχω, παρέχομαι.  
 afraid, to be, φοβέομαι.  
 after, μετὰ.  
 afterwards, ἔπειτα, μετέπειτα.  
 again, αὖθις, πάλιν.  
 against, ἀντί, πρὸς, ἐπί.  
 Agamemnon, Ἀγαμέμνων, -ονος, ὁ.  
 age, ἡλικία, ἡ, 106.  
 —, old, γῆρας, -ας, τό.  
 Agesilaus, Ἀγησίλαος, -άου, ὁ.  
 agreeable, ἡδύς, -εῖα, -ύ.  
 agriculture, γεωργία, ἡ.  
 aid, to render, βοηθέω, w. d.  
 Ajax, Αἴας, -αντος, ὁ.  
 alarm, to, καταπλήττω.
- Alcestis, Ἀλκηστis, -ιος and -ίδος, ἡ.  
 Alcibiades, Ἀλκιβιάδης, -ου, ὁ.  
 Alexander, Ἀλέξανδρος, ὁ.  
 alike, ὁμοίως.  
 all, πᾶς, ἀπᾶς.  
 alleviate, ἐπικουφίζω; to alleviate, as grief, θεραπεύω.  
 alliance, συμμαχία, ἡ.  
 allow, ἔαω.  
 allowable, to be, ἔξεστι.  
 ally, an, σύμμαχος, ὁ.  
 almost, σχεδόν, ὀλίγον δεῖν.  
 alone, μόνος; adv., μόνον  
 already, ἤδη.  
 also, καί.  
 altar, βωμός, ὁ.  
 alternately, ἐν μέρει.  
 although, κἂν or καὶ ἂν, καιπέρ.  
 always, αἰεί.  
 am (to be), εἰμί, γίγνομαι, ὑπάρχω, ἔχω w. adv.  
 Amazon, Ἀμαζών, -όνης, ἡ. [-οῦ, ὁ.  
 ambassador, πρεσβευτής, ambassadors, πρέσβεις, οἱ.  
 amid, ἐν.  
 among, ἐν, παρά.  
 amputate, ἀποτέμνω.  
 Anaxagoras, Ἀναξαγόρας, -ου, ὁ. [οἱ.  
 ancestors, προγεγενημένοι, ancient, παλαιός 3.  
 and, καί.  
 anger, ὀργή, ἡ, χόλος, ὁ.  
 angry, to be, ὀργίζομαι, ἐν ὀργῇ ἔχω.  
 angry with, to be, ἄχθομαι, 88. [τό.  
 animal, ζῶον, τό, θηρίον, announce, ἀγγέλλω, 88.  
 annually, κατ' ἐνιαυτόν.  
 anoint, ἀλείφω, χρίω.

- another, ἄλλος.  
 ant, μύρμηξ, -ηκος, ὁ.  
 Antisthenes, Ἀντισθένης, -ους, ὁ.  
 any one, τις.  
 any thing, τι.  
 any where, πού; in a sentence with a negative, οὐδαμοῦ.  
 anxiety, see care.  
 Apollo, Ἀπόλλων, -ωνος, ὁ.  
 appear, φαίνομαι, 138.  
 appetite, γαστήρ, -έρος, ἡ.  
 appoint, ἀποδείκνυμι; = appoint something to one, ὀρίζω, 124.  
 Apollodorus, Ἀπολλόδορος, ὁ.  
 apprehend, συλλαμβάνω.  
 approach, to, πλησιάζω, πρόσκειμι.  
 approbation, δοκιμασία, ἡ.  
 approve of, ἐπαινέω, 89.  
 Arabia, Ἀραβία, ἡ.  
 Arabians, Ἀραβες, οἱ.  
 Araspas, Ἀράσπας, -ου, ὁ.  
 Arcadian, Ἀρκάς, -άδος, ὁ.  
 Arcestratus, Ἀρχέστρατος, ὁ.  
 archer, τοξότης, -ου, ὁ.  
 archery, τοξική, ἡ.  
 ardor, σπουδή, ἡ, θυμός, ὁ.  
 argument, λόγος, ὁ.  
 Ariaeus, Ἀριαῖος, ὁ.  
 arise (= to be), γίγνομαι.  
 Aristides, Ἀριστείδης, -ου, ὁ.  
 Aristippus, Ἀρίστιππος, ὁ.  
 Aristogiton, Ἀριστογείτων, -ονος, ὁ.  
 Aristotle, Ἀριστοτέλης, -ους, ὁ.  
 armament, στόλος, ὁ.  
 arms (weapons), ὄπλα, τά.  
 army, στρατιά, ἡ, στρατός, ὁ.  
 around, περί, ἀμφί.  
 arrange, διατάττω, συντάττω, 124, 159.  
 arrogant, ὑβριστής, -οῦ, ὑπερφύρων.  
 arrow, τόξευμα, τό.  
 Arsamus, Ἀρσαμος, ὁ.  
 art, τέχνη, ἡ.  
 Artaxerxes, Ἀρταξέρξης, -ου, ὁ.  
 Artemis, Ἀρτεμις, -ῖδος, ἡ.  
 artificer, ἐργάστης, -ου, ὁ, ἐργάτης, -ου, ὁ.  
 artist, τεχνίτης, -ου, ὁ.  
 as, ὥς, ὥςπερ.  
 as long as, ἕως.  
 as much, τοσοῦτος.  
 as soon as, ὥς τάχιστα.  
 as well as, καί — καί.  
 ascend the throne, εἰς βασιλείαν καταστῆναι.  
 ascertain, πυνθάνομαι.  
 ashamed, to be, αἰδέομαι, αἰσχύνομαι.  
 Asia, Ἀσία, ἡ.  
 ask, ἐρωτάω, αἰτέω, 88.  
 aspire after, ὀρέγομαι, w.g., διώκειν, w. a.  
 assert, φημί.  
 assist, παραστῆναι, συμπονέω, 175; = to defend, ἀμύνω.  
 assign to, δίδωμι.  
 associate with, ὁμιλέω, σύνειμι.  
 assured, to be (think), νομίζω, ἡγέομαι.  
 Assyria, Ἀσσυρία, ἡ.  
 Assyrian, Ἀσσύριος, ὁ.  
 astonish, καταπλήττω.  
 Astyages, Ἀστυάγης, -ους, ὁ.  
 at, παρά.  
 Athenian, Ἀθηναῖος, ὁ.  
 Athens, Ἀθῆναι, αἱ.  
 Athos, Ἄθως, -ω, ὁ.  
 Atlantis, Ἀτλαντίς, -ίδος, ἡ.  
 attack, an, προσβαλῆ, ἡ.  
 attack, to, ἐπιτίθεσθαι, 161.  
 attempt, to, πειράομαι; = do, ποιέω.  
 attend to, ἐπιμελέομαι, φροντίζω.  
 Attica, Ἀττική, ἡ.  
 attractive, εὐχαρίς, -ῖτος.  
 auditor, ἀκροατής, -οῦ, ὁ.  
 audible, ἀκουστός 3.  
 author, αἷτιος, ὁ. [ἡ.  
 authority, royal, βασιλεία, αὐτοκρατορία, ἡ.  
 avail, δύναμαι, ἰσχύω.  
 avarice, πλεονεξία, ἡ, φιλοχρημοσύνη, ἡ.  
 avaricious, πλεονέκτης, -ου.  
 avert, ἀλέξω, ἀμύνω, ἀποτρέπω.  
 avoid, φεύγω.  
 await, προσδοκάω, ὑπομένω, w. a.  
 awake, to be, ἐγρηγορέναι.  
 awaken, ἐγείρω, ἀνίστημι; = to afford, παρέχω, ὀπάζω.  
 away, to lead, ἀπάγω.

## B.

- Babylon, Βαβυλών, -ῶνος, ἡ.  
 back, ὀπίσω; go back, ἀναχωρέω.  
 bad, κακός, πονηρός, φαῦλος, 32. [τό.  
 bad, the (abstract), κακόν, ἡ.  
 ball, σφαῖρα, ἡ.  
 banish, ἐκβάλλω.  
 banter, παίζω.  
 barbarian, a, βάρβαρος, ὁ.  
 base, ταπεινός, κακός, πονηρός.  
 Basias, Βασίας, -ου, ὁ.  
 basket, κάνην, τό.  
 bathe oneself, λούομαι.  
 battle, μάχη, ἡ.  
 be, to, εἶμι, γίγναι, ἔχω w. adj. or adv.

be with, <i>σύνειμι</i> .	benefit, <i>εὐεργεσία, ἡ, χά- ρις, -ιτος, ἡ</i> ; to confer a, <i>εὐεργετέω</i> w. a.	bolt, <i>μοχλός, ὁ</i> .
bear (carry), <i>φέρω, φορέω, βαστάζω</i> ; = endure, <i>τλήμι</i> ; = bring forth, produce, <i>φύω, ἀναφύω, τίκτω</i> .	bereave, <i>στερέω, ἀποστ. τινὰ τινος, ἀφαιρέομαι</i> .	booty, <i>λεία, ἡ</i> .
beast (wild), <i>θηρίον, τό</i> .	beside, <i>πρός</i> w. d.	bore through, <i>τρυνάω</i> .
beat, <i>κρούω, 100</i> .	besides, <i>ἔτι, πλήν, 145</i> .	borders, <i>μεθόρια, τά</i> .
beautiful, <i>καλός 3</i> ; beau- tiful persons, <i>οἱ καλοί</i> .	besiege, <i>πολιορκέω</i> .	born, to be, <i>φύναι, γίγνομαι</i>
—, the, <i>καλόν, τό</i> .	best, to be the, <i>ἀριστεύω</i> .	both, <i>ἄμφω</i> .
beautifully, <i>καλῶς</i> .	bestow, <i>δίδωμι, ὀπάζω</i> .	both — and, <i>καί — καί, τέ — καί</i> .
beauty, <i>καλόν, τό, κάλλος, -ους, τό</i> .	betimes, <i>εὐθύς</i> .	boundary, <i>πέρας, -ατος, τό, μεθόρια, τά</i> .
because, <i>ὅτι, διότι</i> .	betray, <i>προδίδωμι</i> .	bow, <i>τόξον, τό</i> .
because of, <i>διὰ</i> .	betray, <i>προδότης, -ου, ὁ</i> .	bowl, mixing, <i>κρατήρ, -ῆρος, ὁ</i> .
become, <i>γίγνομαι</i> .	between, <i>μεταξύ</i> .	boy, <i>παῖς, ὁ</i> .
becomes, it, <i>προσῆκει</i> .	beware of, <i>φυλάττομαι w. a., εὐλαβεόμαι τι</i> .	bracelet, <i>ψελλίον, τό</i> .
becoming, <i>προσῆκων</i> .	beyond, <i>πρὸς, ὑπέρ</i> .	Brasidas, <i>Βρασίδας, -ου, ὁ</i> .
—, it is, <i>προσῆκει</i> .	beyond desert, <i>παρ' ἀξίαν</i> .	brass, <i>χαλκός, ὁ</i> . [41.
befitting, <i>προσῆκων</i> .	bid, <i>κελεύω</i> w. a. and inf.	brave, <i>ἀνδρείος, γενναῖος</i> ,
before, <i>πρό</i> .	bind, <i>δέω</i> .	bravely, <i>ἀνδρείως, γεν- ναίως</i> . [ἡ.
— (conj.), <i>πρίν, πρότε- ρον</i> .	bird, <i>ὄρνις, -ίδος, ὁ, ἡ</i> .	bravery, <i>ἀνδρία, ἡ, ἀρετή,</i>
beforehand, to observe, <i>προνοέω</i> .	birth, <i>γένος, -ους, τό</i> .	bread, <i>ἄρτος, ὁ</i> .
beg off, <i>ἐξαιτέομαι</i> .	bite, <i>δάκνω</i> .	break, <i>ρήγνυμι, διαρῆ., κα- τάγνυμι, 100</i> .
beget, <i>τίκτω</i> .	black, <i>μέλας 3</i> .	— up an encampment, <i>ἀνασεύγνυμι, ὀρμάω</i> .
begin, <i>ἄρχομαι</i> .	blame, to, <i>ἐλέγχω, ψέγω</i> .	— in pieces, <i>διαβρῆγ- νυμι</i> .
beginning, <i>ἀρχή, ἡ</i> .	blessing, a, <i>ἀγαθόν, τό, εὐεργεσία, ἡ</i> .	breathe, <i>πνέω, ἐμπνέω</i> .
behalf of, in, <i>ὑπέρ</i> .	blind, <i>adj., τυφλός 3</i> .	bridge, to throw a, over <i>ζεύγνυμι</i> w. a.
behind, <i>ὀπίσω</i> ; to leave behind, <i>καταλείπω</i> .	—, to make, <i>τυφλώω</i> .	bridle, <i>χαλινός, ὁ</i> .
being, to come into, <i>γίγ- νομαι</i> .	blood, <i>αἷμα, τό</i> .	brilliant, <i>λαμπρός 3</i> .
believe (trust), <i>πίνδομαι</i> ; = think, <i>ἡγέομαι, νο- μίζω, δοκεῖ</i> w. d.	bloom, <i>ἀκμή, ἡ</i> .	bring, <i>ἄγω, φέρω, κομίζω</i> .
believe in gods, <i>θεοὺς νο- μίζω</i> . [μαι.	bloom, to, <i>θάλλω</i> .	— forward, as a charge, <i>κατηγορέω</i> .
believed, to be, <i>πιστεύω</i> -	blow, to, <i>πνέω</i> .	— on, <i>ἐπάγω</i> .
belly, <i>γαστήρ, -ερός, ἡ</i> .	blow, a, <i>πληγὴ, ἡ</i> .	— to, <i>προσφέρω</i> .
beloved, to be, see to love.	blush, to, <i>ἐρυθραίνομαι, w. Aor. and Fut. Pass.</i>	— up (= educate), <i>παι- δεύω, τρέφω</i> .
benefactor, <i>εὐεργέτης, -ου, ὁ</i> .	boastful display of, to make, <i>ἐπιδείκνυμι</i> .	brother, <i>ἀδελφός, ὁ</i> .
beneficence, <i>εὐεργεσία, ἡ</i> .	body, the, <i>σῶμα, τό</i> .	brute, <i>βόσκημα, τό</i> .
benefit, to, <i>ὠφελέω, ὀνύνημι</i> .	—, in a (= together), <i>σύμπας</i> .	build, <i>ἰδρύω, κτίζω, 112</i> .
	Boeotia, <i>Βοιωτία, ἡ</i> .	bull, <i>ταυρός, ὁ</i> .
	boil, to, <i>ἔψω, ζέννυμι</i> .	burden, <i>ἄχθος, -ους, τό</i> .
	boldly, <i>θαρράλως</i> .	burdensome, <i>βαρὺς, χαλε- πός, ἀργαλέος, 22</i> .
	boldness (of speech), <i>παρ- ρησία, ἡ</i> .	

burn, καίω, πίμπρημι, 171.  
burn down, κατακαίω, καταφλέγω, ἐμπίπρημι.  
bury, θάπτω.  
business, ἔργον, τό, πρᾶγμα, τό.  
but, δέ, ἀλλά.  
but also, ἀλλὰ καί.  
by, ὑπό, διά, παρά, πρὸς.

## C.

Cadmus, Κάδμος, ὁ.  
calamity, ἀτυχία, ἡ, κακόν, τό.  
call, to, καλέω, ἀπαγορεύω, 29; = name, ὀνομάζω.  
call to mind, μνημονεύω τι.  
Callixenus, Καλλίξενος, ὁ.  
calumny, διαβολή, ἡ.  
can (be able), δύναμαι.  
capacity, δύναμις, ἡ; in a private, ἰδίᾳ; in a public, δημοσίᾳ.  
Carduchians, Καρδοῦχοι, οἱ, adj., -ιος.  
care, ἐπιμέλεια, ἡ, φροντίς, -ίδος, ἡ, μέριμνα, ἡ, 40.  
care, to, care for, take care for, ἐπιμέλομαι, φροντίζω, 27.  
careful, to be (w. inf.), φροντίζω w. g.  
carefully, ἐπιμελῶς.  
carousal, πόσις, -εως, ἡ.  
carry, φέρω, βαστάζω.  
—— about, περιφέρω.  
—— on war, πολεμέω w. d.  
—— off, ἀπάγω.  
Carthage, Καρχηδών, -όνος, ἡ.  
cast down, to, ρίπτω.  
castle, ἄκρα, ἡ.  
Catana, Κατάνη, ἡ.  
catch, θηρεύω, ἀγρεύω.  
Caucasus, Καύκασος, ὁ.

cause (= affairs), πρᾶγμα, τό.  
cauterize, καίω, ἀποκ.  
cease, παύομαι, διαλείπω.  
Cecrops, Κέκροψ, -οπος, ὁ.  
Celaenae, Κελαιναί, αἱ.  
celebrate (= praise), ἐπαινέω.  
—— in song, ᾄδω, ὑμνέω.  
celestial, οὐράνιος 3.  
cell, οἰκίδιον, τό.  
censure, ψέγω, μέφομαι τι, ἐγκαλέω.  
centre, μέσος 3, μεσότης, -ητος, ἡ.  
certainly not, or never, οὐ μή [§ 177, 9].  
Chaerecrates, Χαιρεκράτης, -ους, ὁ.  
Chaldaeans, Χαλδαῖοι, οἱ.  
Chalcidian, Χαλκιδεύς, -έως, ὁ.  
chance, τύχη, ἡ.  
change, to, μεταλλάττω, μεταβάλλω, 58, 159.  
character, τρόπος, ὁ, ἥθος, -ους, τό.  
character of Deity, τὰ τοῦ θεοῦ. [w.]  
charge, to take in, λαμβά-  
charge, to (= attack), ἐπιτίθεμαι w. d.  
chariot, ἄρμα, τό.  
charioteer, ἡνίοχος, ὁ.  
charm, τερπόν, τό.  
Charmides, Χαρμίδης, -ον, ὁ.  
cheerfully, ἡδέως.  
Chian, Χίος, ὁ.  
child, παῖς, ὁ, ἡ, τέκνον, τό. [-ές.]  
choice (adj.), πολυτελής,  
choose, αἰρέομαι; = will, βουλευομαι, ἐθέλω, 48.  
Cilicia, Κιλικία, ἡ.  
circumference, περίμετρος, ἡ.

citizen, πολίτης, ὁ.  
city, πόλις, ἡ.  
clear, to (= free from wild beasts), ἐξημερώω; = purify, καθάιρω.  
Clearchus, Κλέαρχος, ὁ.  
cleave to, ἔχομαι w. g.  
Cleonymus, Κλεώνυμος, ὁ.  
Cleopompus, Κλεόπομπος, ὁ.  
Clitus, Κλειτός, ὁ.  
close (adj.), ἐγγύς.  
——, to, κλείω.  
clothes, ἐσθῆς, -ῆτος, ἡ.  
cluster (of grapes), βότρυς, ὁ.  
cold, ψύκος, τό, ῥίγος, τό.  
—— (adj.), ψυχρός 3.  
collect, συλλέγω, συνίστημι.  
colony, ἀποικία, ἡ.  
combatant, ἀθλητής, ὁ.  
combat, μάχη, ἡ; to engage in single combat, μονομαχεύω w. d.  
come, ἐρχομαι, ἀφικνέομαι; = I have come, am present, ἤκω.  
—— in or into, εἰσέρχομαι, εἰσείμι.  
come into existence, γίγνομαι.  
—— together, συνέρχομαι.  
—— to a knowledge of, γιγνώσκω.  
command (= office), ἀρχή, ἡ.  
command, to, κελεύω, ἐπιτάττω, προστ.; of generals, παραγγέλλω.  
command, to be at one's, πάρεμι.  
commander, ἐπιτακτήρ, -ῆρος, ὁ; = a general, στρατηγός, ὁ; to be a commander, ἄρχω.  
commend, ἐπαινέω.

- common, κοινός 3.  
common origin, συγγενής, -ές.  
companion, ἑταῖρος, ὁ.  
compare, ὁμοιῶ τινί τι, εἰκάζω τινί τι.  
comparison with, in, παρὰ w. a.  
compassion upon, to have, κατελεέω τινά.  
competent, ἱκανός 3.  
complete, to, διατελέω.  
compulsion, ἀνάγκη, ἡ.  
comrade, ἑταῖρος, ὁ.  
conceal, ἄπο-, κατακρύπτω, κεύθω, 88.  
concealed, κρυπτός 3.  
concerns, it, μέλει.  
concerned, to be, φροντίζω w. g.  
condemn, κρίνω ; to death, θανάτου.  
confer blessings, εὖ ποιέω τινά, εὐεργετέω τινά ; great blessings, μεγάλη εὐεργ. τινά.  
confide in, ἐπιτρέπω, πεποιθέναι.  
confidence, to have, in, θαρρῆω.  
confine (= shut up), κατακλείω, καθείρω.  
conformably to, μετὰ w. g.  
confused noises, θόρυβοι, οἱ. [w. d.  
congratulate, συνήδομαι  
conquer, νικάω, 88.  
conscious, συνειδώς ; to be conscious, σύννοια.  
consider, σκοπέω, νοέω, 133 ; be considered, νομίζομαι.  
considerate (= moderate), μέτριος 3.  
——, to be, σωφρονέω.  
consideration, λογισμός, ὁ.  
constitutionally, νομίμως.
- construction (building), οἰκοδόμησις, εως, ἡ.  
consult an oracle, μαντεύομαι.  
consume, ἀναλίσκω.  
contemplate, θεωρέω, σκοπέω.  
contend (fight), μάχομαι ; as in music, with des- tiny, etc., ἐρίζω w. d.  
contentedly, very, αὐταρ- κέστατα.  
contention, ἔρις, -ῖδος, ἡ.  
contest, μάχη, ἡ, ἄγων, -ῶνος, ὁ.  
continue, διατελέω, διάγω.  
continually, αἰεί, συνεχῶς ; also by διατελέω, with the Part.  
contrary to, παρὰ.  
contrive, μηχανάομαι.  
control, κυριεύω w. g., κρατέω w. g.  
conversation, διάλογος, ὁ ; = instruction, ὁμιλία, ἡ.  
converse with, διαλέγομαι τινί.  
convict, to, ἐλέγχω, ἐξελ.  
convince, πείθω w. a.  
coöperation, with the, of, συνεργοῦντός τινος.  
corn, σίτος, ὁ. [ό.  
——, ear of, στάχυς, -ῦος,  
corpse, νέκυς, -ῦος, ὁ, νε- κρός, ὁ.  
correct (adj.), ὀρθός 3.  
correctly, ὀρθῶς.  
corrode, ἐσθίω.  
corrupt, to, διαφθείρω.  
Cotyōra, Κοτύωρα, τά.  
counsel, βουλή, ἡ.  
country, χώρα, γῆ, ἡ ; one's country, πατρίς, -ῖδος, ἡ.  
——, of the, belonging to the, πατριος 3.  
——, native, πατρίς, -ῖδος, ἡ.
- courage, ἀρετή, ἡ, θυμός, ὁ.  
courageously, θαρραλέως.  
courier, ἄγγελος, ὁ, ἡμε- ροδρόμος, ὁ.  
course, δρόμος, ὁ ; = jour- ney, ὁδός, ἡ.  
court, θύραι, αἱ.  
—— of justice, δικαστή- ριον, τό.  
cow, βοῦς, ἡ.  
creature, ζῶον, τό.  
credit, to, πείθομαι.  
Crete, Κρήτη, ἡ.  
crime (= insolence), ὕβρις, -εως, ἡ.  
Critias, Κριτίας, -ου, ὁ.  
croak, κρώζω.  
crocodile, κροκόδειλος, ὁ.  
Croesus, Κροῖσος, ὁ.  
Crotonian, Κροτωνιάτης, -ου, ὁ.  
crown, a, στέφανος, ὁ.  
crush, θραύω.  
cry, a, κραυγή, ἡ.  
cry out, κράζω, ἀνακ. ; to cry out to, βοῶ τινί.  
cubit, πῆχυς, -εως, ὁ.  
culture (= education), παι- δεία, ἡ, παιδευσις, ἡ.  
cultivation, see culture.  
cup, κύπελλον, τό.  
custom, ἔθος, -ους, τό, ἡθος, -ους, τό ; it is an established custom, νο- μίζεται.  
Cyaxares, Κυαξάρης, -ους (acc -ην), ὁ. [ό.  
Cyclops, Κύπλωψ, -ωπος,  
Cyrus, Κῦρος, ὁ
- D.  
dainty food, ὀψον, τό.  
dance, to, χορεύω, ὀρχέο- μαι.  
danger, κίνδυνος, ὁ.  
——, to incur, or be in danger of, κινδυνεύω.

- dare, *τολμῶ*.  
Darius, *Δαρείος, ὁ*.  
dark (= black), *μέλας*.  
darkness, *νύξ, νυκτός, ἡ*.  
daughter, *θυγάτηρ, -τρός, ἡ*.  
day, *ἡμέρα, ἡ*.  
daybreak, at, *ἄμα ἡμέρα*.  
dead, *ἀποτεθνηκώς, νεκρός*  
3; to be dead, *τεθνη-  
κέναι*.  
deal, a great deal of, *πολύς*.  
dear, *φίλος* 3.  
death, *θάνατος, ὁ*.  
—, to put to, *ἀποκτείνω*.  
deceive, *ἐξαπατάω*, 47, 108,  
113.  
decide, *κρίνω, διακ., δια-  
γινώσκω*.  
— upon, *βουλευομαι*.  
declare, *ἀποφαίνομαι, ἀπο-  
δείκνυμι*.  
decree, a, *ψήφισμα, τό*.  
deed, *πρᾶγμα, τό, ἔργον, τό*.  
deem, *νομίζω*; to be deem-  
ed worthy, *ἀξιόυμαι*.  
deep, *βαθύς*.  
defeat, *ἡττα, ἡ*.  
defence (by speech), *ἀπο-  
λογία, ἡ*.  
defend, *φυλάττω*; to de-  
fend oneself by speak-  
ing, *ἀπολογέομαι*; by  
force, or fortress, *ἀμύ-  
νομαι*.  
defendant, *ἀπολογούμενος*.  
deformed (= disgraceful),  
*αἰσχρός* 3.  
degenerate, to, *μεταβολῆν  
ἐπὶ τὸ κακὸν λαμβάνω*.  
deity, *θεῖον, τό, δαιμό-  
νιον, τό, θεός, ὁ*.  
delay, to, *μέλλω*.  
deliberate, to, *βουλευομαι*.  
delight, to, *εὐφραίνω, τέρ-  
πω*.  
delight in, *τέρπομαι, ἀγάλλ-  
λομαι*.  
deliver, *σῶζω, ἀπαλλάτ-  
τω*; = to free from,  
*ἐλευθερόω*.  
— up, *παράδιδωμι*.  
delivered, to be (= to be  
saved), *σῶζομαι*.  
deliverance (= safety),  
*σωτηρία, ἡ*; = freedom  
from, *ἀπόλυσις, ἡ*.  
Delos, *Δῆλος, ἡ*.  
demand, to (= ask), *αἰτέω*.  
demean oneself to one,  
*προσφέρομαί τινι*; kind-  
ly to, *φιλοφρόνως ἔχω  
w. d.*  
Demeter (Ceres), *Δημή-  
τηρ, -τρος, ἡ*.  
Demosthenes, *Δημοσθέ-  
νης, -ους, ὁ*.  
deny, *ἄρνεομαι*.  
depart, *ἄπειμι, ἀπαλλάτ-  
τομαι, ἀπέρχομαι*.  
departed (= dead), *ἀπο-  
τεθνηκώς*.  
dependent, to be (= be ru-  
led), *ἄρχομαι, κρατέομαι*.  
deplore, *κλαίω*.  
deposit, *τίθημι*; in some-  
thing, *ἐν τινι*.  
deposited, a thing, *παρα-  
καταθήκη, ἡ*.  
deprive, *στερέω, ἀφαιρέο-  
μαι*, 113.  
derive (= enjoy, e. g. ad-  
vantages), *ἀπολαύω*;   
derive gain, *κερδαίνω*.  
descendant, *ἐκγονος, ὁ, ἡ*.  
descended from, *ἐκγονος,  
ὁ, ἡ*.  
describe, *συγγράφω*.  
desert, beyond one's, *παρ'  
ἀξίαν*.  
desert, to, *καταλείπω, ἀπο-  
φεύγω*.  
deserter, *φυγῆς, -ἄδος, ὁ*.  
deserve, *ἄξιος εἰμί*.  
deserving, *ἄξιος*.  
—, to think, *ἀξιόω*.  
desire, a, *ἐπιθυμία, ἡ, ὄρε-  
ξις, -εως, ἡ*.  
desire, to, *ἐπιθυμέω*; =  
wish, *βούλομαι*; = pray,  
*εὔχομαι*.  
desirable, *αἰρετός*.  
desirous, to be (= wish),  
*ἐθέλω*.  
despair, to, *ἀπογινώσκω,  
ἀθυμέω*; of oneself,  
*ἀπογινώσκω ἑμαυτόν*.  
despise, *ἀτιμάζω, κατα-  
φρόνέω*.  
despised, to be, *καταφρο-  
νέομαι*.  
destiny, *μοῖρα, ἡ*.  
destroy, *φθείρω, διαφ., κα-  
ταλύω, ὀλλυμι*; =  
overthrow, *ἀνατρέπω*.  
determine (= resolve),  
*γινώσκω*.  
determined, it is, *δοκεῖ*.  
devote oneself to (= turn),  
*τρέπομαι*.  
Diana, *Ἄρτεμις, -ῖδος, ἡ*.  
die, to, *θνήσκω, ἀποθ.,  
τελευτάω*.  
— for, *ὑπεραποθνήσκω*.  
differ from, *διαφέρω w. g.*  
different, *διάφορος* 2; to  
run in different direc-  
tions, *διαδιδράσκω*.  
— from, to be, *διαφέρω*.  
difficult, *βαρύς, -εῖα, -ύ,  
δύσκολος* 2.  
dignity (gravity), *βάρος,  
-ους, τό*.  
dig through, *διορύττω  
διασκάπτω*.  
diligence, *σπουδή, ἡ*.  
diligent, *σπουδαῖος* 3.  
diligently, *σπουδαίως*.  
Diodorus, *Διόδωρος, ὁ*.  
Diogenes, *Διογένης, -ους, ὁ*

Diphridas, Διφρίδας, -α, ὁ.	distinguished for, ἐπίση-	dwelling, οἰκία, ἡ, οἶκος,
direct, to, ἰθύνω; = to-	μος 2.	ὁ, οἶκμα, τό.
wards something, κα-	disturb, ταραττώ, συγχέω.	
τευνθύνω; oneself, τρέ-	disturbance, ταραχή, ἡ.	E.
πομαι; = to manage,	divide, μερίζω, νέμω, κα-	Each, ἕκαστος.
οἰκέω.	τανέμω.	each other, ἀλλήλων.
disappear, ἀφανίζομαι, w.	divine, θεῖος 3.	eager to learn, φιλομα-
Aor. Pass.	divination, μαντική, ἡ.	θῆς, -ές. [2.
disclose, ἐκκαλύπτω.	do, πράττω, ποιέω, δράω.	— for honor, φιλότιμος
discourse, λόγος, ὁ.	do good to, εὖποιέω τινά;	eagle, ἀετός, ὁ.
discourse, to, διαλέγομαι.	εὐεργετέω τινά; do	ear, οὖς, ὁτός, τό.
discover (= show), φαίνω.	wrong, ἀδικέω, κακῶς	earn, to (= work out),
discreet, φρόνιμος 3, συνε-	ποιέω.	ἐξεργάζομαι.
τός 3.	dog, κύων, κυνός, ὁ, ἡ.	earth, the, γῆ, ἡ, χθών,
disease, νόσος, ἡ.	domestic, ὁ οἶκοι.	χθονός, ἡ.
disgrace, λύμη, ἡ.	dominion, ἀρχή, ἡ, ἡγεμο-	earthen, κεράμειος 3.
disgraceful, αἰσχροός 3.	νία, ἡ.	earthquake, σεισμός, ὁ.
disgracefully, αἰσχροῶς.	door, θύρα, ἡ, πύλη, ἡ.	ease, ἡσυχία, ἡ.
dishonest, πονηρός 3.	double-speaking, διχομῦ-	easily, ῥαδίως.
dishonor, ἀτιμία, ἡ.	θος 2.	east, ἔως, -ω, ἡ.
dishonorable, αἰσχροός 3,	doubtful, to be (= fear-	easy, ῥάδιος 3.
ἀεικής, -ές.	ful), φοβέομαι.	eat, ἐσθίω.
disorder, ταραχή, ἡ; to	Draco, Δράκων, -οντος, ὁ.	echo, ἡχώ, -οῦς, ἡ. [4.]
throw into disorder, τα-	draw, σύρω.	edge, ἔσχατος [§ 148, Rem.
ράττω.	draw up (of an army),	educate, παιδεύω, διδάσκω.
dispel, λύω.	τάττω; (laws), συγ-	education, παιδεία, ἡ, δι-
dispirited, to be, ἀθυμέω.	γράφω.	δασκαλία, ἡ.
display, ἀποφαίνομαι, ἀπο-	dress, στολή, ἡ, ἱμάτιον,	educated, πεπαιδευμένος.
δείκνυμι.	τό.	effect, to (= accomplish),
displease, ἀπαρέσχω τινί.	dress in, ἀμφιέννυμι.	ἐξεργάζομαι.
displeased with, to be, ἄχ-	dried up, ἐσκληκῶς, -υῖα,	effeminate, to render, μα-
θομαι.	-ός.	λακίζω.
dispose (= arrange), τεχ-	drink, to, πίνω.	efforts (= by themselves),
νάζομαι.	— out or up, ἐκπίνω.	καθ' ἑαυτούς.
disposed, kindly, εὖνους 2.	drive, ἐλαύνω.	Egypt, Αἰγυπτος, ἡ
disposition (= feeling),	— away, ἀπελαύνω,	Egyptian, Αἰγύπτιος, ὁ.
γνώμη, ἡ, φρένες, αἱ.	ἀπωθέω. [θέω.	either — or, ἢ — ἢ.
dissension, διχοστασία, ἡ.	— in, εἰσελαύνω, εἰς-ω	elder, see old.
dissipate (= scatter), σκε-	— out, ἐξελαύνω.	elegance (= gracefulness),
δάζω.	drunkenness, μέθη, ἡ.	χάρις, -ιτος, ἡ.
dissolute, ἀκράτης, -ές.	during, κατὰ, ἐν.	elevate, ὑψώω.
dissolve, καταλύω, διαλύω.	duty, δέον, τό, 167.	eloquent, λόγιος 3.
distance, at a, from, πρό-	duty or part of any one,	else, everything, ἄλλος,
σθεν.	it is, εἰμί w. g.	λοιπός 3.
distant, to be, from, ἀπέχω.	dwelt, οἰκέω, ναίω; = to	embassy, πρεσβεία, ἡ.
distinguish oneself, be dis-	be, εἰμί; = be in, πρόσ-	embrace, ἀσπάζομαι.
tinguished for, διαφέρω.	εἰμι; = lie, κεῖμαι.	employ, χρᾶσθαι w. d.

- employed in, to be zealously, σπουδάζω.  
empty itself (of a river), ἐμβάλλω, ἐξίημι.  
emulation, φιλοτιμία, ἡ.  
encampment, στρατόπεδον, τό.  
—, to break up an, ἀναζεύγνυμι. [w. d.  
encounter, to, ὑποστῆναι  
encourage, παρακαλέω, παραμυθέομαι.  
end, τέλος, -ους, τό; end, e. g. of war, κατάλυσις, -εως, ἡ.  
end of life, τελευτῇ τοῦ βίου.  
endeavor, to, πειράομαι, Dep. Pass.  
endure, φέρω, ὑποφέρω, ὑπομένω.  
enduring, very, καρτερικός 3.  
enemy, πολέμιος, ὁ, ἐχθρός, ὁ.  
energy, δύναμις, -εως, ἡ.  
enfeeble, τείρω, κατάνυμι.  
engage with (of an army), συμμίγνυμι.  
— in a naval battle, ναυμαχέω; in single combat, μονομαχέω.  
enjoin upon, ἐντέλλω.  
enjoy (= taste), ἀπολαύω w. g., γεύομαι w. g.; allow one to enjoy (participate in) something, μεταδίδωμι τινί τινος.  
enlarge, πλατύνω.  
enlist, συγγράφω; intrans., στρατεύομαι.  
enrich, πλουτίζω.  
enslave, δουλῶ.  
enslaved, to be, δουλεύω.  
enter, εἰσβάλλω; = to take a course or way, τρέπομαι ὁδόν.  
entreat, ἱκετεύω.  
entreaty, δέησις, -εως, ἡ; to gain release by, ἐξαιτέομαι.  
entrust to, ἐπιτρέπω.  
enumerate, καταριθμέω.  
envy, φθόνος, ὁ.  
—, to, φθονέω; envy one something, or on account of something, φθονέω τινί τινος.  
Epaminondas, Ἐπαμινώνδας, -ου, ὁ.  
Ephesus, Ἐφεσος, ἡ.  
epic poetry, ποίησις τῶν ἔπων, or τὰ ἔπη.  
equal, ἴσος 3.  
—, to make, ἐξισόω.  
equivalent, to be, ἀντάξιός εἰμι.  
ere, πρίν.  
erect, to, ὀρθῶ, ἐξορθῶ; as a statue, ἀνατίθημι, ἀνίστημι. [ὁ.  
Eretrian, Ἐρετριεύς, -έως, ὁ.  
err, ἀμαρτάνω.  
escape, to, ἀποφεύγω w. a.  
especially, μάλιστα.  
establish, καθίστημι.  
established custom, it is, νομίζεται.  
esteem, to, τιμάω, θεαπέύω; = value much, ποιέομαι περὶ πολλοῦ; = consider, think, νομίζω.  
— happy, μακαρίζω, ζηλώω.  
esteemed, τίμιος 3.  
estimable, ἄξιος 3. [ὁ.  
Euphrates, Εὐφράτης, -ου, ὁ.  
Europe, Εὐρώπη, ἡ.  
Euryalus, Εὐρύαλος, ὁ.  
Eurysthenes, Εὐρυσθένης, -ους, ὁ.  
Eurystheus, Εὐρυσθέυς, -έως, ὁ.  
Euxinus Pontus, Εὐξεινός Πόντος.  
even, καί.  
— if, καὶ ἂν.  
— now, καὶ νῦν.  
— though, καὶ ἂν.  
evening, δειλὴ, ἡ.  
event, συμφορά, ἡ.  
ever (= always), ἀεί.  
every, πᾶς; = quisque, ἕκαστος.  
everything, πᾶν.  
everywhere, πανταχοῦ.  
evident, δῆλος 3, φανερός 3.  
evidence, τεκμήριον, τό.  
evil, κακός 3, πονηρός 3, φαῦλος.  
evil, an, κακόν, τό, κακία, ἡ.  
evil-doer, κακοῦργος, ὁ.  
exact from, to, ἀπαιτέω τί τινα, πράττω τί τινα.  
exalt, ὑψόω.  
examine, ἐξετάζω, ἐλέγχω.  
examination, ἐλεγχος, τό; = deliberation, κρίσις, -εως, ἡ.  
excellence, καλοκάγαθία, ἡ, ἀρετή, ἡ.  
excellent, ἀγαθός.  
except, πλὴν.  
excess (= luxury), τρυφή, ἡ; excess in anything, ἀσελγεία, ἡ.  
exchange, τό, μεταλλάττω; = to exchange one thing for another, ἀντικαταλλάττομαι τί τινος.  
excite, ἐγείρω.  
exclude, ἀπελαύνω.  
execute (= accomplish), ἐπιτελέω, διανύω.  
exercise, to, γυμνάζω, ἀσκέω; = make trial of, πειράομαι.  
exercise, ἀσκήσις, -εως, ἡ.

- exhort, προτρέπω, παρα- fasten, κλείω.  
καλέω. [γίγνομαι. fat, πίων, -ονος.  
existence, to come into, fate, μοῖρα, ἡ; = fortune,  
expect (= hope), ἐλπίζω; . τύχη, ἡ.  
= look for, ὑποπτεύω, fated, it is, εἰμαρται w. d.  
προσδοκάω. father, πατήρ, -τρός, ὁ.  
expedition, to make an, fault, ἁμαρτία, ἡ.  
στρατεύω. favor, χάρις, -ῖτος, ἡ.  
experience, ἐμπειρία, ἡ. —, a, εὐεργεσία, ἡ.  
exploit, πρᾶγμα, τό. — on, to confer a, do to,  
exposed to, see stratagems. εὖ ποιέω w. a., εὐεργε-  
express, to, φράζω, ἐκφαίνω, τέω w. a. [σχω.  
ἀποφαίνω, 160. —, to receive a, εὖ πά-  
extent, ἀριθμός, ὁ, πλῆ- fear, φόβος, ὁ, 54.  
θος, -ους, τό. —, to, φοβέομαι, δέδοικα.  
exterior, σχήματα, τά. fearful, δεινός 3; to be,  
extol, εἰς ὕψος ἐξαιρέω. φοβέομαι.  
extraordinarily, δεινῶς, 100 feet, πόδες, οἱ. [χος, ὁ.  
eye, ὀφθαλμός, ὁ. fellow-combatant, σύμμα-  
f. fetter, a, πέδη, ἡ.  
Face, πρόσωπον, τό, ὄψις, few, ὀλίγοι, -αι, -α.  
-εως, ἡ. field, ἀγρός, ὁ, γνία, ἡ.  
fail, ἐκλείπω, προλ., κα- fight, to, μάχομαι.  
ταλ., ἐπιλ. fill, πίμπλημι, ἐμπίπλημι.  
fair (= beautiful), καλός 3. filled with, μεστός 3, πλη-  
faithful, πιστός 3. ρης, -ες.  
fall, to, πίπτω. find, εὕρισκω, 141.  
— away, ἀπο-, περιβρέω. fine (= beautiful), καλός 3.  
— back (= retreat), fine, a, χρήματα, τά, ζημία,  
ἀποχωρέω. ἡ; to punish by a, ζη-  
— upon, ἐμπίπτω. μίω.  
— into (of a river), εἰς- fir, πεύκη, ἡ.  
βάλλω, ἐμβάλλω. fire, πῦρ, πυρός, τό.  
falsely, to swear, ἐπιορκέω. —, to set on, ἐμπίπρημι.  
fame, εὐκλεία, ἡ, κλέος, firm, βέβαιος 3; stand firm,  
-έους, τό; = report, ὑπομένω.  
δόξα, ἡ. firmness, καρτερία, ἡ.  
famine, λιμός, ὁ. first, πρῶτος 3; adv. πρῶ-  
famous, εὐκλεής, -ές, φα- τον, πρῶτα, τά.  
νερὸς 3. first, at, ἐν ἀρχῇ.  
far (of distance), μακράν, fish, a, ἰχθύς, -ῦος, ὁ.  
τηλοῦ; with Com. πολὺ. fit (proper), ἐπιτήδειος,  
far, so far from, ἀντί. ικανός 3.  
fare, to, πρᾶττω, w. adv., fit, in a, of madness,  
e. g. εὖ, to fare well. μαινόμενος, δαιμονῶν.  
fast, to hold, ἔχομαι w. g. fitted (= of such a na-  
ture), τοιῦτος.
- fix (= determine), ὀρίζω;  
= to make firm, πηγ-  
νυμι.  
flagon, χοεὺς, ὁ [§ 41].  
flatter, κολακεύω.  
flatterer, κόλαξ, -ᾱκος, ὁ.  
flattery, κολακεία, ἡ.  
flay, δέρω.  
flee, φεύγω.  
— away, ἀποφεύγω w. a.  
flesh, κρέας, -έως, τό, σῆρξ,  
-ρκός, ἡ.  
fling, ρίπτω.  
flock (= herd), ἀγέλη, ἡ.  
flourish, to, θάλλω.  
flow, to, ρέω.  
— by, παραβρέω.  
flower, a, ἄνθος, -ους, τό,  
ἄνθεμον, τό.  
flute, αὐλός, ὁ, σῦριγξ,  
-ιγγος, ἡ.  
fly away, ἀναπέτομαι, ἐκπ.  
follow, ἔπομαι w. d., ἀκο-  
λουθέω w. d.  
folly (madness), uανία, ἡ.  
fond of learning, φιλομα-  
θής, -ές.  
fond of war, φιλοπόλεμος 2.  
food, βρῶμα, τό, βορά, ἡ.  
fool, μῶρος, ὁ.  
foolish, μῶρος 3.  
foot of, at the, ὑπό. [γάρ.  
for, πρό, ὑπέρ, ἐπί; (conj.),  
forbid, ἀπαγορεύω.  
force, military, δύναμις,  
-εως, ἡ.  
— (violence), βία, ἡ.  
—, to employ, βιάζομαι.  
forefathers, προγεγενημέ-  
νοι, οἱ.  
forehead, μέτωπον, τό.  
foreign, ἀλλότριος 3.  
foreign to (= besides),  
πλήν w. g., χωρίς w. g.,  
ἔξω w. g.  
foreigner, ξένος, ὁ.  
forsee, προοράω.

- forever, αἰεί; to be forever (= abide in), εἰμί, διατρίβω. [w. g. forget, λανθάνομαι, ἐπιλ. former (= old), παλαιός 3. forthwith, τὴν ταχίστην, ὥς τάχιστα. fortify, τειχίζω. fortune, τύχη, ἡ. —, good, εὐτυχία, ἡ. fortunate, εὐδαίμων, -ονος, εὐτυχής, -ές. —, to be, εὐτυχεῶ, εὐ- δαιμονέω. forward, to bring as a charge, κατηγορέω. found, to, κτίζω, ιδρύω. foundation, κρηπίς, -ῖδος, ἡ; metaphor., θεμέλιον, τό. fountain, πηγή, ἡ. frankness, παρρησία, ἡ. free, ἐλεύθερος. —, to, λύω, ἐλευθερώω. — from, ἀπολύω. freedom, ἐλευθερία, ἡ; of the state, αὐτονομία, ἡ. — of speech, παρρησία, ἡ. freemen, ἐλεύθεροι, οἱ. friend, φίλος, ὁ, ἐραστής, -οῦ, ὁ. friendship, φιλία, ἡ. frivolity, ραδιουργία, ἡ. frog, βάτραχος, ὁ. from, ἀπό, ἐκ, παρά. fruit, καρπός, ὁ. fruits, first, ἀπαρχαί, αἱ. fugitive, φυγὰς, -ᾶδος, ὁ. fulfil, τελέω. full, μεστός 3, πλήρης, -ες. full power, ἐξουσία, ἡ. furnish, ἐπαρκέω. future, the, τό μέλλον.
- G.
- Gain, κέρδος, -ους, τό, κτή- σις, -εως, ἡ. gain, to (= acquire), κτά- ομαι; = get gain, κερ- δαίνω; to gain release, ἐξαιτέομαι. gallant and noble, καλὸς καὶ ἀγαθός; γενναῖος 3. gape, κέχνηα, 130. garden, κήπος, ὁ. garland, στέφανος, ὁ. garment, ἱμάτιον, τό, στο- λή, ἡ. gate, πύλη, ἡ, θύρα, ἡ. general (common), κοι- νός 3. general, a, στρατηγός, ὁ. generation of men, γε- νεά, ἡ. generously, ἀφθόνως. get out of the way of, εἰ- κω ὁδοῦ. giant, γίγας, -άντος, ὁ. gift, δῶρον, τό. give, δίδωμι, τίθημι. — a sign or signal, ση- μαίνω. — one a share of any- thing, μεταδίδωμι τινί τινος. — a response, χράω. — back, ἀποδίδωμι. — way, ἐνδίδωμι. gladly, very (= by all means), πάντως. go, βαίνω, πορεύομαι, πρός- ειμι, 89. — about, περιβαίνω, ἐβ- ῶ. — back, ἀναχωρέω. — away, ἄπειμι, ἀπέρ- χομαι, ἀποβαίνω, οἴχο- μαι. — down (as the sun), καταδύομαι. — forward, προίεναι. — into, εἰσεῖμι; as a contest, etc., ἐνδύω. —, over (as to another party), ἀπέρχομαι, ἀπο- βαίνω. — through, διέρχομαι. — round, περιέειμι. goal, τέρμα, -ατος, τό. goat, αἶξ, -γός, ὁ, ἡ. goblet, κύπελλον, τό. God, a god, θεός, ὁ. goddess, θεά, ἡ. [τό. gold, χρυσός, ὁ, χρυσίον, golden, χρυσεός, -οῦς 3. gone, to be, οἴχομαι. good, ἀγαθός, καλός; οἱ ἀγαθοί, the good; τὸ ἀγαθόν, the good (ab- stract). good will, εὐνοια, ἡ. govern, κρατέω w. g., ἄρ- χω w. g. government, πολιτεία, ἡ; = a governed province, ἀρχή, ἡ. governor's residence, ἄρ- χεῖον, τό. graceful, χαρίεις, ἐπίχα- ρις, -ῖτος. gracefully, χαριέντως, ἐπι- χαρίτως. Graces, χάριτες, αἱ. gracious, ἱλεως [§ 30]. grain, σῖτος, ὁ. grant, to, δίδωμι, παρέχω. gratify, χαρίζομαι. gratitude, εὐχαριστία, ἡ, χάρις, -ῖτος, ἡ. gravity, βάρος, -ους, τό. great, μέγας. greatly, μέγας, δεινῶς. great deal, πολὺς. [τό. greatness, μέγεθος, -ους, Grecian, Ἑλληνικός. Greece, Ἑλλάς, -ᾶδος, ἡ. Greek, a, Ἑλληγν, -ηνος, ὁ. grief, λύπη, ἡ. grievous, χαλεπός 3. grind, λειάω. [ἡ. ground, the, χθών, -ονός,

gross, μέγας.  
growing old, not, ἄγηρως,  
-ων.  
grow up, αὐξάνομαι, with  
Pass. Aor.  
guard, the, φυλακή, ἡ.  
guard, to, φυλάττω, διαφ.  
—, against, to be on  
one's guard, φυλάττομαι.  
guardian, φύλαξ, -κος, ὁ.  
guide, a, ἡγεμών, -όνος, ὁ,  
ἡγίοχος, ὁ.  
—, to, ἰθύνω, κατευθύ-  
νω, ἡγέομαι.  
guilty (= wrong doer),  
ἀδίκων.  
Gyges, Γύγης, -ου, ὁ.  
gymnasium, παλαίστρα, ἡ.

H.

Hades, ᾠδης, -ου, ὁ.  
hair, θρίξ, τριχός, ἡ.  
halcyon, ἀλκυών, -όνος, ἡ.  
hand, χεῖρ, χειρός, ἡ.  
happens, it, συμβαίνει, τυγ-  
χάνει, συμπίπτει.  
happiness, εὐδαιμονία, ἡ.  
happy, εὐδαίμων.  
—, to be, εὐδαιμονέω,  
εὐτυχεῶ.  
—, to esteem, μακαρίζω.  
harbor, λιμήν, -ένος, ὁ.  
hard (difficult), χαλεπός 3.  
hardship, πόνος, ὁ.  
hare, λαγώς, -ώ, ὁ.  
Harmodius, Ἀρμόδιος, ὁ.  
harmony, ὁμόνοια, ἡ.  
harp, φόρμιξ, -ιγγος, ἡ.  
harp-playing, κιθαρωδία, ἡ.  
haste, σπουδή, ἡ.  
hasten, σπεύδω.  
hastily, to flee, οἰχομαι  
φεύγων [§ 175, 3].  
hate, to, μισέω, ἐχθαίρω.  
hated, to be, ἀπεχθάνομαι.  
hateful, μισητός 3.  
haughtiness, ὑβρις, -εως, ἡ.

haughty, ὑπέρφρων, ὑπε-  
ρήφανος 2.  
have, ἔχω, κέκτημαι.  
head, κεφαλή, ἡ.  
heal, ἰομαι, ἀκέομαι.  
health, ὑγίεια, ἡ.  
hear, ἀκούω, ἀκροάομαι w.g.  
heart, καρδία, ἡ, κῆρ, κῆ-  
ρος, τό; = feeling or  
disposition, ψύχη, ἡ.  
heat, θάλλπος, -ους, τό.  
heaven, οὐρανός, ὁ.  
Hector, Ἑκτωρ, -ορος, ὁ.  
heed, to take, εὐλαβέομαι  
τι.  
height, ὕψος, -ους, τό; =  
summit, ἄκρα, ἡ.  
Helen, Ἑλένη, ἡ.  
Hellas, Ἑλλάς, -ᾠδος, ἡ.  
Helle, Ἑλλη, ἡ.  
Hellenes, Ἑλληνες, οἱ.  
Hellespont, Ἑλλήσποντος,  
ὁ.  
help of, with the, σύν.  
Hera (Juno), Ἥρα, ἡ.  
herald, κήρυξ, -εκος, ὁ.  
Hercules, Ἡρακλῆς, -έους, ὁ.  
herd, ἀγέλη, ἡ.  
herdsman, νομεύς, -έως, ὁ,  
ποιμήν, -ένος, ὁ.  
Hermes (Mercury), Ἑρ-  
μῆς, -οῦ, ὁ.  
hero, ἥρως, -ωος, ὁ.  
hide, κρύπτω, ἀποκ. [2.  
high-souled, μεγαλόψυχος  
highly, very, καὶ πάνν.  
highly, to esteem more,  
περὶ μείζονος ποιεόμαι;  
to reverence or prize  
highly, περὶ πολλοῦ  
ποιεόμαι,  
hill, γήλοφος, ὁ.  
hinder, εἴργω. [ὁ.  
hired laborer, θῆς, θητός,  
Hipparchus, Ἱππαρχος, ὁ.  
his own (business, posses-  
sions), τὰ αὐτοῦ.

historian, ἱστοριογράφος, ὁ.  
hold (have), ἔχω; hold  
fast, ἔχομαι w. g.; take  
hold of (= touch, en-  
gage in, effect), ἄπτο-  
μαι w. g.  
hold before, προβάλλω.  
hold out (= sustain the  
attack), ὑποστηναι.  
holy, ἱερός 3.  
home, οἶκος, ὁ.  
Homer, Ὅμηρος, ὁ.  
honor, to, τιμάω.  
honor, τιμή, ἡ.  
honor-loving, φιλότιμος 2.  
honorable, εὐδοξος 2, κα-  
λός 3, φανερός 3.  
honored, τίμιος 3.  
hoof, ὀπλή, ἡ.  
hook, ἄγκιστρον, τό.  
hope, ἐλπίς, -ίδος, ἡ.  
hope, to, ἐλπίζω, ἔλπομαι.  
horn, κέρας, τό [§ 39].  
horse, ἵππος, ὁ.  
host, ξένος, ὁ. [3.  
hostile, πολέμιος 3, ἐχθρός  
house, οἶκος, ὁ, οἰκία, ἡ.  
household, οἶκος, ὁ.  
how? πῶς; in an indi-  
rect question, ὅπως;  
how much, ὅσος 3.  
human, ἀνθρώπινος 3;  
human race, τὸ γένος  
ἀνθρώπων.  
humane, φιλόανθρωπος 2.  
hunger, λιμός, ὁ.  
—, to, be hungry, πει-  
νᾶω.  
hunt, to, θηρεύω.  
hunter (hunterman), θη-  
ρευτής, -οῦ, ὁ.  
hurtful, βλαβερός 3.  
husband, ἀνὴρ, ἀνδρός, ὁ.

I.

If, εἰ, ἐάν, ἤν, ἂν.  
ignorant, ἀμαθής, -ές.

- illness, νόσος, ἡ.  
 ills, κακά, τὰ.  
 illustrious, λαμπρός 3.  
 imitate, μιμέομαι; = emulate, ζηλόω w. a.  
 immediately, εὐθύς, παρα-  
 χρῆμα.  
 immoderate, ἀκράτης, -ές.  
 immortal, ἀθάνατος 2.  
 impel, προτρέπω.  
 impiety, ἀσέβεια, ἡ.  
 implant, ἐμφυτεύω.  
 implanted, ἐμφύτος 2.  
 impose upon (enjoin),  
 προστάτω, ἐντέλλω w. d.  
 impossible, ἀδύνατος 2.  
 impostor, φέναξ, -ἄκος, ὁ.  
 imprudent, ἄνοος [§ 29,  
 Rem.].  
 impure, ἀκάθαρτος 2.  
 in, ἐν.  
 in order to, by Fut. Part.,  
 or a final conjunction,  
 as ἵνα, ὥς.  
 inactivity, ἀπραγμοσύνη, ἡ,  
 ἀργία, ἡ, ῥαστώνη, ἡ.  
 incite, προτρέπω.  
 increase, to, ἀυξάνομαι.  
 incur danger, κινδυνεύω.  
 indeed, μέν; indeed—but,  
 μὲν — δέ.  
 indictment, γραφή, ἡ.  
 indolent, to be, ὀκνέω.  
 industrious, σπουδαῖος 3.  
 inferiors, ταπεινότεροι, οἱ.  
 inglorious, ἄδοξος 2.  
 inhabit, οἰκέω.  
 inimical, ἐχθρός 3.  
 injure, κακῶς ποιέω, βλάπτω w. a., ἀδικέω w. a.  
 injurious, βλαβερός 3.  
 injury, βλάβη, ἡ, ζημία, ἡ.  
 injustice, ἀδικία, ἡ.  
 innate, ἐμφύτος 2.  
 innocent, οὐκ ἀδικῶν.  
 innumerable, ἀναρίθμη-  
 τος 2.
- insane, to be, μαίνομαι,  
 δαιμονάω.  
 inscribe, γράφω.  
 instead of, ἀντί, ὑπέρ.  
 instil, ἐντίθημι.  
 instruct, παιδεύω, διδάσκω.  
 instruction, παιδεία, ἡ, δι-  
 δασκαλία, ἡ, ὁμιλία, ἡ.  
 insufficient, to be, ἐνδεῶς  
 ἔχω.  
 intellect, γνώμη, ἡ. [ἡ.  
 intelligence, σύνεσις, -εως,  
 intelligent, σύνετος 3, φρό-  
 νιμος 3.  
 intemperate, ἀκράτης, -ές.  
 intend to, μέλλω; also by  
 Fut. Part.  
 inter, θάπτω.  
 intercourse with, ὁμιλία  
 w. d., ἡ, κοινωνία, ἡ.  
 —, to have, with, ὁμι-  
 λέω w. d.  
 intestines, τὰ ἐντός.  
 intimate (of friends), οἰ-  
 κεῖος.  
 into, εἰς.  
 intoxication, μέθη, ἡ.  
 intrust (commit), ἐπιτρέ-  
 πω.  
 invent, εὐρίσκω.  
 invention, εὑρεσις, -εως, ἡ.  
 inventor, εὑρέτης, -ου, ὁ.  
 invest a city, περικαθέζο-  
 μαι πόλιν.  
 invest with (= clothe),  
 ἀμφιέννυμι τινά τι.  
 invincible, ἀμαχος 2.  
 Ionia, Ἰωνία, ἡ.  
 irrational, ἄφρων, ἄνοος 2.  
 island, νῆσος, ἡ.  
 issue, τέλος, τό, κατάλυ-  
 σις, -εως, ἡ.  
 ivory, ἐλέφας, -αντος, ὁ.
- J.  
 Javelin, ἄκων, -οιτος, ὁ,  
 ἀκόντιον, τό.
- jest, to, παίζω, σκώπτω.  
 journey, δρόμος, ὁ, ὁδός, ἡ.  
 joy, χαρά, ἡ.  
 judge, a, κρίτης, -οῦ, ὁ,  
 δικαστής, -οῦ, ὁ.  
 —, to, κρίνω, διακ.  
 judgment, to render, δι-  
 κάζω; in the, of, πρὸς  
 w. g.  
 Jupiter, Ζεὺς, ὁ.  
 just, δίκαιος.  
 justice, δικαιοσύνη, ἡ, δίκη,  
 ἡ; court of, δικαστή-  
 ριον, τό.  
 justly, δικαίως.
- K.  
 Keep, ἔχω; keep off, ἀλέ-  
 ξομαι, ἀμύνομαι.  
 — oneself from, ἀπέχο-  
 μαι w. g.  
 — watch, τηρέω.  
 key, κλείς, κλειδός, ἡ.  
 kid, ἔριφος, ὁ.  
 kill, ἀποκτείνω; = mur-  
 der, φονεύω.  
 kind, εὖνους, -ονν.  
 kindly, to demean one-  
 self, φιλοφρόνως ἔχω.  
 kindly-disposed, εὖνους,  
 -ονν.  
 kindness, εὐεργεσία, ἡ;  
 = favor, χάρις, -ιτος, ἡ.  
 kindred, οἰκεῖος, ὁ.  
 king, βασιλεύς, -έως, ὁ,  
 ἄναξ, -ακτος, ὁ.  
 kingly nature, βασιλικὸν  
 ἦθος.  
 know, γινώσκω, ἐπίστα-  
 μαι, οἶδα.  
 know truly, ἐπίσταμαι.  
 knowledge of, to come to  
 a, γινώσκω.  
 known, well-known, φανε-  
 ρός 3, δηλός 3.  
 —, to make, δηλόω.

L.

Labor, πόνος, δ.  
 —, lover of, φιλόπονος 2.  
 —, to, (= work), ἐργάζομαι; with toil, πονέω; with the accompanying idea of being weary, κάμνω. [δ.  
 laborer, hired, θής, θητός,  
 laborious, πολύπονος 2.  
 Lacedaemonian, Λακεδαιμόνιος, δ.  
 lack, σπανίζω, δέω.  
 lake, λίμνη, ή.  
 land (region), χώρα, ή; by or upon land, κατὰ γῆν; native, πατρίς, -ίδος, ή.  
 large sum, πολὺς.  
 Larissa, Λάρισσα, ή.  
 lasting, ἐμπεδος 2.  
 late, ὄψιος, adv. ὀψέ; later, ὕστερον.  
 latter, οὗτος.  
 law, νόμος, δ; by law, κατὰ νόμον or νομίμως; observant of, νόμιμος 3.  
 lawgiver, νομοθέτης, -ον, δ.  
 lawlessness, ἀνομία, ή.  
 lay (place), τίθημι; lay by or up, κατατίθημι.  
 — waste, διαφθείρω, τέμνω.  
 lazy, to be, βλακεύω.  
 lead, to, ἄγω, ἡγέομαι.  
 — away, ἀπάγω.  
 — round, περιάγω.  
 leader, ἡγεμών, -όνος, δ.  
 leaf, φύλλον, τό.  
 lean, ἐσκληκώς.  
 learn, μανθάνω; = ascertain, εὐρίσκω, πυνθάνομαι.  
 learning, fond of, φιλομαθής, -ές.  
 leave, ἐκλείπω, καταλείπω.  
 — behind, καταλείπω.

leave off, παύομαι.  
 — unrewarded, ἐάω εἶναι ἀχάριστον.  
 leisure, σχολή, ή.  
 —, to be at, to have, σχολάζω.  
 length, μήκος, -ους, τό; = number, measure, ἀριθμός, δ.  
 lenity, πραότης, -ητος, ή.  
 Leonidas, Λεωνίδας, -ον, δ.  
 Lesbos, Λέσβα, ή.  
 lesson, μάθημα, -ατος, τό.  
 lest, after a word denoting fear, μή; = that not, by ἵνα, ὅπως or ὥς μή.  
 let (permit), ἐάω.  
 letter, an alphabetical, γράμμα, -ατος, τό.  
 letters, γράμματα, τά.  
 liar, ψεύστης, -ον, δ.  
 liberate, ἐλευθερώω.  
 licentiously, ἀκολάστως.  
 lie, a, ψεῦδος, -ους, τό.  
 —, to, ψεύδομαι.  
 — (be situated), κεῖμαι.  
 — in wait for, ἐνεδρεύω.  
 life, βίος, δ, ζωή, ή.  
 light, φῶς, φωτός, τό; = a light or lamp, λύχνος, δ.  
 lightning, ἀστραπή, ή.  
 like, ὅμοιος 3, ἴσος 3, παρὰλήσιος; = such as, οἶος.  
 likeness, ὁμοιότης, -ητος, ή.  
 lineage, γένος, -ους, τό.  
 listen to, ἀκροάομαι w. g.; = to obey, πείθομαι, ὑπακούω.  
 literature, γράμματα, τά.  
 little, ὀλίγος 3; adv. μικρόν; less, μεῖον.  
 live, βιώω, ζάω, βιοτεύω.  
 — with, συγγίγνομαι w. d., συνδιατρίβω w. d.

long, μακρός; = much, πολὺς. [τω.  
 look after (guard), φυλάττω.  
 look at, βλέπω, προςβλέπω, ἀντιβ.  
 loquacious, πολυλόγος 2, κωτίλος 3.  
 lord, κύριος, δ, δεσπότης, -ου, δ. [βάλλω.  
 lose, to, ἀπόλλυμι, ἀπο-  
 loss, to be at a, ἀπορέω.  
 Loves, ἔρωτες, οἱ.  
 love, ἔρω, -ωτος, δ.  
 — of pleasure, φιληδονία, ή.  
 —, to, φιλέω, στέργω; = ardently, ἐράω.  
 lover, ἐραστής, -οῦ, δ  
 — of labor, φιλόπονος 2. [2.  
 — of wisdom, φιλόσοφος  
 Lybia, Λιβύη, ή.  
 Lycian, Λύκιος.  
 Lyncurgus, Λυκούργος, δ.  
 Lydian, Λύδιος.  
 lyre, λύρα, ή, κιθάρα, ή.  
 Lysias, Λυσίας, -ου, δ.

M.

Macedonia, Μακεδονία, ή.  
 Macedonian, a, Μακεδών, -όνος, δ.  
 mad, to be, μαίνομαι.  
 madness, in a fit of, μαίνόμενος, δαιμονῶν.  
 magistrate, δικαστής, -οῦ, δ.  
 magistrates, ἀρχαί, αἱ.  
 magnificent, μεγαλοπρεπής, -ές.  
 magnificently, πολυτελῶς.  
 maiden, κόρη, ή.  
 maintain (affirm), φημί.  
 majestic, μέγας.  
 make, ποιέω; cause to make or be made, make for oneself, ποιέομαι; make one something,

- ἀποδείκνυμι; = place, *συντυγχανῶ* w. d., *προς-* *κακόν, τό, συμφορά, ἡ,*  
τίθημι; = take place, *πίπτω* w. d. *τύχαι, αἱ.*  
γίγνομαι. [τεύω. meeting, a, *συνουσία, ἡ.* mislead, *παράγω, παρα-*  
make an expedition, *στρα-* Megarian, *Μεγαρεύς, -έως,* πλάζω, *ἐξαμαρτάνω.*  
make use of, *χράομαι* τινι. δ. mix, *μίγνυμι, μισγέω, κε-*  
man, *ἄνθρωπος, ὁ, ἄνῆρ,* Melitus, *Μέλητος, ὁ.* ράννυμι.  
*ἄνδρὸς, ὁ.* melt, *τήκω, 133.* mob, *δῆμος, ὁ.*  
—, old, *γέρων, -οντος, ὁ.* memorial, *ὑπόμνημα, τό,* moderate, *μέτριος 3; =*  
man-seller, *ἀνδραποδιστής,* *μνήμα, τό.* abstinent, *ἐγκρατής, -ές.*  
-οῦ, δ. memory, *μνήμη, ἡ.* moderation, *μέτρον, τό,*  
manage, *διοικέω, πολι-* Memphis, *Μέμφις, -ιος and* μεσότης, *-ητος, ἡ.*  
τεύω; = arrange; *δια-* -ίδος, ἡ. [δ. modern, *νέος, comp. deg. of.*  
τίθημι. Menelaus, *Μενέλεως, -εω,* modesty, *αἰδώς, -οῦς, ἡ,*  
manifest, *φανέρως 3, δῆλος* Menon, *Μένων, -ωνος, ὁ.* σωφροσύνη, ἡ.  
3, *σαφής, -ές.* mention, *λόγος, ὁ, μῦθος, ὁ.* money, *χρήματα, τά.*  
—, to (show), *δηλῶ.* mentioning, worth, *ἄξιό-* —, travelling, *ἐφόδιον,*  
manner, *τρόπος, ὁ; =* *λογος 2.* τό.  
custom, *ἥθος, τό, ἔθος,* mercenaries, *ξένοι, οἱ.* month, *μήν, μηνός, ὁ.*  
τό. merciful, *ἱλεως.* monument, *μνημα, τό.*  
—, in like, *ὁμοίως.* mere, *μόνος; adv., μόνον.* moon, *σελήνη, ἡ.*  
mantle, *ἱμάτιον, τό.* message, *ἀγγελία, ἡ.* morals, *ἥθη, τά.*  
many, *πολύς.* messenger, *ἄγγελος, ὁ, ἡ;* more, *πλεῖον, πλέον, plus;*  
march, a, *σταθμός, ὁ.* = ambassador, *πρεσ-* *μᾶλλον, magis (comp.*  
—, to, *στρατεύομαι, πο-* *βευτής, -οῦ, ὁ; plural,* much).  
*ρεύομαι.* *πρεσβεῖς.* mortal, *θνητός 3.*  
—, to begin a, (march off), *ἐκστρατεύομαι.* Messenian, *Μεσσήνιος, ὁ.* most, *πλεῖστος 3.*  
mark (evidence), *τεκμή-* middle, middle of, *μέσος 3.* most of all (especially),  
*ριον, τό.* midnight, *μέσαι νύκτες.* *μάλιστα.*  
marry, *γαμέω [§ 124, 1].* might, *δύναμις, -εως, ἡ.* mother, *μήτηρ, -τρός, ἡ.*  
mass, red-hot, *διάπυρος 2.* mild, *πρᾶος, -εῖα, -ον,* motion, *κίνησις, -εως, ἡ.*  
master, *κύριος, ὁ, δεσπό-* *ἥπιος.* —, to be in, *κινέομαι*  
*της, -όν, ὁ.* military years, *στρατεύσι-* w. Pass. Aor. [w. a.  
*μα ἔτη.* mount, to, *ἀναβαίνω ἐπὶ*  
matter (work), *ἔργον, τό.* milk, *γάλα, -ακτος, τό.* mountain or mount, *ὄρος,*  
maturity, *ἀκμή, ἡ.* Milo, *Μίλων, -ωνος, ὁ.* -οῦς, τό.  
meadow, *λειμὼν, -ῶνος, ὁ.* mina, *μνᾶ, ἡ.* mourn, *οἰκτεροῦμαι, λυπέο-*  
mean (base), *κακός 3, αἰ-* mind, *νοῦς, ὁ, φρένες, αἱ.* *μαι.*  
*σχρός.* —, to call to, *μνημο-* — for, *κλαίω, πενθέω.*  
means, by no, *οὐδαμῶς,* *νεύω τι.* [μαι. mournful, *λυγρός 3, λυ-*  
*ῆκιστα.* mindful of, to be, *μέμνη-* *πηρός 3; = plaintive,*  
Mede, a, *Μῆδος, ὁ.* mingle with, *μίσγω, κε-* *γοῶδης, -ες.*  
Medea, *Μήδεια, ἡ.* *ράννυμι.* mouse, *μῦς, -ῶς, ὁ.*  
Media, *Μηδία, ἡ.* Minos, *Μίνως (Gen. Μί-* mouth, *στόμα, -ατος, τό.*  
Median, *Μηδικός.* *νώος and Μίνω), ὁ.* move, to, *κινέομαι; =*  
medical, *ἱατρικός.* Minotaur, *Μινώταυρος, ὁ.* affect, *κατακλῶ* τινά;  
meet, to, *ἀπαντάω; =* mirror, *κάτοπτρον, τό.* moved to pity, to be.  
fall in with, *ἐντυγχανῶ* misfortune, a, *ἀτυχία; ἡ,* *ἐλεαίρω, οἰκτείρω.*

much, πολὺς.	Nestor, Νέστωρ, -ορος, ὁ.	obliged, to be (necessary), δεῖ w. acc. and inf., ἀναγκαῖος εἰμί.
multitude, πλῆθος, -ους, τό, οἱ πολλοί.	net, α, νεφέλη, ἡ.	oblivion, λήθη, ἡ.
murder, to, φονεύω.	never, οὐποτε, οὐδέποτε, μήποτε, μηδέποτε, 112.	obscure, ἀφ᾽ ἧς, -ές. [3.
Muses, Μοῦσαι, αἱ.	nevertheless, ὅμως.	observant of law, νόμιμος
muse-leader, μουσηγέτης, -ον, ὁ.	news, ἀγγελία, ἡ. [ὁ.	observe (perceive), αἰσθάνομαι w. g. or a.
music, μουσική, ἡ.	Nicocles, Νικοκλῆς, -έους,	observe beforehand, προνοέω.
must, δεῖ, χρῆ.	night, νύξ, νυκτός, ἡ.	obtain, λαμβάνω, τυγχάνω w. g.
Mysus, Μυσός, ὁ. [ος, ὁ.	Nile, Νεῖλος, ὁ.	occasion (cause), αἴτιος 3.
Mytilenaeon, Μυτιληναῖ-	Nisus, Νῖσος, ὁ.	—, to (bring), ἄγω.
	no, no one, none, οὐδεὶς, μηδεὶς; by no means, οὐδαμῶς, ἥκιστα; no longer, οὐκέτι (μηκέτι).	odious, αἰσχροός.
N.	noble, ἐσθλός 3, γενναῖος 3, εὐγενής, -ές; = honor-loving, φιλότιμος 2.	—, to be, ἀπεχθάνομαι.
Naked, γυμνός 3.	nobleness of mind, γενναϊότης, -ητος, ἡ.	Cenoe, Οἰνότη, ἡ.
name, ὄνομα, τό.	nobly, γενναίως. [οἱ.	offend, ἀμαρτάνω.
—, to, ὀνομάζω, καλέω, ἄπο-, προσαγορεύω.	noises, confused, θόρυβοι,	offer (afford), παρέχω; as a gift to a divinity, ἀνατίθημι; = offer sacrifice, θύω.
nation, ἔθνος, -ους, τό.	north, ἄρκτος, ἡ, βορρᾶς, -ᾱ, ὁ.	offering, to bring an, θυσίαν ποιεῖομαι. [ἡ.
native land or country, πατρίς, -ῖδος, ἡ.	north-wind, βορρᾶς, -ᾱ, ὁ.	office (in the State), ἀρχή.
nature, φύσις, -εως, ἡ; kingly, βασιλικὸν ἦθος.	nose, ῥίς, ῥινός, ἡ.	often, πολλάκις.
naval, to engage in a battle, ναυμαχέω.	not, οὐ (οὐκ, οὐχ); with the Imp., μή; not only, οὐ μόνον; not less, οὐδὲν ἥττον; not even, οὐδέ (μηδέ).	often as, as, ὅταν, ὅποτε [see § 183, (b)].
Naxian, Νάξιος, ὁ.	nothing, οὐδέν (μηδέν).	oil, ἐλαιον, τό.
near, παρὰ; adj., πλησίος 3; adv., ἐγγύς.	nourish, τρέφω.	old, πρέσβυς, -εια, -υ, γεραίός 3; never growing old, ἀγηρως.
necessary, ἀναγκαῖος 3.	Numa, Νουμᾶς, -ᾱ, ὁ.	— age, γῆρας, τό. [ὁ.
—, to be, δεῖ, χρῆ w. acc. and inf.	number, ἀριθμός, ὁ.	— man, γέρον, -οντος,
necessity, ἀνάγκη, ἡ.	nurture, to, τρέφω; = educate, παιδεύω.	Olympus, Ὀλυμπος, ὁ.
neck, δέρη, ἡ.		omit, παραλείπω.
necklace, στρεπτός, ὁ.	O.	once, ἅπαξ; = before, πρότερον; = at a certain time, ποτέ.
need, to, δεομαι w. g., χρῆζω w. g.	O that, εἴθε w. opt.	one, any one, some one, τις; when contrasted with the other, by εἰς μὲν or ἕτερος.
neediness, σπάνις, -εως, ἡ.	oath, ὅρκος, ὁ.	one another, of, ἀλλήλων.
neglect, to, ἀμελεῶ w. g; = to esteem lightly, ὀλιγωρέω; = overlook, περιοράω; = pass by, πάρεμι. [ἡ.	—, false, ἐπίορκον, τό.	only, μόνον.
neighbor, γείτων, -ονος, ὁ.	obedient, κατήκοος 2 w. d.	open, to be, ἀνέωγα.
neither, οὐδέ; neither — nor, οὔτε — οὔτε, μήτε — μήτε.	obey, πείθομαι w. d., ὑπακούω w. d.	opinion, an, γνώμη, ἡ.
Neptune (Poseidon), Ποσειδών, -ῶνος, ὁ.	object to (bring as a charge against), ἐγκαλέω τί τινα.	

- opinion, to be of, νομίζω, ἡγέομαι.  
 —, from the, νομίσαντες.  
 opposite, ἐνάντιος 3, ἑτερος 3.  
 oppressive, χαλεπός 3.  
 oracle, χρησμός, ὁ.  
 —, to consult an, μαντεύομαι.  
 order, κόσμος, ὁ; = a line, τάξις, -εως, ἡ.  
 order that, in, ἵνα, ὧς.  
 —, good, εὐκοσμία, ἡ.  
 —, to (= to arrange), τάττω, διατ.; = command, κελεύω w. acc. and inf., ἐντέλλω.  
 origin, common, συγγενής, -ές.  
 ornament, κόσμος, ὁ.  
 Orthia, Ὀρθία, ἡ.  
 Osiris, Ὀσιρις, -ίδος, ὁ.  
 Ossa, Ὀσσα, ἡ.  
 other, the (= alter), ἕτερος 3; = alius, ἄλλος.  
 otherwise (= another) ἄλλος.  
 ought, δεῖ, χρή, ὠφελε.  
 out of, ἐκ.  
 over, ὑπέρ.  
 overhanging (over), ὑπέρ.  
 overturn, ἀνατρέπω, περι-  
 owe, ὀφείλω.  
 own, ἴδιος 3; his own, τὰ ἑαυτοῦ.  
 ox, βοῦς, βοός, ὁ.
- P.  
 Pain, ἄλγος, -ους, τό; = grief, λύπη, ἡ; = severe, ὀδύνη, ἡ.  
 painting, ζωγραφία, ἡ.  
 palace, royal, βασιλεία, τά.  
 pale, ὥχρος 3.  
 parasang, παρασάγγελος, -ου, ὁ.  
 pardon, to, συγγιγνίσκω.
- parent, γονεὺς, -έως, ὁ.  
 Paris, Πάρις, -ίδος, ὁ.  
 park, παράδεισος, ὁ.  
 part, a, μέρος, -ους, τό.  
 —, to, μερίζω; take part in, μετέχω w. g.  
 participate in, μετέχω.  
 parties, both, ἀμφοῖν λόγος.  
 pass (= go), πορεύομαι.  
 — by, παραβαίνω.  
 —, to (of life), διάγω; time in public, ἐν τῷ φανερῷ εἶναι.  
 passage across, πάροδος, ἡ.  
 passion, πάθος, -ους, τό; = evil desire, ἐπιθυμία, ἡ.  
 past (what is past), παρεληλυθώς, -υῖα, -ός.  
 path, ὁδός, ἡ.  
 pay, μισθός, ὁ. [δωμ].  
 —, to, ἀποτίνω, ἀποδί-  
 peace, εἰρήνη.  
 —, to make, εἰρήνην ποιέομαι.  
 peacock, ταῶς, -ῶς, ὁ.  
 peep up or out, ἀνακύπτω.  
 Peleus, Πηλεΰς, -έως, ὁ.  
 Pelops, Πέλοψ, -οπος, ὁ.  
 Peloponnesian, Πελοποννησιακός.  
 Peloponnesus, Πελοπόννησος, ἡ.  
 peltastae, πελτασταί, οἱ.  
 penetrate into, εἰσπίπτω εἰς τι.  
 people, δῆμος, ὁ; = nation, ἔθνος, τό; = multitude, πλῆθος, τό.  
 perceive, αἰσθάνομαι, γινώσκω.  
 perform, ἐργάζομαι, διαπράττομαι, ἀνύω; = display, ἀποδείκνυμι; = take place, γίγνομαι.  
 perfume, μῦρον, τό.  
 perhaps, ἴσως.
- Pericles, Περικλῆς, -έους, ὁ.  
 peril, κίνδυνος, ὁ.  
 period (time), χρόνος, ὁ.  
 perish, ἀπόλλυμαι.  
 permit, ἔάω, δίδωμι: it is permitted, ἔξεστι.  
 Persian, Πέρσης, -ου, ὁ.  
 person (appearance), εἶδος, -ους, τό; = body, σῶμα, τό.  
 persuade, πείθω w. a.  
 persuasiveness, πειθώ, -οῦς, ἡ.  
 perverted, σκολιός 3.  
 Phaeacians, Φαίακες, οἱ.  
 Phanes, Φάνης, -ητος, ὁ.  
 Philip, Φίλιππος, ὁ.  
 philosopher, φιλόσοφος, ὁ.  
 philosophize, φιλοσοφῶ.  
 philosophy, φιλοσοφία, ἡ.  
 Phoenicians, Φοίνικες, οἱ.  
 adj., Φοινίκιος.  
 Phoreys, Φόρκυς, -υος, ὁ.  
 Phryxus, Φρίξος, ὁ.  
 Phrygians, Φρύγες, οἱ.  
 physician, ἰατρός, ὁ.  
 pieces, to tear in, διαβρῆγνυμι.  
 piety, εὐσεβεία, ἡ.  
 pillar, στήλη, ἡ.  
 pine, ἐλάτη, ἡ.  
 pious, εὐσεβής, -ές.  
 pity, ἐλεαίρω, οἰκτείρω; to have, on, κατελεέω τινά. [ἀντί.  
 place, τόπος, ὁ; in, of, —, to, τίθημι.  
 plague, to, τείρω.  
 plaintiff, κατήγορος, ὁ.  
 plane-tree, πλάτανος, ἡ.  
 plant, to, ἐμφυτεύω.  
 Plataeans, Πλαταιεῖς, -έων, οἱ.  
 Plataea, Πλάταια, ἡ.  
 Plato, Πλάτων, -ωνος, ὁ.  
 play, to, παίζω; play at, παίζω.

- plea, λόγος, ὁ.  
 pleasant, ἡδύς, -εῖα, -ύ.  
 pleasantly, ἡδέως.  
 please, ἀρέσκω w. d.  
 pleasure, ἡδονή, ἡ.  
 plot, α, ἐπιβουλῇ, ἡ.  
 — against, to, ἐπιβου-  
 λεύω w. d.  
 plunge, δίπτω.  
 Pluto, Πλούτων, -ωνος, ὁ.  
 poet, ποιητής, -οῦ, ὁ.  
 poetry, epic, ποίησις ἔπων,  
 τὰ ἐπη.  
 political, πολιτικός 3.  
 pollute, μαιίνω.  
 Polyclētus, Πολύκλειτος, ὁ.  
 Pontus Euxinus, Πόντος  
 Εὐξείνιος, ὁ.  
 poor, πένης, -ητος, πενι-  
 χρός 3; = mean, φαῦλος.  
 —, to be, πένομαι, πε-  
 νητεύω.  
 poorly (badly), κακῶς.  
 Poseidon (Neptune), Πο-  
 σειδῶν, -ῶνος, ὁ.  
 possess, ἔχω, κέκτημαι;  
 oneself of, κρατέω w. g.  
 possession, κτῆμα, τό, κτή-  
 σις, ἡ, οὐσία, ἡ.  
 possible, δυνατός 3; as  
 quickly as, ὡς τάχιστα.  
 —, to be, ἔξεστι.  
 poverty, πενία, ἡ.  
 power, δύναμις, -εως, ἡ;  
 = influence, ἐξουσία, ἡ;  
 to be in the, of, γίγνομαι  
 ἐπὶ τινι.  
 —, it is in one's (pos-  
 sible), ἔξεστι.  
 practice, ἀσκησις, ἡ.  
 practise, to, μελετάω, ἀσ-  
 κέω, γυμνάζω; the last  
 two, usually of athletic  
 exercises.  
 praise, ἔπαινος, ὁ.  
 —, to, ἐπαινέω.  
 prater, ἀδολεσχήν, -ου, ὁ.  
 prating, ἀδολεσχία, ἡ.  
 pray, εὐχομαι; = entreat,  
 ἵκετεύω.  
 prayer, εὐχή, ἡ.  
 precaution, πρόνοια, ἡ.  
 prefer, αἰρέομαι.  
 preparation, μελέτη, ἡ.  
 prepare oneself, παρασ-  
 κευάζομαι; for some-  
 thing, εἰς τι.  
 present, παρών, ἐνεστώς,  
 -υῖα, -ῶς. [ρέχω.  
 — (submit, afford), πα-  
 —, to be, ἄρχειμι, ἦκω.  
 preserve, σώζω.  
 president, προσητάης, -οῦ, ὁ.  
 press into, εἰσπίπτω εἰς τι.  
 — on, ἐγκειμαι.  
 pretence, πρόφῃσις, -εως, ἡ.  
 pretend, προσποιέομαι,  
 φάσκω.  
 prevail (exist), εἰμί; (of  
 a usage), κεῖμαι.  
 prevent, εἴργω, ἀπέχω.  
 pride, φρονήματα, τά; =  
 arrogance, ὕβρις, -εως, ἡ.  
 — oneself, to, γαυρόο-  
 μαι, ἀγάλλομαι ἐπὶ τινι.  
 priest, ἱερεὺς, -εως, ὁ.  
 prison, δεσμωτήριον, τό.  
 prisoner, αἰχμάλωτος, ὁ.  
 private capacity, ἰδίᾳ.  
 prize, ἄθλον, τό.  
 — highly, to, ποιέομαι  
 περὶ πολλοῦ.  
 proceed, βαίνω, προβαίνω.  
 proclamation, to make,  
 ἐκφαίνω.  
 procure (= find for), εὐ-  
 ρίσκω.  
 prodigy, τέρας, -ατος, τό.  
 profess, ἐπαγγέλλομαι.  
 proffer, παρέχω, ἐπαρκέω.  
 proficiency, to make, in,  
 προκόπτω, ἐπιδίδωμι  
 πρὸς or ἐπὶ τι.  
 profit, to, ὠφελέω; what  
 does it profit? τί συμ-  
 φέρει. [ficiency.  
 progress, to make, see pro-  
 prohibit, ἀπαγορεύω, ἀπει-  
 πείν.  
 prominent, to be, above,  
 προέχω.  
 promise, to, ὑπισχνέομαι,  
 ἐπαγγέλλομαι. [ἡ.  
 promptitude, ὀξύτης, -ητος,  
 properly, ἀξιολόγως.  
 property, χρήματα, τά, οὐ-  
 σία, ἡ.  
 Proserpine, Περσεφόνη, ἡ.  
 prosper, to, εὖ φέρομαι.  
 prosperity, εὐτυχία, ἡ.  
 prosperous, to be, εὐτυ-  
 χέω, εὐδαιμονέω.  
 proud of, to be, σεμνύνο-  
 μαι ἐπὶ τινι, ἀγάλλομαι  
 ἐπὶ τινι.  
 provide for, προστίθηναι.  
 — for oneself in addi-  
 tion to, προσπορίζομαι.  
 provident, to be, προνοέο-  
 μαι w. g.  
 provided that, εἰ, ἐάν.  
 provisions, ἐπιτηδεῖα, τά.  
 prudence, σωφροσύνη, ἡ.  
 prudent, φρόνιμος 3; =  
 moderate, μέτριος 3.  
 public, δημόσιος 3; =  
 common, κοῖνος 3; in  
 a public capacity, δη-  
 μοσίᾳ; to pass time in  
 public, ἐν τῷ φανερῷ  
 εἶναι.  
 public square, ἀγορά, ἡ.  
 punish, κολλάω, ἀποτίνο-  
 μαι; to punish by a  
 fine, ζημιόω.  
 punishment, τιμωρία, ἡ;  
 as a fine, ζημία, ἡ. [μαι.  
 purchase, ὠνόομαι, πρία-  
 pupil, μαθητής, -οῦ, ὁ.  
 purple, πορφύρεος 3, φοι-  
 νίκιος 3 (see § 29).

- purpose, for any, εἰς τι. pursue, διώκω, ἀκολουθεῖω.  
 put the hand to, ἐπιχειρέω w. d.  
 put on, ἀμφιέννυμι, ἀμπέχομαι.  
 put to death, ἀποκτείνω; = murder, φονεύω.  
 Pyrrhus, Πύρρος, ὁ.  
 Pythia, Πυθία, ἡ.
- Q.
- Quail, α, ὄρνυξ, -υγος, ὁ.  
 queen, βασίλισσα, ἡ.  
 quick, ὠκύς, -εῖα, -ύ. [ψα.  
 quickly, ταχέως, τάχα, αλ— as possible, ὡς τάχιστα.  
 quiet (adj.), ἡσυχος 2.
- R.
- Race, γένος, -ους, τό; human, ἀνθρώπων γένος.  
 rail at, σκώπτω.  
 rain, ὄμβρος, ὁ.  
 ram, κριός, ὁ.  
 rank, α, τάξις, -εως, ἡ.  
 rapacious, ἄρπαξ, -αγος.  
 rapidly, ταχέως, τάχα.  
 rather, μᾶλλον.  
 rational, σώφρων, -ονος.  
 ravage, δηλώ.  
 raven, κόραξ, -ἄκος, ὁ.  
 reach, ἐφικνέομαι w. g.  
 ready, to be (willing), ἐθέλω.  
 readiness, προθυμία, ἡ.  
 reality, in, ἀληθῶς.  
 reason, λόγος, ὁ; with reason, δικαίως.  
 receive, δέχομαι, λαμβάνω.  
 recently, ἄρτι, ἔναγχος.  
 recompense (favor), χάρις, -ίτος, ἡ.  
 record together, συγγράφω.  
 rectify, εὐθύνω.  
 Red sea, Ἐρυθρὰ θάλαττα.
- reed, α, κάλαμος, ὁ, ῥίψ, ῥίπος; ἡ.  
 reflect, διανοέομαι, λογίζομαι.  
 reflection, λογισμός, ὁ.  
 refuge, καταφύγη, ἡ.  
 regal, βασίλειος.  
 regulate (= prepare), κατασκευάζω.  
 reign over, βασιλεύω.  
 rejoice, χαίρω w. d., ἡδομαι.  
 release, ἀπολύω.  
 rely upon (trust), πιστεύω.  
 remain, μένω, διαμ.; concealed, διαλανθάνω.  
 remember, μέμνημαι w. g.  
 remembrance, μνήμη, ἡ.  
 remote, most, ἔσχατος 3.  
 render effeminate, μαλακίζω; service to (be a slave to), δονλεύω w. d.; aid to, βοηθέω w. d.  
 renown, εὐκλεία, ἡ, δόξα, ἡ, κλέος, -ους, τό.  
 repay, ἀποδίδωμι, ἀμείβομαι τινά τινι; something is repaid, τι ἀπολαμβάνεται.  
 repel, ἀπωθέω.  
 repent, μεταμέλομαι, or impers. μεταμέλει τινί τινος.  
 report, α, λόγος, ὁ.  
 reproach, to, ψέγω, ἐλέγχω.  
 reputable, εὐδοξος 2.  
 reputation, εὐκλεία, ἡ, δόξα, ἡ.  
 —, good, εὐδοξία, ἡ.  
 request, to, αἰτέω, δέομαι w. g. [εὐχή, ἡ.  
 —, α, δέησις, -εως, ἡ.  
 requite a favor, ἀποδίδωμι χάριν.  
 rescue, σώζω.  
 residence, governor's, ἀρχεῖον, τό.  
 resolutely, προθύμως.
- resolution, α (decree), βούλημα, τό, ψήφισμα, τό.  
 resolve, γιγνώσκω, δοκεῖ τινι.  
 respect, αἰδώς, -οὺς, ἡ; to have, for, αἰδέομαι τινα; with respect to, περί.  
 respectable, ἀξιόλογος 2.  
 response, to give α, χράω; α, χρησμός, ὁ.  
 rest, the, ἄλλος; = reliquus, λοιπός 3.  
 restore, ἀποδίδωμι.  
 restore, hard to, δυσεπανάρθωτος 2.  
 restrain, εἰργάω, ἀπέχω.  
 retire, ἀναχωρέω. [ἡ.  
 retreat, α, κατὰβάσις, -εως, —, to, ἀναχωρέω.  
 return, ἀναχωρέω.  
 reveal, ἐκκαλύπτω; itself, δηλόομαι.  
 revenge oneself on, or upon, τιμωρέομαι w. α., ἀμύνομαι w. α.  
 revenue, πρόσδοτος, ἡ.  
 reverence, αἰδώς, -οὺς, ἡ. —, to, αἰδέομαι, σέβομαι; highly, περί πολυλοῦ ποίεομαι.  
 revile, λοιδορέω w. α.  
 revolt, to cause to, ἀφίστημι; Mid., to revolt.  
 reward, ἀθλον, τό, γέρας, -ως, τό. [τος, ὁ.  
 Rhampsinitus, 'Ραμψίνι-  
 rich, πλούσιος 3, εὐπορος 2; be or become rich, πλουτέω. [τα, τά.  
 riches, πλοῦτος, ὁ, χρήμα-  
 ride by, παρελαύνω.  
 right (just), δίκαιος 3; = dexter, δεξιός 3.  
 ring, δακτύλιος ὁ.  
 ripe, πέπων.  
 rise up, ἀνίσταμαι.  
 river, ποταμός, ὁ.

- road, ὁδός, ἡ.  
rob, ἄρπάζω; = deprive of, ἀφαιρέομαι.  
robber, ληστής, -οῦ, ὁ.  
robe, στολή, ἡ, ἱμάτιον, τό.  
rock, πέτρα, ἡ.  
Romans, Ῥωμαῖοι, οἱ.  
room, ἀνώγειον, -ω, τό.  
root, ῥίζα, ἡ.  
rope, κάλω, -ω, ὁ.  
rose, ῥόδον, τό.  
rough, σκληρός 3.  
royal, βασιλείος; royal dominion, βασιλεία, ἡ; royal palace, βασιλεία, τὰ.  
rugged, τραχὺς 3.  
ruin, to, ἀπόλλυμι.  
—, to go to, at the same time, συναπόλλυμι.  
rule, rule over, to, ἄρχω, βασιλεύω.  
ruler, ἄρχων, -οντος, ὁ.  
run, τρέχω; run to, προστρέχω.  
— away, διδράσκω, ἀποδιδράσκω w. a.  
— past, παρατρέχω.  
— in different directions, διαδιδράσκω.  
rush, to, ὀρμάω.
- S.**
- Sacred to, ιερός 3 w. g.  
sacrifice, θυσία, ἡ; to sacrifice or offer, θύω; to bring, θύσαν ποιέομαι.  
sadness, λύπη, ἡ.  
safe, ἀσφαλής, -ές.  
safely, ἀσφαλῶς.  
safety, σωτηρία, ἡ.  
sail, πλέω.  
— away, ἀποπλέω.  
sake of, for the, ἕνεκα, περί.  
Salamis, Σαλαμίς, -ίνος, ἡ.  
same, the, ὁ αὐτός.  
Samian Σάμιος, ὁ.
- Sardis, Σάρδεις, -εων, αἱ.  
Sarpēdon, Σαρπηδών, -όνος, ὁ.  
satisfaction, δίκη, ἡ; to give, δίδωμι.  
say, λέγω, φημί, εἰπεῖν.  
scarcely, μικρόν; scarcely escape, μικρὸν ἐκφεύγω.  
scatter, σκεδάω, σκεδάννυμι, διασπείρω.  
sceptre, σκῆπτρον, τό.  
school, see Thales.  
science, ἐπιστήμη, ἡ.  
sciences, γράμματα, τὰ.  
scourge, to, μαστιγῶ.  
scout, a, σκοπός, ὁ.  
scythe-bearing, ὀρεπανηφόρος 2.  
Scythia, Σκυθία, ἡ.  
sea, θάλαττα, ἡ; by sea, κατὰ θάλατταν.  
sea-coast, παραθαλαττία, ἡ.  
sea-bird, θαλαττία ὄρνις.  
sea-fight, ναυμακία, ἡ.  
season, against (unseasonably), παρὰ καιρόν.  
secret, κρυπτός 3.  
secretly, κρύφα, see § 175, 3.  
secure, ἀσφαλής, -ές; = firm, βέβαιος 3.  
securely, ἀσφαλῶς.  
sedentary trade, βανανσικὴ τέχνη. [μαι.  
see, βλέπω, ὁράω, δέσκο— to it, σκοπέω.  
seek, seek for, ζητέω.  
seem, δοκέω, φαίνομαι.  
seen, not to be, ἀθεάτος 2.  
seize, συλλαμβάνω; seize quickly, ἀναρπάζω.  
self, αὐτός. [ἡ.  
self-command, ἐγκράτεια, self-control, ἐγκράτεια, ἡ.  
self-taught, αὐτοδίδακτος 2.  
Selinus, Σελινούς, -οῦντος, ὁ. [μαι.  
sell, πιπράσκω, αἰροῦμαι.
- Semiramis, Σεμίραμις, -ίδος, ἡ.  
send, πέμπω, στέλλω, ἀποσ.— back, ἀποπέμπω.  
— forth or out, ἐκπέμπω.  
senseless, ἀσύνετος 2.  
sensible, συνετός 3; to be, σωφρονέω.  
sentence (judicial), κρίσις, -εως, ἡ, δίκη, ἡ.  
separate, to, διίστημι, κρίνω; (intrans.), δίχα γίγνομαι, διακρίνομαι.  
seriously, to speak, σπουδάζω.  
serve (= be a slave), δουλεύω w. d.; = render service, ὑπηρετέω w. d.; = become, γίγνομαι.  
service (benefit), θεραπεία, ἡ.  
—, to render, to, δουλεύω w. d., χαρίζομαι w. d.  
servitude, δουλεία, ἡ.  
set (place), καθίζω.  
set off (of a journey), πορεύομαι. [μι  
set upon (place), ἐπιτίθη sever, διίστημι.  
shake, σείω.  
shame, αἰδώς, -οῦς, ἡ.  
shameful, αἰσχρός, αἰκῆς, -ές.  
shave, ξυρέω.  
sheep, πρόβυτον, τό, οἷς, οἶός, ὁ, ἡ.  
shelter, στέγω.  
shepherd, ποιμήν, -ένος, ὁ, νομεύς, -έως, ὁ.  
shield, ἀσπίς, -ίδος, ἡ; small, πέλτη, ἡ.  
shieldsman, παλταστής, -οῦ, ὁ.  
ship, ναῦς, νεώς, ἡ.  
shoe, ὑπόδημα, τό.  
short, βραχύς, -εῖα, -ύ.

- shortly, ἐν βραχεῖ,  
 shoulder, ὤμος, ὁ.  
 shouting, α (calling to),  
 παρακέλευσις, -εως, ἡ.  
 show, to, δείκνυμι, ἀποδείκ-  
 νυμι, φαίνω, ἀποφαίνω,  
 φανερόν ποιέω, δηλώω;  
 = offer, παρέχω. [inf.  
 shrink from, κατοκνέω w.  
 shun, φεύγω w. a.  
 shut, κλείω, κατακλείω.  
 — in or up, κατακλείω,  
 καθεύρω.  
 Sicily, Σικελία, ἡ.  
 sick, ἀσθενής, -ές.  
 sick, to be, νοσέω, ἀσθενέω.  
 side, by the, of, παρά.  
 Sidon, Σιδών, -ῶνος, ἡ.  
 Sidonian, Σιδώνιος.  
 sight, at sight of, Part. of  
 ὁράω.  
 signal, to give a, σημαίνω.  
 silent, to be, σιωπᾶω, σι-  
 γάω.  
 silver, ἀργῦρος, ὁ.  
 simple, ἀπλός, 29.  
 sin, to, ἀμαρτάνω.  
 since (because), ὅτε, ἐπεί;  
 see also § 176, 1.  
 sing, to, ᾄδω.  
 single (= any); in a nega-  
 tive sentence, οὐδεὶς,  
 § 177, 6.  
 single combat, to engage  
 in, μονομαχεύω.  
 sink into or under, κατα-  
 δύω; sink away (fall),  
 πίπτω.  
 Sinope, Σινώπη, ἡ.  
 sister, ἀδελφή, ἡ.  
 sit on, ἐφίστανω w. a.  
 slave, δοῦλος, ὁ.  
 —, to be a, δουλεύω.  
 slave-labor, δουλεῖον ἔρ-  
 γον.  
 slavery, δουλεία, ἡ.  
 slay, ἀποκτείνω, φονεύω.
- sleep, ὕπνος, ὁ.  
 —, to, εὐδω, καθεύδω,  
 δαρθάνω.  
 small, μικρός 3, ὀλίγος 3.  
 smell, to, ὁσφραίνομαι.  
 — of anything, ὅζω.  
 Smerdis, Σμέρδης, -ῖος, ὁ.  
 snare, παγίς, -ῖδος, ἡ; lay  
 snares for, ἐνεδρεύω.  
 snow, χιὼν, -όνος, ἡ.  
 snow-storm, νιφετός, ὁ.  
 so, οὕτως; = this, τοῦτο.  
 so far from, ἀντί.  
 so that, ὥστε [§ 186].  
 soar upward, ἀναπέτομαι.  
 sober-minded, σώφρων,  
 -ονος. [ὁ.  
 Socrates, Σωκράτης, -ους,  
 soldier, α, στρατιώτης, -ον,  
 ὁ.  
 solitude, ἐρημία, ἡ.  
 some, ἐνιοι; some one,  
 τις; something, τι.  
 sometimes, ἐνίοτε, ποτέ.  
 son, υἱός, ὁ. [τό.  
 song, ᾠδή, ἡ, μέλος, -ους,  
 soon, τάχα.  
 sooner, πρότερον; = ra-  
 ther, μᾶλλον.  
 sophist, σοφιστής, -οῦ, ὁ.  
 Sophocles, Σοφοκλῆς, -έους,  
 ὁ.  
 sorrow, λύπη, ἡ.  
 soul, ψυχή, ἡ.  
 sound, to the, of, see  
 § 167, 7.  
 sound-mindedness, σω-  
 φροσύνη, ἡ.  
 source, πηγή, ἡ.  
 south, μεσημβρία, ἡ. [ὁ.  
 sovereign, ἀρχων, -οντος,  
 sovereignty, ἀρχή, ἡ.  
 sow, to, σπειρώ.  
 spacious, sufficiently (=  
 sufficient), ἱκανός 3.  
 sparing, to be, φείδομαι  
 w. g.
- Sparta, Σπάρτη, ἡ.  
 Spartan, α, Σπαρτιάτης,  
 -ου, ὁ.  
 speak, λέγω, φθέγγομαι;  
 speak seriously, σπου-  
 δάζω.  
 spear, δόρυ, τό [§ 39].  
 spectator, θεατής, -οῦ, ὁ.  
 speech, λόγος, ὁ, μῦθος, ὁ;  
 freedom or boldness of  
 παρρησία, ἡ.  
 speedily, τάχα, ταχέως.  
 Sphinx, Σφίγξ, -γγος, ἡ.  
 spirit, νοῦς, νοῦ, ὁ, φρήν,  
 -ένος, ἡ.  
 splendid, λαμπρός 3, πο-  
 λυτελής, -ές. [ὁ.  
 sportsman, θηρευτής, -οῦ,  
 spread, διασπείρω.  
 spring, belonging to the,  
 ἐαρινός 3.  
 spring from (= be, or  
 originate from), εἰμί,  
 γίγνομαι.  
 square, public, ἀγορά, ἡ.  
 stadium, στάδιον, τό.  
 stag, ἐλάφος, ὁ, ἡ.  
 stage, σκηνή, ἡ.  
 stand, to, στήναι, ἐστάναι.  
 — firm, ὑπομένω.  
 state, α, πολιτεία, ἡ, πό-  
 λις, -εως, ἡ.  
 —, relating to the, πο-  
 λιτικός 3.  
 station, to, τίθημι. [ἡ.  
 statuary, ἀνδριαντοποιία,  
 statue, ἀνδριάς, -άντος, ὁ.  
 steadfast, ἐστηκώς, -νία, -ός.  
 steal, κλέπτω; steal away  
 ἀρπάζω.  
 steersman, κυβερνήτης,  
 -ου, ὁ.  
 Stesichorian, Στησιχόριος.  
 Stesichorus, Στησίχορος, ὁ.  
 still (yet), ἔτι.  
 stillness, ἡσυχία, ἡ.  
 stir (move), to, κινέω.

stolen, κλόπιμος 3.  
 stone (made of stone) λίθινος 3.  
 —, to, καταπετρόω.  
 stranger, ξένος, ό.  
 stratagems, to be exposed to, έπιβουλεύομαι.  
 street, όδός, ή.  
 strength, ρώμη, ή, αλκή, ή.  
 stripes, πληγαί, αι.  
 strive (= endeavor), πειράομαι; = seek, ζητέω.  
 — for or after, όρέγομαι w. g., διώκω w. a.  
 strong, ισχυρός 3; = firm, βέβαιος 3, ασφαλής, -ές.  
 study, to, μανθάνω.  
 stupid, ασύνετος 2, τετυφωμένος 3.  
 subject to, ύποχρος 2.  
 subject, to, χειρόομαι w. a., δουλόω w. a.; subject to oneself, καταστρεφομαι.  
 subjugate, χειρόομαι, δουλόω.  
 submissive, ταπεινός 3.  
 submit (present, afford), παρέχω.  
 — to (serve), δουλεύω.  
 subsistence, τροφή, ή.  
 subvert, ανατρέπω.  
 success, εύτυχία, ή; = riches, πλούτος, ό, όλβος, ό.  
 succor, to, παραστήναι, συμπονέω w. d.  
 such, τοιοϋτος 3 [§ 60].  
 such as, οίος [§ 182, 7].  
 suffer, πάσχω; = permit, περιοράω w. Part.  
 suffering, πόνος, ό.  
 sufficient, ικανός 3; to be, ικανώς έχω.  
 sufficiently, ικανώς.  
 suitably to (conformably), κατά.  
 sum, large (much), πολύς.

summer, θέρος, -ους, τό.  
 sumptuousness, πολυτέλεια, ή.  
 sun, ήλιος, ό.  
 superiors, οι κρείττονες.  
 supping, while, Part. of δείπνω w. μεταξύ.  
 suppose, ήγέομαι, νομίζω.  
 supremacy, ήγεμονία, ή.  
 sure, ασφαλής, -ές, εμπέδος 2.  
 surely, άτρεκέως; by ουμή (see § 177, 9).  
 surpass, νικάω τινά, υπερβάλλομαί τινά. [ρί.  
 surrounding (around), περὶ.  
 Susian, Σούσιος, ό.  
 swear, όμνῶμι.  
 — falsely, έπιιορκέω.  
 sweat, ιδρώς, -ώτος, ό.  
 sweet, ήδύς, γλυκύς, -εΐα, -ύ. [δξύς.  
 swift, ταχύς, -εΐα, -ύ, ώκύς.  
 swiftly, τάχα.  
 swim, νέω.  
 sympathize, έλεαίρω.  
 sympathy, be moved to, έλεαίρω.  
 Syracuse, Συράκουσαι, αι.  
 Syracusan, Συρακούσιος, ό.  
 Syrian, Σύριος, ό.

T.

Take (receive), λαμβάνω; = capture, αίρέω.  
 — care, επιμέλομαι.  
 — from, αφαιρέομαί τινά τι. [τι.  
 — heed to, εύλαβεομαί.  
 — hold of, άπτομαι w. g.  
 — in charge, λαμβάνω.  
 — place (be done), γίγνομαι.  
 taken, to be, αλίσκομαι.  
 talk, to, λαλέω, κωτίλλω.  
 tame out, εξημερώω.  
 taste, to, γεύομαι w. g.

teach, διδάσκω τινά τι.  
 teacher, διδάσκᾱλος, ό.  
 tear, a, άάκρῶν, τό.  
 tear, to, ρήγνῦμι.  
 — in pieces, διαβρήγνῦμι. [ό.  
 Telamon, Τελαμών, -ώνος,  
 tell, λέγω, φράζω.  
 Tempe, Τέμπη, -ών, τά.  
 temperate, έγκρατής, -ές.  
 temple, νεώς, -εώ, ό.  
 temple-robber, Ιερόστυλος, ό.  
 tend (feed), βόσκω.  
 tent, σκηνή, ή.  
 terrible, δεινός 3.  
 terrify, καταπλήττω, έκπ.  
 testimony, μαρτυρία, ή.  
 Teucer, Τεύκρος, ό.  
 Thales, Θαλής, ό (G. Θάλεω, D. -ή, A. -ήν);  
 Thales and his school, οι άμφοι Θαλήν.  
 Thamyras, Θάμυρις, -ιος and -ίδος, ή.  
 than, ή; also by the relation of the Gen. after a comparative.  
 thank, to, χάριν εΐδέναι.  
 that, in order, ως, όπως.  
 theatre, θέατρον, τό.  
 Theban, Θηβαίος, ό.  
 Thebes, Θήβαι, αι.  
 theft, κλοπή, ή.  
 Themistocles, Θεμιστοκλής, -έους, ό. [τος, ό.  
 Theophrastus, Θεόφραστος, ουν.  
 therewith, μετά τούτου.  
 Thermodon, Θερμώδων, -οντος, ό.  
 Thermopylae, Θερμοπύλαι, αι.  
 Thesprotia, Θεσπρωτία, ή.  
 Thessalian, Θετταλός, ό.  
 thief, κλέπτης, -ον, ό, κλώψ, -ωπός, ό.  
 thievish, κλόπιμος 3.

- thing, *χρῆμα*, τό, *κτῆμα*, τό.  
 think, *ἡγέομαι*, *νομίζω*,  
*δοκέω*.  
 — about, *φροντίζω* w. a.  
 thirst, *δίψος*, -ους, τό.  
 —, to, or be thirsty,  
*διψάω*.  
 thirsty, *αἷσος*.  
 thoroughly, to understand,  
*διαγιγνώσκω*.  
 though, *καὶ ἄν*; also by a  
 Part., see § 176, 1.  
 thought, *νόημα*, τό.  
 thoughtful, *φρόνιμος* 3.  
 Thracian, *Θρᾷξ*, -ᾱκός, ό.  
 throne, *θρόνος*, ό.  
 —, to ascend, *εἰς βασι-*  
*λείαν καταστήναι*.  
 through, *διά*.  
 throughout, *ἀνά*; = whol-  
 ly, *πάντως*.  
 throw, *ρίπτω*.  
 — a bridge over, *ἀνα-*  
*ξεύγνυμι*.  
 — down, *καθίημι*.  
 — into disorder, *ταράτ-*  
*τω*.  
 — out (as words), *ρίπτω*.  
 thus, *οὕτω(ς)*.  
 thwart, *ἐναντιόδομαι* w. d.  
 Tigranes, *Τιγράνης*, -ου, ό.  
 tile, *πλίνθος*, ἡ.  
 till, *ἕως*, *μέχρι*.  
 time, *χρόνος*, ό; right,  
*καιρός*, ό; life-time,  
*αἰών*, -ῶνος, ό; at the  
 same time, *ἅμα*; to pass  
 time in public, *ἐν τῷ*  
*φανερῷ εἶναι*.  
 Tissaphernes, *Τισσαφέρ-*  
*νης*, -ους, ό.  
 to-day, *τῆμερον*.  
 together with, *ἅμα* w. d.  
 toil, to, *μοχθέω*.  
 to-morrow, *αὔριον*.  
 tongue, *γλῶττα*, ἡ.  
 too (also), *καί*; denoting  
 intensity, *ἄγαν*, or by  
 the comp. deg.  
 tooth, *ὀδούς*; -όντος, ό.  
 top, *ἄκρος* 3 [§148, Rem.9].  
 touch, to, *ἅπτομαι* w. g.,  
*θιγγάνω* w. g.  
 towards, *πρός*.  
 town, *πόλις*, -εως, ἡ.  
 trade, a, *τέχνη*, ἡ.  
 tradition, *λόγος*, ό.  
 traduce, *διαβάλλω*.  
 tragedy, *τραγωδία*, ἡ.  
 train (exercise), to, *ἀσκέω*.  
 transition, *μεταβολή*, ἡ  
 (see degenerate).  
 travel, to, *πορεύομαι*.  
 — abroad, *ἀποδημέω*.  
 travelling-money, *ἐφόδιον*,  
*τό*.  
 treason, *προδοσία*, ἡ.  
 treasure, *θησαυρός*, ό.  
 treasures, *χρήματα*, τά.  
 treaty, *συνθήκη*, ἡ.  
 tree, *δένδρον*, τό.  
 triad, *τριάς*, -ᾱδος, ἡ.  
 trial, to make, of, *πειράο-*  
*μαι* w. g.  
 tribute, *φόροι*, οἱ.  
 trivial, *φαῦλος*. [ἡ].  
 Troezen, *Τροιζήν*, -ῆνος,  
 trophy, *τρόπαιον*, τό.  
 trouble, *πόνος*, ό.  
 — oneself about, *φρον-*  
*τίζω* w. g.  
 troubled, to be, *λυπέομαι*.  
 troublesome, *χαλεπός* 3,  
*λυπηρός* 3, *ἀργαλέος* 3.  
 Troy, *Τροία*, ἡ.  
 true, *ἀληθής*, -ές, *ἀληθι-*  
*νός* 3; = faithful, *πισ-*  
*τός* 3.  
 truly (really), *ἀληθῶς*; to  
 know truly, *ἐπίσταμαι*.  
 trumpet, *σάλπιγξ*, -ιγγος, ἡ.  
 trumpeter, *σαλπιγκτής*,  
*-οῦ*, ό. [τεύω].  
 trust, to, *πεῖθιμαι*, *πισ-*  
 truth, *ἀλήθεια*, ἡ.  
 —, to speak the, *ἀλη-*  
*θεύω*.  
 turn, to, *στρέφω* (trans.);  
 = devote oneself to,  
*τρέπομαι*. [τημι].  
 — away, *τρέπω*, *ἀφίσ-*  
 — to, *προτρέπω*.  
 tusk, *ὀδούς*, -όντος, ό.  
 twice, *δίς*.  
 tyrant, *τύραννος*, ό.  
 Tyrtaeus, *Τυρταῖος*, ό.

## U.

- Ulcer, *ἔλκος*, -ους, ό.  
 Ulysses, *Ὀδυσσεύς*, -έως, ό  
 unacquainted with, *ἀπει-*  
*ρος* 2 w. g.  
 unadvisedly, *εἰκῇ*. [2].  
 unchanged, *ἀμετάβλητος*  
 uncle (by the father's side)  
*πάτερως*, -ως, ό.  
 under, *ὑπό*. [φέρω].  
 undergo, *ὑπομένω τι*, *ὑπο-*  
 underneath, to be, *ὑπείμι*.  
 understand, *ἐπίσταμαι*,  
*οἶδα*. [γνώσκω].  
 —, thoroughly, *διαγιγ-*  
 understanding, *νοῦς*, ό,  
*φρένες*, αἱ.  
 undertaking, *ἔργον*, τό.  
 undone, *ἄπρακτος* 2.  
 uneasy, to render, *ταράττω*  
 uneducated, *ἀπαίδευτος* 2  
 unexpected, *παράδοξος* 2,  
*ἀνέλπιστος* 2.  
 unfortunate, *ἀτυχής*, -ές.  
 —, to be, *δυστυχεῖω*.  
 ungrateful, *ἀχάριστος* 2.  
 unhappy, *ἀτυχής*, -ές.  
 unharmed, *ἀπήμων*, -ονος.  
 unintelligent, *ἄνοος*, *ἀσύ-*  
*νετος* 2.  
 united, to be, *δμοноεῶ*.  
 unjust, *ἀδίκος* 2.  
 unknown, *ἀφάνής*, -ές.  
 unrewarded, *ἀχάριστος* 2.

- unseemly, αἰσχροῦς, αἰ-  
κῆς, -ές.  
until, μέχρι, πρίν.  
unvarying, διηνεκῆς, -ές.  
up, ἀνά; lay up, κατατί-  
θημι.  
upon, ἐπί. [μαι.  
upward, to soar, ἀναπέτο-  
usage, νόμος, ὁ.  
use, to, χρᾶσθαι.  
—, to be of, συμφέρω.  
—, to make, of, χρᾶσ-  
μαί τι.νι.  
useful, χρήσιμος 2, ὠφέλι-  
μος 2.  
—, to be, ὠφελῶ.  
using, χρῆσις, -εως, ἡ.  
utter, to, λέγω; = emit  
as a sound, προίημι.
- V.  
Valuable, πολυτελῆς, -ές,  
τίμιος 3.  
value more, or more high-  
ly, περὶ μείζονος ποιέο-  
μαι.  
vehement, δεινός 3.  
venture, to, τολμάω.  
verdant, to be, θάλλω.  
versed in, ἀγαθός, ἔμπει-  
ρος 2.  
very, λίαν, σφόδρα; also  
by the Comp. or Sup.  
of the adjective.  
vessel, πλοῖον, τό.  
vice, κακία, ἡ, κακότης,  
-ητος, ἡ.  
victory, νίκη, ἡ.  
village, κώμη, ἡ.  
vine, ἄμπελος, ἡ.  
violate (as a treaty), λύω.  
violence, βία, ἡ.  
violent, βίαιος 3, σφοδρός  
3; = severe, ἰσχυρός 3.  
violently, σφόδρα, λίαν,  
ἰσχυρῶς.  
virtue, ἀρετή, ἡ
- virtuous, ἀγαθός 3, σπου-  
δαῖος 3.  
visible, δρᾶτός 3.  
voluntarily, ἐκουσίως.  
voluptuous, τρυφήτης, -οῦ.
- W.  
Wage war with, πολεμέω  
w. d.  
wait, περιμένω.  
walk, to, βαίνω.  
wander about, περιπλα-  
νάομαι.  
want, to, δέω, δέομαι w. g.  
—, be in, σπανίζω w. g.,  
χρῆζω w. g.  
war, πόλεμος, ὁ.  
—, to carry on, πολεμέω.  
warlike, πολεμικός 2.  
warning, σωφρονισμός, ὁ.  
warrior, στρατιώτης, -ου, ὁ.  
war-song, παιάν, -ᾶνος, ὁ.  
wash, νίπτω, πλύνω.  
wasp, ψήν, ψηνός, ὁ.  
watch, to keep, τηρέω.  
water, ὕδωρ, ὕδατος, τό.  
way (road, journey), ὁδός,  
ἡ; = manner, τρόπος, ὁ.  
wax, κηρός, ὁ.  
weak, ἀσθενής, -ές.  
weaken, to, τείρω, ἀμυνρόω.  
weal, σωτηρία, ἡ.  
wealth, πλοῦτος, ὁ, χρή-  
ματα, τά.  
wear (have), ἔχω.  
— out, τείρω.  
weary, to be, κάμνω.  
weep, to, κλαίω.  
welfare, σωτηρία, ἡ.  
well, καλῶς, εὖ; do well  
to, εὖ πράττω, εὖ ποιέω,  
εὐεργετέω; to be well,  
εὖ ἔχω.  
well-disposed, εὐνοος.  
well-known, δῆλος 3, φα-  
νερὸς 3.  
well-ordered, εὐτακτος 2.
- west, ἑσπερος, ὁ.  
what? τίς, τί.  
whatever, ὅστις, ὅσπερ  
when, ὅτε, ἐπεὶ.  
whence, ἐξ οὗ.  
whenever, ὅταν. [πῇ,  
where, οὗ, ὅπου; where?  
wherever, οὗ, ὅπου w. opt.  
whether, πότερ.ν.  
while, expressed by the  
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whip, μάστιξ, -ιγος, ἡ.  
whither? πῇ; [τίς.  
who, which, ὅς; interrog.,  
whoever, ὅστις, ὅσπερ.  
whole, πᾶς, σύμπας, ὅλος 3.  
wicked, κακός 3, πονηρός 3.  
wife, γυνή, γυναικός, ἡ,  
γαμετή, ἡ.  
wild beast, θηρίον, τό.  
willing, ἐκόν, -οῦσα, -όν.  
—, to be, βούλομαι,  
ἐθέλω.  
willingly, ἡδέως.  
wind, ἄνεμος, ὁ.  
wine, οἶνος, ὁ.  
wing, πετρὸν, τό, πτέρυξ,  
-γος, ἡ. [τό.  
— (of an army), κέρας,  
winter, χειμῶν, -ῶνος, ὁ.  
wisdom, σοφία, ἡ, σωφρο-  
σύνη, ἡ.  
wise, σοφός 3.  
wisely, σοφῶς, = well, εὖ.  
wish, to, βούλομαι, ἐθέλω.  
with, σύν, μετά w. g.  
within, ἐντός w. g.  
without, ἄνευ w. g.  
witness, μάρτυς, -ῦρος, ὁ, ἡ.  
wolf, λύκος, ὁ.  
woman, γυνή, γυναικός, ἡ.  
—, old, γράϋς, γράδης, ἡ.  
wonder, to, θαυμάζω.  
wonderful, θαυμαστός 3.  
wont, to be, ἐθίζω.  
word, λόγος, ὁ, ἔπος, -ους,  
τό, ῥῆμα, τό.

work, ἔργον, τό.  
 — for, to, δουλεύω.  
 — out, ἐξεργάζομαι.  
 — with, συμπονέω.  
 world, κόσμος, ό.  
 worship, to, προσκυνέω,  
 αἰδέομαι.  
 worst, to, χειρόομαι.  
 worthy, ἄξιος 3; to think  
 worthy, ἀξιόω.  
 worthless, ἀνάξιος.  
 wound, to, τιτρώσκω; =  
 strike, πλήττω.  
 write, γράφω.  
 wrong-doer, ἀδικῶν.

wrong, to do, ἀδικέω, κα-  
 κῶς ποιέω.

## X

Xenophon, Ξενοφών, -ῶν-  
 τος, ό.  
 Xerxes, Ξέρξης, -ου, ό.

## Y

Yarn, νῆμα, τό.  
 year, ἔτος, -ους, τό, ἐνιαυ-  
 τός, ό.  
 yet, ἔτι, πώ.  
 yet even now, ἔτι καὶ νῦν.  
 yield, εἰκω.

young, νέος 3.  
 young man, νεανίας, -ου,  
 ό, νέος, ό.  
 youth, νεότης, -ητος, ἡ,  
 ἡβη, ἡ. [ό.  
 —, α, νεανίας, -ου, ό, νέος,

## Z

Zealous, σπουδαῖος 3.  
 zealously, σπουδαίως; to  
 be zealously employed,  
 σπουδάζω.  
 Zeno, Ζήνων, -ωνός, ό.  
 Zeus, Ζεύς, ό [§ 47, 3].  
 Zeuxis, Ζεῦξις, -ίδας, ό.

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